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A. DE LA MOTRAYE'S  
TRAVELS

THROUGH 472  
*Europe, Asia, and into Part of Africa;*

WITH  
Proper CUTTS and MAPS.

CONTAINING

A great Variety of Geographical, Topographical, and Political Observations on those Parts of the World; especially on *Italy, Turkey, Greece, Crim and Noghaian Tartaries, Circassia, Sweden, and Lapland.*

A curious Collection of Things particularly Rare, both in Nature and Antiquity, such as Remains of antient Cities and Colonies, Inscriptions, Idols, Medals, Minerals, &c.

WITH

An Historical Account of the most considerable Events which happen'd during the Space of above 25 Years; such as a great Revolution in the *Turkish* Empire, by which the Emperor was depos'd; the Engaging of the *Russian* and *Turkish* Armies on the Banks of the *Pruth*; the late King of *Sweden*'s Reception and Entertainment at *Bender*; his Transactions with the *Porte*, during his Stay of above four Years in *Turky*; his Return into his Dominions, Campaigns in *Norway*, Death, &c. His Sister, the Princess *Ulrica*'s Accession to the Throne, her generous Resignation of it to her Consort the present King; and, in fine, all the chief Transactions of the Senate and States of *Sweden*, &c.

A VOL. I. 472

LONDON: wholly,

Printed for the AUTHOR, in the Year MDCCXXIII.



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V O L I

L O N D O N

Printed for the Author, in the Year M D C C X X I I I.  
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TO THE  
KING.

*May it please Your Majesty,*



**Y** Travels could never appear in  
Publick under a more august, and,  
at the same time, more natural  
Patronage, than that of Your  
Majesty.

THE principal Countries, which I have sur-  
vey'd, resound with the Praises of Your Name,  
and acknowledge themselves wholly, or in a  
great



## DEDICATION.

great Measure, indebted to Your MAJESTY, for the Peace they now enjoy.

EUROPE, after so many Divisions, rather suspended than composed, sees, through Your wise Conduct, its People reunited, its Distrust and Fears dispell'd: *Great Britain*, at the highest Pitch of Glory and Power, sees its *Religion*, *Property* and *Liberties* secured, and all other Nations interested in the Preservation and Continuance of its happy Constitution and Greatness.

BUT, *SIRE*, as nothing can equal the Glory and Power of Your *Britons*, so nothing can exceed the Happiness of Your *German* Subjects; A Happiness the more unalterable, for that Your Authority over them having no other Bounds than Your natural Goodness, Your MAJESTY is no less inclin'd than able to augment and perpetuate it.

'TIS, *SIRE*, this (so generally known) Goodness, that I fly to for Sanctuary, and for Pardon of the Liberty I take in offering Your MAJESTY a Present so little worthy Your Acceptance; and which encourages me to hope, that Your MAJESTY will be graciously pleas'd to look upon



## DEDICATION.

upon this Offer, not so much as the Effect of a presumptuous Assurance and Confidence, as the dutiful Impulse of the Zeal and Respect with which I inviolably profess my self,

S I R E,

Your MAJESTY'S

*Most Humble, and*

*Faithful Subject and Servant,*

Aubry De La Motraye.



DEDICATION

DEDICATION

upon this Offer, not so much as the Effect of a  
presumptuous Assurance and Confidence, as the  
dutiful Impulse of the Zeal and Respect with  
which I invariably profess my self.

Yours Most Humble, and  
Faithful Subject and Servant,  
Andry De la Motte.

Andry De la Motte

Andry De la Motte





# INTRODUCTION.

**B**EFORE I enter upon the general Relation of my Travels, I think fit to premise, that I shall confine my self to an impartial and plain Narrative of Matters of Fact, either as they have occur'd to me, or as I've been credibly inform'd of them, by Persons of Honour and Reputation; nor shall I be bias'd herein either by the Prejudices of *Country*, *Religion*, *Education*, or *Interest*, (Motives that have too generally sway'd most Writers) but without presuming to declare my Sentiments, shall leave every Reader at Liberty to make his own Reflections. As for such Things as have been already treated of, whenever by reason of some Circumstances omitted, or for the Connection of my Story, I am oblig'd to mention them, it shall only be superficially; or (as the *French* say) *en passant*.

Men are by Nature desirous of Knowledge, and every one's Curiosity has its peculiar Objects; my chief Aim in this Work is to content (as far as in me lies) those who do me the Honour to subscribe to it: But as the Number of the Learned is not always the greatest, several, who don't pretend to that Title, have complain'd to me, that they could have no Account of the different Religions even of their very Neighbours, but from the partial and exaggerated Relations of divers Travellers, who have written *Pro* and *Con* upon that Subject. For this Reason they have desired (when Occasion offers) an impartial Account of them, which I promised accordingly; and though it may seem superfluous to those who are appriz'd of it from their own Observations or Inquiries, yet I beg I may be permitted to keep my Word with the others, as succinctly as possible; and that they may not take it amiss, to turn over some Pages that treat of what they are already inform'd of.

# B

# CHAP.



## CHAP. I.

## Of Rome, of the Pope and Clergy.

HAVING from the Writings of several *Greek* and *Latin* Authors, conceiv'd a great Idea of the Magnificence of *Old Rome*; and believing from the Accounts of several *French* and *Italians*, that its present State was not much inferior, in some Respects, to what it was formerly; my Curiosity incited me to travel thither, to see with my own Eyes, what I then took on Trust from those of others.

My Desire of undertaking this Journey was so strong, that neither the Beauty nor Extent of *France*, and its famous Capital, where I then was, could satisfy or deter me from it; and, in fine, I resolv'd to set out for *Italy* in the middle of *May* 1696; and to begin my Remarks with *Rome*, once the Metropolis and Mistress of the World.

Upon my going to take leave of my Friends, they attempted to dissuade me from my Intent, or at least to make me suspend the Execution of it, till the War, in which *France* was then engag'd with several Potentates, should be over. But these Remonstrances were all in vain; and I fix'd the 14th of *May* for the Day of my Departure. Upon my naming that Day, a Gentleman, who had a great Veneration for the Memory of *Henry* the IVth, said, with a very grave Face, Take care you don't begin your Journey on that Day, 'tis a very unlucky one; *Henry* the Great was kill'd upon it, in 1610, and his Son *Lewis* XIII. died upon the same Day, in 1641. I cou'd not help smiling at his superstitions, tho' friendly Scruples, as being a Man otherwise of Wit and Learning; and I answer'd him, that I believ'd all the Days of the Year indifferent or neutral, in respect to my Journey, and every thing that shou'd happen in it; that I drew no Omen, either good or bad, from any of them; and that in his Sense one might call every Day in the Year both lucky and unlucky, since there never was any one, in which both Good and Evil did not happen.

However, I did not leave *Paris* till the beginning of *June*, not in Compliance to the Scruples of my Friend, but because my Things were not before in Readiness; I then set out in the (a) *Diligence* for *Lyons*, whither I arriv'd on the ninth. I spent but three Days in viewing the principal Curiosities of this fine City; amongst which, I observ'd nothing but what I had before read of in the Accounts of other Travellers.

(a) A Flying-Coach.

Hearing that there were two Vessels at *Marseilles* design'd for the Ecclesiastical Territories, I made all the haste thither that was possible, and agreed for my Passage with the Master of one of them, that waited only for a fair Wind in order to set Sail. Upon my asking his Country, because he spoke *Italian*; he said he was of *Genoa*, and had both *French* and *Genoese* Passports and Colours; the one to protect him from the *Moors*, and the other to secure him from the Enemies of *France*. I found nothing new to add to the Remarks which others have already made of *Marseilles*, or the other Places thro' which I pass'd.

I went on board with a good Number of Passengers; and on the nineteenth



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nineteenth we set Sail, by Break of Day, for *Civita Vecchia*, with a very good Wind; and it continuing fair, and blowing very fresh, carry'd us thither in four Days and a half. I found its Port very good, and kept very well in repair, and saw there the Pope's Gallies which were just returned from Cruising after some *French* Vessels, which they had mistaken for *Turks*.

The Excellence of their Sculpture, and Richness of their Gilding, was such, as to eclipse those at *Marseilles*, tho' very beautiful.

Amongst several Edifices that were then building for the Convenience of this Place, they were making a sumptuous Aqueduct, at the Charge of *Innocent XII.* (whose Bust is in the Print N<sup>o</sup> I.) in order to furnish the City with better Water, and in greater Quantity than it had had for some Time before. This Pope neither spared any Cost, nor left ought undone that he thought necessary, for encouraging Commerce in this little Port; to which Intent he invited thither all Strangers of whatever Nation or Religion, except *Mahometans*.

My Impatience to see *Rome* increasing in proportion as I approach'd it, I set out on the 25th early in the Morning for that famous City, and arrived there betimes in the Afternoon, and took up my Lodging at the Sign of *Monte d'oro*, or *Golden Mount*, an Inn upon *La Piazza di Spagna*, where I found several Travellers of different Nations, who had most of them already seen greatest Part of *Italy*.

Next Day, an Antiquary hearing of the Arrival of a Stranger, came to offer me his Service, which I accepted upon the usual Conditions; and he conducted me to all the Places best deserving a Traveller's Curiosity. Far from falling short, *Rome* more than answered my Expectation: I found in it such a Number of Statues both Ancient and Modern, with several other Pieces of Sculpture and Pictures, that they even exceeded the Number of the Inhabitants; these liberal Arts, join'd to those of Musick and Poetry, being at present their principal Favourites, and the most cultivated and improved in that City.

The Politeness, Affability, and officious Civility which I experienced amongst the *Romans* in two Journeys I made to *Italy*, seem'd to me Charms sufficient to induce any, who have a Taste for what is valuable, to come thither from all Parts of the World; if not to stay, at least to view the Treasures of Curiosities contain'd therein, and in the Parts adjacent.

I have there seen Noblemen of the first Rank, both Secular and Ecclesiastick, who, upon hearing of a Traveller at their Gate, (desirous of seeing what was rare in their Palaces) would themselves take a Pleasure in shewing them, if not hinder'd by Business; and if they were, would order their principal Domesticks to do it for them; and even leave their Cabinets to give them the Liberty to see what was worth seeing in them. I have my self made Proof of this more than once; and Mr. *Talman*, an *English* Gentleman, with whom I became acquainted in my second Journey, has experienced the same, during about seven Years that he spent there, out of above fifteen that he remain'd in *Italy*. The Defference they pay to the Name of a *Virtuoso* (as he was reputed) having procured him Admittance into Places of the most difficult Access, and Liberty of taking the Draughts of the greatest and most valuable Curiosities there. As for Example; at *Rome* the four inestimable Pontifical Tiara's, the most precious of which is represented in the Print, N<sup>o</sup> II. and two Mirrors that are kept in the Castle of *St. Angelo*, those in both Sacrifices, the secret one of the Vatican, and that of *St. Peter's*, together with other Ecclesiastical Utensils, Pontifical Habits,



bills, and Sacerdotal Vestments. So that he has the most copious and compleat Collection of Draughts, especially of Church Rarities, that was ever yet seen; having spared neither Time, Care, nor Expenses, to render them perfect Imitations of Nature, even to that Exactness, as to have measured with a Compass from the biggest to the least of the Jewels, and represented them in proper Colours and Sizes; as in the aforementioned *Tiara*, and in the three pretious Vases at *Genoa* and *Venice*: Besides whatever was Curious in any other Kind; as Architecture, Sculpture, &c. And this not only in *Italy*, but *France* and *Germany*.

Before I enter into a particular Detail of the Curiosities and Beauties of the Modern *Rome*, I will acquit my self of my Promise, in respect to Religion; wherein I shall begin with the *Pope*, and proceed to his Ministers and Spiritual Officers.

First, According to the Interpretation that the Doctors of the Religion of this Country give to the Holy Scriptures, he is the visible Head of the Christian Church, and has received (if not immediately from *J. C.* at least from *St. Peter*) the Holy Ghost, the Order of Priesthood, and Power of opening and shutting the Gates of Heaven, with the Authority to communicate and transfer these Gifts to his Successor, and to all Bishops and Priests, as they were communicated to the Apostles by *J. C.* and by them to their Successors, without Interruption. He is stiled Christ's Vicar, and is thought inspired by the Holy Ghost, and reputed the Supreme and Infallible Judge of every Thing which relates to Heaven. They give him besides the Title of Patriarch of Patriarchs, Cardinal of Cardinals, Bishop of Bishops, and Priest of Priests; those who are admitted into those Orders deriving their Authority from him. The principal Administrators and Distributors of his Power in this World, are call'd Apostles, or more commonly Missionaries; I mean those whom he sends to convert Nations of a different Religion. His Power is chiefly extended and aggrandized by the Spiritual Conquests made by these Missionaries in the most distant Countries, where the antient *Romans* carried their Eagles, and much farther, even over a great part of the World that was unknown to their Predecessors.

This Head of the Church, with his subordinate Members, whether Priests, Monks or Fryars; that is to say, those in Orders or not in Orders, who compose the Body of the Clergy, have been distinguish'd from other Men, for some Ages past, by renouncing, by a solemn Vow call'd the *Celibat*, or Vow of Chastity, all Carnal Multiplication of their Species, and embracing (as they say) the Purity and Holiness of a Spiritual Life. To explain my self more clearly, the Pope has impos'd it on all Priests and religious Persons under whatever Denomination, above these 300 Years, as a Duty inseparable from, and incumbent on the Dignity of Priesthood, to abstain from any Conjugal Tie; tho' he gives them at the same Time the Power to join together the two Lay-Sexes, for the Multiplication of Mankind. Nevertheless, they are none of them admitted into the Order of Priesthood, with any Imperfection as to their Sex, no more than the *Egyptians* in former Times, without being initiated into the Rites of *Priapus*.

The Clergy consists of above Two Millions of Souls, without computing the Seculars; as the Knights of *Malta*, &c. and the Nuns, who take the same Vows as the Monks, and are engaged in several Orders, whose Rules they observe as well as the others, and even more strictly. The *Roman History* does not clearly determine the Number of the Military Forces who carried the Temporal Power of *Old Rome* to the Height



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Height it arrived at; but it could be hardly so great as that of the Defenders and Promoters of its Spiritual Authority at present: Which has made them say.

*Sedes Roma Petri, qua Pastoralis Honoris  
Facta Caput, Mundi quidquid non possidet Armis,  
Religione tenet:* That is,

What Rome has lost by its Arms, it has regain'd by Religion. This Number of its Defenders and Promoters was much greater, and this Spiritual Authority extended much farther some Ages past, than it has been since Protestantism (b) or the Reformation, which they call the Northern Heresies, has depriv'd it of several Kingdoms and Principalities, who then acknowledged Rome as their Head. Neither have we any exact Account in History what the Expences of Old Rome might amount to, for the Annual Maintenance of their Legions or Armies; but I very well remember, that on my first Arrival in the Modern one, I was assured by Persons, who pretended to be thoroughly informed of the fixed and constant Revenues of the Roman Catholick Clergy, that they amounted to above 80 Millions of Roman (c) Crowns per Ann. that the Casual Profit Yearly accruing from the Offerings and pious Liberality of the Publick, was near as much, and even sometimes more; and that the Value of the moveable Ornaments of their Churches, consisting of Gold and Silver Crosses, Chalice, Patens, Candlesticks, Lamps, &c. the most part of them embellish'd with Precious Stones of inestimable Price, could not be reckon'd up. The Respect that is paid to the Pope, is greater than ever was paid to mortal Man; and the Magnificence of his Court, is the most glorious that can be seen, at least in Christendom. They accost him in the most submissive, and most respectful Posture imaginable; without Arms, without Cane, without Muff, or without Gloves. They address him in the August Terms of, *Most Holy Father*: When they speak of him, they say, *His Holiness*; and he, out of Humility, subscribes himself, *Servant of Servants of God*. He never gives Audience, but to those who kneel down and kiss his Slipper, or rather (not to exaggerate) a little Cross embroider'd with Gold Thread, or else of two Gold Laces stich'd upon it. They who receive it, kneel down three Times; first, at the Entrance of the Room, where the Pope is sitting on a rich Chair, or Throne; second, in the Middle between him and the Door; and third, at his Feet, to kiss the Slipper. And this is call'd, at Court, *Audience*; and at Church, *Adoration*: And the greatest Roman Catholick Princes, who approach his Holiness, are not exempted from this Submission, tho' Dr. Newton, the British Envoy at Florence, was dispens'd from it by Clement XI. when he was admitted into his Presence, as I shall observe elsewhere. He takes Place of the Emperor; and the Cardinals in the Ceremonial, are held equal with Kings. The most illustrious and sublime Functions of his Office, are, First, that of *Canonization*; whereby he recompenses, in some Measure, the Virtue of his Spiritual Subjects, by placing in the Number of Saints those among the Dead, whose practical and exemplary Faith, shining out in the principal Actions of their Lives, makes him judge them worthy of that Rank, and decree them Honours which they call *Dulia*. Secondly, The *Creation of Cardinals*; to whom (after some Ceremonies, (which I shan't mention) he says in Latin, *Maxima, dilectissimi Filii, & excellentissima Dignitate donati estis, ad Consilium Apostolorum vocati,*

(b) The Lutherans were the first who took the Name of Protestant; from the famous Protest made by the Chiefs of them against the Decree of the Assembly, forbidding all Persons to abandon the Catholick Religion, &c.

(c) A Roman Crown is worth four Pence more than an English one.



*cati, Consilarii nostri & Coniudices Orbis Terrarum eritis, Successores Apostolorum circa Thronum sedebitis.* In English thus: My most beloved Sons, you have received the greatest and highest Honour; you are called into the Council of the Apostles; you shall be our Counsellors, and with us judge the Universe, and sit round the Throne as Successors to the Apostles. Thirdly, The Opening the Holy Gate; by which he manifests his Clemency at the Time of the Jubilee. This consists in breaking open, with a Hammer, of Silver gilt, the Gate of the finest Church in the Universe, which is wall'd up. This Gate is call'd the Holy Gate; but before his Holiness strikes it with his Hammer, the Masons take Care that it shall be ready to fall at the first Blow, by taking away all the external Part of the Wall, that may hinder it, and only leaving the Middle of it very slender. This Ceremony, with the Prayers and Canticles which accompany it, has been too much and too often treated of and described, for me to attempt it again; I shall only add, that this material Opening, is designed (as interpreted) as a Type of the Spiritual one of Heaven, or of the Papal Power, in granting to all living Sinners, who believe, Indulgences and Pardon of their Sins for several Years; and to all the Dead who have believed formerly, an Exemption from the Pains of Purgatory. The aforementioned Functions, are call'd the Functions of Grace, by which the Pope signalizes his Goodness and Clemency, to distinguish them from others that are call'd the Functions of Terror, or Justice, as being as dreadful as these seem agreeable; of which I shall only mention Excommunication, and the Inquisition.

Excommunication is a sort of Spiritual Thunderbolt, that is levell'd against all Unbelievers and their Protectors. This Power he also grants to the Priests, and it is executed pretty much after this manner: They hold in their Hands lighted Tapers, which, when extinguish'd, they fling down with Execrations, and tread under their Feet, at the Sound of the Bells of the Church where 'tis performed; during which they utter the most terrifying Imprecations against the Persons excommunicated. The Persons so cursed, are not only cut off from the Benefits of all Communion with the Holy Mysteries of that Religion, but are also excluded from all human Society, levell'd with the Beasts, deliver'd into the Power of their Enemies, and often condemn'd to the Temporal Fire in this World, and to that which is Eternal in the next, if they don't shew a sincere Repentance, and a real Intention to change their Sentiments; the only Means to obtain a Pardon.

His Holiness reserves to himself, out of the Power he derives from Heaven, that of excommunicating those Sovereign Princes whom he judges to have incurred this Penalty. They are not treated a Jot more favourably than their Subjects; he degrades them of their Sovereign Dignity, and exempts their Subjects from all Oaths of Allegiance, and Engagements with them.

All these Marks of Authority and Grandeur, that I have already mentioned, with several others that I pass over, distinguish between his Spiritual and Temporal Authority. They respect, and even adore him as Pope; but as a Temporal Prince, they, at least his Roman Subjects, take the Liberty to complain of him whenever he gives them any Reason. They had call'd, before my Arrival thither, Alexander the Eighth, as a Temporal Prince of the House of Ottoboni, Father of his Nephews, and a Tyrant, on Account of the Imposts and Taxes with which he oppress'd his Subjects, to advance and enrich his Family; nay, they even accus'd him of having pillaged the Treasure of St. Peter. And

on



on the contrary, when I was there, in 1696, they treated his Successor, *Innocent XII.* with the Title of *Father of his People*, and *Anti-Nepotist*, because he would never give his *Nephews* any of the Church's Patrimony, and took off all the Imposts and extraordinary Taxes wherewith his Predecessor had loaded the People. I have my self heard several times, both Men and Women, out of Gratitude, cry aloud in the Streets, as he pass'd by for any Ceremony or Visit, *Long live and reign*, and be ever bless'd, *Innocent XII.*

Amongst several Inscriptions in Honour of this good Pope, (as they call'd him) they shew'd me that which was put over the Front of the Palace of the Senator *Marchese Riario*, the Day he took Possession of that Dignity at the Capitol: *Titum & Constantinum ne desideres Roma, habes utrumque in uno Innocentio, annona laxata, congruatis populis annona, referata omnibus ad beneficentiam aula, vera sunt generis humani deliciae, debellati apud Savum Thraces, submotus lues, vindicata justitia, haec decem servatorem quietis, haec orbis liberatorem.* Regret not, O Rome, the Loss of a Titus or a Constantine, since you enjoy them both in Innocent alone; the taking off the Taxes laid upon Victuals, storing the publick Granaries, and keeping open the Palace Gate, that all may partake of his Favours, are Actions which truly render him the Delight of Mankind; the subduing the Thracians near the Save, removing the Plague, and impartially administering Justice, are truly becoming the Preserver of Peace, and Deliverer of the World.

On the contrary, the second Time I was at Rome, in 1710, I heard the People curse *Clement XI.* for *Nepotism*, and the Taxes wherewith he oppress'd his Subjects to that degree, that the *Confessors*, or Directors of Conscience, hearing continually their Penitents accuse themselves of this Crime, in their *Confessions*, deputed some from amongst them to inform him of it; to which he answer'd, without any Emotion or Promise of taking off any Tax, *Affolvoete, Affolvoete, Absolve, Absolve.*

All these Honours and Respects, which (as I've said) they pay to his Holiness; all the Pomp wherewith he is surrounded; all the Power and Authority that he derives from Heaven; and in one Word, all the sublime Attributes that they give him, and which are more suitable to a God, than a Man, don't exempt him from dying like the meanest Mortal. As soon as his Eyes are closed, the Cardinal *Camerlingho*, whose Charge admits of no Vacancy, calls out to him three Times, in Presence of several Members of the Council both Civil and Ecclesiastick, *Ottoboni*, or *Pignatelli*, (as his Name is) *Sei morto? Ottoboni*, art thou dead? Then the Cardinal answers for the Dead, *Ottoboni è morto, Ottoboni is dead*: Then taking the Seal, (which they call *l'anello del Piscatore*, or the Fisher's Ring) he breaks it: In the mean while the Bell of the Capitol, which is never toll'd but on such an Occasion, informs the Inhabitants of the Pope's Death, and Expresses are dispatch'd to all the States that own his Spiritual Authority, to carry the News of it to the crown'd Heads, and the Parties concern'd, especially the absent Cardinals, who are invited to the Conclave for the Election of a new Pope. During the *Interregnum*, the *Camerlingho* exercises all the Papal Power in Temporals, even to the Coining of Money, with his own Arms on one Side, and two Keys crossing one another, and the Guards obey and attend him up and down the City. The Cardinals, who are of the Creation of the dead Pontiff, wear for Mourning, Serge Habits, of a Violet Colour, with Facings of the same, during the whole *Interregnum*.



*regnum.* Those who have been created by his Predecessors, wear green Habits, with red Facings; and the Maces, which are generally carried before them on solemn Occasions, are turn'd upside down with the Head to the Ground. The Corps being wash'd with odoriferous Waters, and embalm'd the Day afterwards, or at most the second Day, is carried into the *Capella Paolina*, or Paul's Chapel in the *Vatican*, where he is dressed in his Pontifical Habits, and carried thence to St. Peter's, and placed in the Chapel of *Sextus V.* on a magnificent Bed of State, enlivened by a great Number of burning Tapers, Night and Day, and watched by several Priests, who pray for the Rest of his Soul, and relieve each other. Whilst he is exposed upon that Bed of State, the People crowd to kiss his Feet through an Iron Balustrade.

The ninth Day after his Decease, they put his Corps into a Coffin, wherein they inclose 60 of his *Coronation Medals*, that are kept for that Purpose, to wit, 20 of Gold, 20 Silver, and 20 Brass, which are mixt together in a little Box, to signify, that Death equals all Things. The Funeral being ended, with all the ordinary Ceremonies, the Corps is convey'd into a little old Church, formerly dedicated to St. Peter, by *Constantine the Great*, where it is deposited, till it is put in a Sepulchre ordinarily made during the Life, and at the Expenses of the Deceased; and the Translation of it is not less pompous than its Funeral or Deposition.

All the Cardinals, who are not hindred by too great a Distance, Sickness, or some other invincible Obstacle, meet together on a certain Day, when a high Mass of the Holy Ghost is celebrated in the Cathedral, and a Sermon or Oration is made; after which, they go in Procession with their Copes into the *Vatican*, for the *Conclave*. They first enter into the *Capella Paolina*, where the Hymn *Veni Creator Spiritus*, is sung, and the usual Prayers said; then the Cardinal Deacon reads the *Bulla* of Election, and they retire into their Cells; and every Body (except two Masters of the Ceremonies, a Secretary, a Confessor, a Doctor of Physick, a Surgeon, and other attendant Conclavists, are ordered out; and the Marshal of the Church locks all the Doors of the *Vatican*, and causes all the Entrances or Communications with the *Conclave*, to be shut up according to Custom. The Cardinals don't come out of their Cells but once a Day, to hear the Mass said by one of them, to the Holy Ghost, in the aforesaid Chapel, or any other of the Palace, and to deliver their *Votes* written in small Billets roll'd and seal'd, which a Ceremonier or Ceremonist goes round the Places, where they are sitting, to receive in a large Vessel of Silver gilt in the Form of a Chalice, on the Foot of which is represented the Holy Ghost under the Figure of a Dove, with some other Ornaments.

After these *Votes* have been read aloud, and noted down, the Billets are all burnt in a kind of Furnace, or small Chimney, with a long Funnel of Tin to let out the Smoke. And this Collection of *Votes* is renewed every Day, till a great Superiority of them determines the Election in Favour of one of the Candidates; of whom, if two happen to be equally favour'd with the greatest Numbers, all the Cardinals confer together, and resolve either to begin afresh by a new *Scrutiny*, or else proceed to the concise Method of *Inspiration*, almost in this manner.

After a Silence for some Time, which they call Meditation or Invocation of the Holy Spirit, some of the Cardinals rising one after another



ther from their Places, walk with Eagerness and Precipitation, as if seiz'd and drawn by a Spirit of *Revelation* towards the most worthy among them, for whom Heaven has design'd the *Papacy*. When they come up to him, they embrace him one by one, kiss his Cheek, and salute him as Sovereign *Pontiff*, and all the others being inspir'd likewise, or else drawn by the Example, or (as many rather believe) by a premeditated Agreement, do the same.

The *Pope* being thus chosen by either of these Ways, is clothed with the ordinary Pontifical Habits, and conducted to a Seat placed before the Altar, whereon the Cardinals adore him, prostrating themselves; they first kiss the *Slipper*, then rising up *ad osculum manus & oris*, his Hand and Cheek.

Tho' all Things are still kept in great Secrecy, and the *Election* is not made publick till the next Morning, some curious Observers without the *Vatican* guess by the ceasing of the usual Smoak, which they have seen before issuing every Day out of the Funnel, when the Billets were burnt at a certain Time, that there is a *Pope* elected without knowing who he is.

On the Morning after the *Election*, every thing being made ready in the *Vatican*, for his solemn Appearance abroad, the *Loggia* or Lodge of the *Benediction*, which is over the Portal of St. Peter's, being broken open, as are immediately after all other Communications with the Palace, which were wall'd or shut up, a *Ceremoniere* passes into it, and publishes the *Election* in these Words, crying aloud, *Annuntio vobis gaudium magnum electus est in summum Pontificem eminentissimus Cardinalis N* —; then adds, *vivat Clemens* or *Innocentius*, as is the Name which he has been pleas'd to chuse.

The new *Pope* being clad in his most solemn Robes, with the Mitre on his Head, is carried into St. Peter's, where he is seated on the *High Altar*, and publickly ador'd by the *Cardinals*, *Patriarchs*, *Archbishops*, *Bishops*, and *Canons* of that Church; and after some other Ceremonies, he is carry'd into the *Vatican*, to the Papal Apartment, preceded and surrounded by the Life-guards, and attended by a numerous Train compos'd of the Clergy, and as many *Domesticks* as there are *Cardinals*, they being each of them oblig'd to give him immediately after the *Election* their *Decano Servatore*, or Dean Servant; a Custom, not always agreeable to the Cardinals, who by that Means are often deprived of their Favourite Confident. Some Days after, they crown him as a Prince both *Temporal* and *Spiritual*, by putting on his Head the \* *Tiara*, (a sort of raised Cap) girt about with Three Crowns, one above another, and embellish'd with Jewels. This Triple Crown denotes his Sacerdotal and Imperial Dignity and Power, and represents him as supreme Judge, and sole Legislator of all Christians; they call it also *Regno* or *Reign*; a Name, that some say was given to it by *Clouis* the First of *France*, who sent to *Rome* one of Gold, enrich'd with Jewels. The *Popes* at that Time wore only a *Mitre*, whereunto they afterwards added the *Tiara*, with one single Circle or Crown, which encompass'd it at Bottom. History informs us, that *Boniface* the 8th was the first who added a Second about the Middle, after having asserted his Sovereign Authority over Temporal Dominions; and that *Bennet* the 12th added the Third above the Second, after having determin'd, that the Papal Authority extended over the Churches *Militant*, *Suffering*, and *Triumphant*.

\* *Tiara* of Phrygium, and Cidaris in Latin, originally a Persian Cap, adorned with Feathers of Peacocks.



The Pomp of the Coronation is well known, having been published, and described by several; it is performed in the aforesaid Loggia, on a Throne erected there for that Purpose. When the Triple Crown is set on his Head, these Latin Words are pronounced, *Accipe Tiaram tribus Coronis ornatam, & scias te esse Patrem, Regum & Principum, Rectorem Orbis, in Terra Vicarium Salvatoris nostri Jesu Christi, cui est Honor & Gloria in secula seculorum. Amen.* i. e. Receive this Tiara, adorned with Three Crowns, and know, that you are the Father of Kings and Princes, Ruler of the World, on Earth Vicar of our Saviour Jesus Christ, to whom be Honour and Glory without End. *Amen.*

This gay and pompous Ceremony is temper'd with another, altogether serious and plain, which is thus:

The Pope being brought down from the Place of Coronation to St. Peter's, they light before him on the Top of a Tin Tube, made as in the Print N. 4. a little Cotton or Flax; the short Continuance of the Flame occasions its being supply'd afresh thrice, and at each Time a Ceremonist repeats aloud, *Sanctissime Pater, sic transit Gloria Mundi;* Most holy Father, thus does the Glory of the World pass away; at which *his Holiness* bows his Head and Body.

Some Days, Weeks, or Months afterwards, (just as the Pope pleases) he goes to take Possession of the Bishoprick of St. John in Laterano, whereto he is attended by a most numerous and magnificent Cavalcade, consisting of Persons of the greatest Distinction and Quality, both Secular and Ecclesiastick, who are then at Rome.

Being arriv'd there, *his Holiness* alights at the Church-Gate, which he finds shut, knocks three times, then sits on a Throne erected there; and the Arch-Priest opening the Door, presents him the Key, first kissing the Slipper; after which all the Canons prostrating themselves do the same, in Token of Homage to him as their Patriarch or Bishop. N. B. No one is admitted to be Bishop of St. John in Laterano but the Pope; they reckon it the most ancient Episcopal See in the World. From thence he is carried before the high Altar, where he sits on another Throne, and the Cardinals and Clergy pay him the \* Obedience alternately; after which, and the usual Ceremonies, he gives his Blessing, distributes some Medals, and is carried back again with the same Pomp to the Vatican. Tho' I have not been present at these Ceremonies, I have unquestionable Authority for the Truth of what I have related.

\* Obedience, is kissing the Pope's Foot and Hand.





## C H A P. II.

Of the Roman Catholick Religion; a Dispute concerning it between a Roman and a Swiss. The presenting of the Spanish Genet on St. Peter's Eve; and the Ceremonies observ'd on his Festival.

AS to Religion, I shall say little or nothing of what the Roman Catholics believe in common with other Christians, but only mention the chief Points, wherein they differ from the Protestants.

I. Besides the Supremacy of the Pope, rejected by all other Christians, *Auricular Confession*.

By this Article, they are oblig'd to give a strict Account, not only of all their evil Actions, but even Thoughts and Intentions; and the Priests (according to their Explication of the Holy Scriptures) are empower'd by Heaven to absolve them, upon certain Conditions, call'd *Penance*, as some Acts of Charity which they prescribe; and to condemn those to eternal Punishment, who either neglect this Duty, perform not the *Penance*, or conceal any of their Sins, (a Circumstance which renders the whole null and invalid) and no Body is exempt from this Duty, from the King to the Beggar; no, not even the Pope himself.

II. *Purgatory*, believed to be an inextinguishable Fire, burning without consuming, lasting without being kept in repair by Fuel, wherein the Souls of those, who at the Time of their Decease have been guilty of involuntary Sins of Omission, either through Forgetfulness, or want of Time upon Earth to perform the *Penance* enjoyn'd them by their Confessors, are thought to be purified from that Guilt, as well as from all Remains of human Corruption, before their being admitted into Heaven.

III. *Fasting*, which consists in abstaining at certain Times from some sort of Food, as Flesh, Eggs, &c.

IV. *Indulgences*, whereby the Pope both remits the Punishments due to Sinners, as in the exempting and delivering them from *Purgatory*, with a *Proviso* that they perform the Acts of Charity prescribed them, as *Offerings*, *Alms*, and *Pilgrimages*, and allows the eating Flesh, Eggs, &c. on forbidden Days.

V. *Limbo*, or the *Borders*, call'd so, because situate (as they say) on the Borders of Hell, being a Place without Fire, wherein the Souls of those Infants, who die without Baptism, are thought to be sequester'd, and supposed to suffer what the French Divines call *la peine du dam*, (which is to be depriv'd of the Beatifick Vision, or Sight of God;) not what the same call *la peine du sens*, or the Torments of Hell.

VI. The *Worship of Saints*, which is to invoke them, and beg their *Intercession* to God, reverence their Relicks, Images, &c. they call it *Dulia* and *Hyperdulia*, from the Greek δούλη & υπερδούλη, the one signifying *Servitude*, and the other *above Servitude*, to distinguish the Honour which they pay to them and to the *Virgin Mary*, from that they owe to Almighty God himself; they honour and supplicate the



*Saints* as his Servants, and the blessed Virgin as his *Mother*, and consequently more a *Queen* (as they term her) than a Servant.

VII. *Mafs*, which, according to the Doctors of that Religion, is a Propitiatory Sacrifice both for the Living and Dead, by which the *Pope* and other Priests represent J. C. as *Sacrificer*, and *Victim*, at one and the same time, by the Office of Priesthood, which they have receiv'd from the Apostles, to whom he gave his last Supper. Every Priest ordinarily offers this Sacrifice once a Day, unless hinder'd by Sickness, or some other Accident, and twice extraordinarily on *Christmas Day*, almost in the Manner following:

The Priest is cloathed in the Habits or Ornaments peculiar to his Function, and known by the Names, 1<sup>st</sup>. of the *Albe*, a long Garment of white Linnen, reaching down to his Feet.

2<sup>dly</sup>, The *Amict*, a four square Linnen-cloth, that is consecrated and put upon his Head, and the Corners stuck'd under the Neck of the *Albe*.

3<sup>dly</sup>, The *Stole*, a long narrow Piece of Stuff, embroider'd with three Crosses, which is put about the Neck, with its two Ends hanging down, like a Scarf, almost as low as the *Albe*.

4<sup>thly</sup>, The *Maniple*, an Ornament of the same Stuff and Form with the *Stole*, but very short, and which he wears on his left Arm.

Lastly, The *Chasuble*, another Ornament, not so long as the *Albe*, that is worn over it, and is of the same Stuff and Colour as the *Stole*, open on both Sides without Sleeves, and ending at Bottom both before and behind in a Semicircle.

The sacred Utensils which are used in this Sacrifice, are a *Chalice*, cover'd with a *Paten* of Gold or Silver, either gilt or plain: The *Bor-*  
*sa*, or *Corpora*, \* wherein is kept the *Corporale*, which, with the *Purifica-*  
*tory*, is of fine Linnen; the first to put under the *Chalice* and *Paten*,  
 to receive the Crumbs of the consecrated Hosts when broken, and the  
 second to clean them before the *Ablution*; a Box with the *unconsecrated*  
*Hosts*, commonly call'd *unleavened Bread*, or *Wafers*, whereon is the  
 Image of J. C. crucified, with the *Virgin Mary* and *St. John* on each  
 Side of the Cross: Lastly, two Bottles that hold the *Wine* and *Water*.

\*Paten made  
after the  
Form of a  
small and  
flat Plate, on  
which the  
Priest offers  
up the Host to  
God.

The Priest, being thus dress'd, and furnish'd with these Necessaries, is assisted, if it be a *Low Mass*, with one or two Laymen, call'd simply *Respondents*; but if it be a *High one*, by *Deacons*, and *Sub-Deacons*, cloathed with the same Ornaments as himself, except the *Chasuble*; in the room of which, they wear a *Tunick*, call'd the *Dalmatic*, almost like those worn by the *Heralds at Arms*, having the *Stole*, like a Scarf over the left Shoulder, which the Priest has about his Neck, and cross his Breast. The first is call'd a *low Mass*, because the *Celebrant* uses a Tone of Voice, as *low* as that which is used in common Conversation; and the second *high*, when he tunes it, and is answer'd by *Singers*, and attended by a *Deacon* and *Sub-deacon*. All this is in *Latin*, as are the other Parts of the Roman Catholick Service.

The Priest stopping below the Steps of the Altar, makes the Sign of the Cross, by putting his right Hand first to his Head, then to his Breast, then to his left Shoulder, and lastly to his right; after which, he says the following Words; *In nomine Patris, & Filii, & Spiritus Sancti: In the Name of the Father, Son, and Holy Ghost. Amen.* Then, *I will present myself at the Altar of God;* to which, he is answer'd: *Of God who rejoices my Youth: Lord, be my Judge, and separate my Cause from that of the Ungodly.* After several other Prayers and Invocations of God, and Answers drawn from the Scriptures, he makes a *Confes-*  
*sion,*



sion to God, the *Virgin Mary*, and several other *Saints*, whom he names, and to all in general without naming them; then having accused himself of the Sins of which he is guilty, either in Thought or Deed, he gives a Testimony of his Contrition, by striking his Breast three Times, and crying, *By my Fault, by my Fault, by my very great Fault*: After which Confession to God, the *Virgin*, and all the *Saints*, he begs the second and third to interceed for him. The *Respondent* prays to God in the same Tone for the *Priest*, that he would have Mercy upon him, forgive him his Sins, and grant him eternal Life; and makes the same Confession; and the *Priest* says the same Prayer for the *Respondent*, to which the latter says, *Amen*. Then the *Priest* invokes God in Favour of all that are present, and goes up to the *Altar*, and asks Forgiveness for all their Offences through J. C. then kissing it, he asks the same for himself in particular, *through the Merits of those Saints, whose Relicks are preserv'd in that Church, or else, of all in general*; then he makes the Sign of the Cross, and comes to the *Introite*, or first *Anthem*, which the *Chanters* sing aloud, if it be a *High Mass*; this is follow'd by the *Kyrie Eleison*, which the *Priest* says four Times, and the *Respondent* three; that done, the *Priest* tunes *Gloria in excelsis*, a *Canticle* full of Praises and Thanksgivings to God, with an Enumeration of his Attributes, after which he reads the *Collett*; and then the *Sub-deacon* sings the *Epistle*, (the Book being placed on the right Side of the *Altar*, which is therefore call'd the *Epistle Side*) this is follow'd by a short *Anthem*, call'd the *Gradual*, then by the *Creed*; after which, the Book being carry'd to the other Side of the *Altar*, which is call'd the *Gospel Side*, the *Gospel* is sung by the *Deacon*, who after that presents the Book to the *Priest*, shewing him the Place where it is written, which he kisses.

This ended, turning himself to the People, he says, *God be with you*, and being answer'd, *and with your Spirit*, he takes the *Paten*, whereon the Bread is, and lifting it up a little, he prays *the Eternal and Almighty Father to receive the immaculate Host, which he is going to offer up for his Sins, and the Sins of the Auditors, and for all the faithful Believers, either living or dead*; which is called the *Offerta*; this done, he puts the Wine and Water into the Chalice, which he offers to God in another Prayer; then blesses the Bread and Wine kneeling down, and praying again; then washes his Hands on the *Epistle Side*, where the *Sub-deacon* brings him Water; after the *Lotion*, which is accompany'd with some Texts of Scripture, he bows down in the middle of the *Altar*; then he makes an *Oblation to the Trinity* of what he is about to consecrate in Memory of the *Passion, Resurrection, and Ascension* of J. C. in Honour of the *Virgin Mary*, of *John Baptist*, and of the Apostles *Peter* and *Paul*, and all the *Saints*; and if that Day they celebrate the *Festival* of any *Saint*, he names him, and begs his Intercession; then he kisses the *Altar*, and after other Vows and Invocations extracted from holy Writ, and suitable Responses and Prayers, accompany'd with Blessings and Praises of the *holy Name*, he prays for them for whom he is about to offer that Sacrifice, and for those who assist at it; then he makes another Commemoration of the *Virgin Mary*, and several *Saints*, whom he names, and of all the others in general, without naming them; after which he consecrates the *Host* or unleaven'd Bread, by repeating the following Words, in which they place all the Virtue of Consecration, *Hoc est enim Corpus meum, for this is my Body*; he consecrates in the same manner (to use their Terms) the Wine and Water which are in the Chalice, by these other Words, *Hoc est enim Calix*  
San-



*Sanguinis mei novi & eterni Testamenti, qui pro vobis & pro multis fundetur in remissionem Peccatorum; For this is the Cup of my Blood of the New and Eternal Testament, which shall be shed for you and for many, for the Remission of Sins.*

By the Virtue of these Words, the Doctors of that Religion hold, that the Body of Jesus Christ is call'd down, and descends invisibly on Earth from Heaven, whither (as the Scriptures affirm) he visibly ascended, and that with the same Body which he had when he was crucified; that at the very Instant when these Words are pronounced, the Bread and Wine are imperceptibly changed, or *transubstantiated* into his Flesh and Blood, in such a Manner, that tho' the *Appearances* and *Accidents* of the Bread and Wine continue to make the same Impression on all the Senses, after the pronouncing these Words as before, yet there is none of their real Substance remaining, but that the sole and *natural* Body of J. C. with all its Parts and Blood, is as entire in the least Particle of these *Accidents* and *Appearances* of Bread or Wine without *Subjects*, (tho' this Particle were inferior to an Atome) as it was upon the Cross before his Death.

The Priest after these *transubstantiating* Words, adores them on his Knees, whilst a little Bell gives notice to the People to prepare to do the same; for which end standing upright, he lifts them up above his Head one after another with both his Hands, and presents them thus to be adored with his Back turned towards the Worshippers, who with their Hands lifted up and bended Knees bow themselves to the Earth: This done, he *eats* the first, and *drinks* the second; then holding the Fingers with which he has touch'd the Host on the Chalice, a little Wine and Water is poured upon them as to wash them, (which he drinks) and this is call'd the *Ablution*, as was also the Wine which formerly was poured into the Chalice to administer the *Communion* to Infants in the *Liquid* kind, since abolish'd by the Roman Catholicks, and retain'd by the Greeks, who give it to this Day, in a Spoon with the Bread soak'd in Wine, to Children newly born.

N. B. Between the *Adoration* and the *Communion*, he gives the *Pax* or Peace, which consists either in presenting the *Paten* to be kiss'd, the Inside to the *Ecclesiasticks*, and the Back to the *Laity*, or else in a Piece of Gold or Silver gilt, generally shap'd like a Smoothing-Iron, both in the Handle and Body of it; upon the Part which they kiss, are generally the Figures of J. C. the *Virgin Mary* and St. *John*, in *Relievo* or Enamel; and this is call'd the *Pax*.

On some particular Days he communicates the first to the *Laity* and other Persons, who are not yet Priests, but not the second, especially for some Ages past; and the Reason the *Doctors* give, is this, the Body of J. C. being entire in every Particle, (as I have already observ'd) and there being no living Body without Blood, the second, *viz.* the liquid Kind, is superfluous; and they have abolish'd the *Patens*, that are engraven or adorn'd with any Figures in *Relievo* on the Inside, for fear some Particles of the consecrated Host should remain therein. When the Priest has eat the Flesh of J. C. and drunk his Blood after this manner, he continues the *Service* by Thanksgivings, among which is that which is call'd *Post-communion*; he turns his Face to the People, repeats *Dominus vobiscum*, the Lord be with you; to which is answer'd, *& cum Spiritu tuo*, and with thy Spirit: He adds, *Ite Missa est*, Go your Way, the Mass is over; after which, he still remains at the Altar, and bowing down, he prays the *Holy Trinity* to accept the Sacrifice which



which he has offer'd up; after which, he gives the Blessing to those that are present in these Terms, *Benedicat vobis Deus Omnipotens, Pater, Filius, & Spiritus Sanctus*, May the Almighty God, the Father, the Son, and the Holy Ghost bless you; to which they say, *Amen*. (This Blessing is omitted in the Masses for the Dead; as also, the *Gloria in Excelsis*.)

Several great Virtues are attributed to these Masses, the Principal whereof, which furnishes the Priests with most Employment, is the shortning the Torments which they believe the Souls of Persons, who die in *Venial Sin*, suffer in *Purgatory*. This fear of *Purgatory*, join'd to that of Death in sick Persons, induces them very often to leave by Will the best Part of their Estates, if not all, to have these Masses said, as several Inscriptions engraven on Marble and Brass in Churches will attest and demonstrate; and there are few who survive, if they are not in the most extreme Poverty, who don't sacrifice some Part even of their Necessaries for the Repose of the Souls of their Parents, Relations and Friends.

Some have even had the salutary Precaution (as they call it) to have these Masses said during their Life-time, and whilst they are in perfect Health, as fearing they should stand in need of them after their Death. Those who are very rich found them to *Perpetuity*, (to use their Expression) which they believe will be beneficial to their Posterity, after their Souls shall be delivered from thence.

The other Virtues of this Sacrifice regard the *Living*, and are of great Extent, and very different; if 'tis offer'd in Honour of any *He* or *She Saint*, 'tis call'd the *Mass* of such a *Saint*, and is believ'd to render the Prayers of them, for whom 'tis offer'd up, effectual. For Example, if 'tis offer'd in Honour of *St. Ives*, formerly an Advocate, 'tis thought proper to appease the Disquiet which is caused by Law-Suits, to bring them to a happy Issue; if to *St. Clarus*, 'tis thought good to preserve from Blindness, or sore Eyes; and even to cure either.

VIII. *Tradition*, upon which those Points are founded which the Divines call the *unwritten Law*, and seem to prefer to that which is *written*, or the *Holy Scriptures*; for which they give this Reason, that those Books have been corrupted by several Translators, either thro' Design, or Ignorance; especially by the Authors of so many Sects as are dispers'd over the World, whom they generally call by the Names of *Schismatics* or *Hereticks*. To prove this, they quote these very Sects, whose Authors have derived from thence the Foundation and Source of their Errors; and add, as a farther Proof, the many different Versions and Copies that are amongst them; the Abridgments and Omissions in some, and the Additions in the others; and divers Parts of the written Law, (or at least, that were own'd for such by the ancient Christians who had them) of which the Moderns have at this Time nothing to shew; as an Instance whereof, they alledge the *Secrets of St. Peter*, which the *Copticks* pretend have been preserv'd in Writing among them, and which we only know by the Accounts of Travellers; and the Version of the *Septuagint*, which makes (they say) the World 1500 Years older than the *Hebrew Text*.

This *Tradition* (which is contested by the greatest Part of other Christians, if not entirely, at least in those Parts which seem to them contrary to the Scriptures) is, according to these Doctors, a sort of *Errata* or *Supplement* of whatever is imperfect or defective in *Holy Writ*; which they represent as obscure Labyrinths, where the Faith and U-



nion of the faithful Believers who compose the Church are not in Safety, but run a Risque of going astray, and loosing themselves, as the Sects which they quote have done, for want of good Guides; and to deter and preserve them from the Danger of thus wandering, they persuade them by their Counsels from reading these Books; and that they may not be tempted to it by *Curiosity*, they don't publish them in the *vulgar Tongues*, no more than their *Divine Service*; but give them others, which contain a clear Explanation both of the *written and unwritten Law*, which is all that is necessary (as they add) to attain to the Meaning and End of their Religion, or in one Word (to use their Terms) to *Salvation*; insomuch, that without being at the Pains to search, they find, and have nothing to do but to read and believe; and indeed, they seem generally to believe a great deal more in this Religion than in any other.

As for those who understand the learned Languages, in which the Law is written, and may transgress the Orders or Counsels of the Directors of their Consciences, or Divines, (who reserve to themselves the Right to interpret and explain it) the Pope, to prevent the dangerous Discoveries of their too curious Reason, has established the before-mentioned *Tribunal* of the *Inquisition*, which is call'd the *Holy Office*, as an infallible Means to retain his Spiritual Subjects in their Duty, and the Submission required of them; and to suppress and hinder all publick Doubts and Disputes, into which a too free Explication of their Sentiments in Matters of Religion might plunge them, and so be the Way to introduce new Sects in the Church.

This *Tribunal* condemns the most Criminal and Obstinate, both to temporal and eternal Flames, and their Proceedings are as singular as proper to inspire Terror; the *Father* being oblig'd to impeach his *own Son*, if he hears him hold any Discourse never so little contrary to any of the forementioned Points, or if he does not shew Respect enough for the *Ministers* of the *Holy Office*; in like manner the *Brother* must inform against *Brother*, and one *Friend* against another, they believing themselves oblig'd to *sacrifice all Ties of Blood and Friendship* to it.

The *Person accused* is forsaken by all the World, and thrown into a *dreadful Dungeon*, where he is often kept Years together, without being told for what Reason, or without knowing whether he is accused unjustly or not; for they neither name, shew, or confront him with the *Informer*, or any *Witness*, but he is oblig'd to a mental Review of all his Actions and Thoughts, guess why he is put there, and accuse himself.

Should any one offer to interceed for him, he would be suspected of being an Accomplice in his Crime, and would run almost an inevitable Risque of being likewise imprisoned, not with him, but in another Dungeon like his; for the Impeached are no more suffered to see each other, than those who inform against them. They who are found guilty, and are destined to any Punishment, are cloath'd with Habits, whereon there are represented Figures more or less terrible, according to the Nature of the Crimes laid to their Charge, as those of *Flames*, *Devils*, &c. The Carcasses of those who die in Prison, or are inform'd against after their Death as being guilty of *Heresy*, are not exempted from Condemnation, nor from the Sentence which they call the *Act of Faith*; their Bodies being dug up and burnt.

This *Tribunal* is composed of *Ecclesiasticks*, who are for the most part *Dominican Fryars*. It is divided into different Branches or *Tribunals*,



nals, according to the different Places wherein it is established; as at Rome, which is the Tree from whence these Branches spring, it has the Pope himself for President, and Seven Cardinals for the principal Members, with a Number of Prelates and Doctors, who are call'd Consultors, and a Commissary, who is a Dominican. The Cardinals are call'd Inquisitors General, and appoint others inferior, with the Title of Provincial Deputies, in all Places where the Inquisition has Subaltern Tribunals. The Examinations of the Inquisitors, and the Accusations, are less frequent, and less severe at Rome, than any other Place, excepting Venice; which would never have receiv'd it, but by a Conditional Concordat, which renders it independent of the Court of Rome, and subject to the Authority of the State, where a Senator is President, without whose Consent no Body can be condemn'd; and this Senator is always inclin'd to Mercy.

A Man may live there very freely, and talk without any Danger of Religion, provided he don't meddle with the Government.

The Jews, who are burnt in Spain, Portugal, and other Places, are protected at Rome, and permitted to have a Synagogue.

The Pope does not oblige Strangers of a different Religion to fast and abstain from Flesh, Eggs, &c. on Fridays, Saturdays, and other Times, as his own Spiritual Subjects are bound to do; and in one Word, the Liberty is so great at Rome, that one may often hear Disputes about Religion, of which I will give an Instance, by repeating as succinctly as possible the Substance of a very long and very hot one, between a Swiss Calvinist, and an Italian Catholick, Native of Rome.

\* It began about the Pope's Permission to the Roman Inn-keepers to give, on Days of Abstinence, Flesh and other Victuals forbidden the Roman Catholicks, to Strangers of a different Religion. The first would have persuaded the second to have eat Flesh with him on a Fast-Day, saying, that if the Pope thought it a Sin, he would not give that Permission to any one. The Roman answer'd, that it might not be a Sin in one whose Religion allow'd it, but that 'twould be a Sin in him whose Religion forbid it; but that for his Counsel, he would take the Liberty to give him another, which was to imitate several Protestant Travellers that he had known, who would not make use in Publick of the Permission which the Pope gave them, that they might not scandalize those who thought it sinful.

The Swiss quoted several Texts of Scripture, which (he thought) condemn'd this Abstinence of Flesh on certain Days; and added, that Fasting did not consist so much in the Quality of what is eaten, as in the Quantity. To this the Roman answer'd, that indeed Fasting consisted chiefly in Abstinence as to Quantity; but that being the most nourishing of any sort of Food, was consequently the most improper for Fasting.

The Swiss from hence took Occasion to exclaim against the Power which the Pope exercis'd in respect to Religion, insomuch, as to make the same Thing a Sin, and not a Sin, at the same Time; and without observing any Regularity in the Dispute, which varied sometimes upon one Article, sometimes on another, or without giving the Roman hardly leave to answer, he repeated all the strongest Arguments that the Protestants use to the contrary. Then he furiously attack'd the Memory of Leo X. and compar'd him, and the Distributors of his Indulgences, whom he call'd Spiritual Merchants, to the ancient Druids,

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who borrow'd Money in this World, to repay it in the next: He accus'd him of having set to Sale, and farm'd the *Remission of Sins*, and the Liberty of eating *Flesh, Eggs, Butter, and Milk*, on Days of Abstinence, and drawn an incredible Profit from thence, for which he quoted the Anti-christian Exclamation they attributed to that Pope, viz. *His Astonishment, that a Doctrine, which he believed false, should find so much Credit in the Minds of the People, and bring so much Money into the Ecclesiastical Treasure.*

The Roman preserving a great deal of Moderation in his Expressions, as well as in the Tone of his Voice, answer'd, That the *Holy Scripture* plainly empower'd the Pope, as Successor of St. Peter, with the Right and Authority of remitting Sins, and of fasting and loosning; that Excesses and Abuses might creep into the best Things in the World, without their losing either their Goodness, or their Virtue; but that one must always separate the *Spiritual Man* from the *Carnal one*, the Generous from the Miser, the Pious from the Impious; that *Indulgences* ought to be receiv'd as wholesome Things, which the Pope might bestow as he pleas'd; but that if the Distributors thereof made too great a Gain of them, the Sin and Abuse ought to be imputed to them, and the Pardon, tho' well paid for (if one might so speak) to him who ask'd it: That *Leo X.* had not indeed edified the Church by his Piety; but that he could not believe him guilty of such impudent and impious Discourses, as are related of him, no more than other Popes, to whom some Sayings are ascrib'd, as unworthy of Vicars of J. C. That he only believ'd them Forgeries, either of *Protestants*, or other Enemies; that as for the rest, the Priest ought to live by the *Altar*.

He had his Mouth open to continue his Speech; but the *Swiss* stopp'd him, by asking, What do you call living by the *Altar*? Is it living by the *Altar*, to heap up Riches upon Riches, as your Priests do the Gold, Silver and Jewels, which I see shining in your Churches? Not to mention the immense Revenues, that the *Founders and Benefactors* have settled on them, even to the impoverishing themselves and Families, to enrich them; the Offerings, which Crowds of Devotees bring in such Numbers; besides the Money that they receive of the People in general, in the Vestry or other Places, for saying Masses, or accomplishing the Conditions on which they have receiv'd Absolution: When I consider these Things, (says he) I naturally form to myself the *Idea* of large magnificent Shops, adorn'd with visible Riches arising from the Profits of invisible Goods that are sold there; and by the Protection that the *Pontiff* grants to the *Courtisans*, I should rather believe him the Priest of *Venus*, than of the Creator of the *Universe*, as he pretends to be; and by the Tribute which he exacts from them, one may plainly see that he is of the Mind of that *Emperor*, who said, *the Smell of Money is sweet, however gotten.*

Here the Roman interrupted him in his Turn, and shew'd an Emotion in his Face which had not appear'd before, saying, Indeed, Sir, you form an *Idea* of *Christians*, which is very unbecoming a *Christian*, and you expose them with a great deal of Liberty; as for my part, I should think myself guilty of *Sacrilege*, if I should harbour any such Thought; and in viewing those Churches which you prophane, I find myself edify'd by the Piety of their *Founders and Benefactors*; and by the Respect and Prayers of the People, and the laudable and decent Care, which they take in general for the Subsistence of the *Priests*, and



other Persons consecrated to *Divine Service*, who are almost always employ'd in singing the Praises of God, and his *Saints*, and praying for the Publick, who are but too much taken up about their Temporal Affairs: Can they, I beg you, make a better Use of their transitory Riches, than in employing them in such Sacrifices to Heaven? Besides that, Poverty is not at present a proper Motive to inspire Mankind with the Reverence that is due to the Ministers of the *Altar*: Would you have them, because they are devoted to the Church, live upon Air? But why will you, continued he, only see the Faults of some of the *Clergy*, without also acknowledging the good Qualities of others, and the good Use that most of them make of the Riches you so much envy, in relieving the Poor, and doing several charitable Acts, and edifying the Church by the Holiness of their Lives? You raise out of the Grave *Leo*, who has been dead some Ages, and had otherwise several good Qualities amongst some bad ones, when you have before your Eyes *Innocent XII*; why don't you admire, and praise those Perfections, which have gain'd him the Name of *Father of his People*? Why will you, upon the Testimony of some passionate Writers, who are accustomed to misrepresent all our Actions, say, that our *Pontiff* protects the *Courtisans*, and raises Money from their infamous Commerce; when all *Rome*, and the *Courtisans* themselves, if they speak the Truth, will tell you, on the contrary, if you but enquire, that they are rather persecuted, than tolerated; and that what Money is exacted of them, is rather a light Punishment for their Crimes, than a Tax, and is all apply'd to Charitable Uses, without one Penny entering into the *Pontifical Treasury*? And if they don't prosecute them with the utmost Rigour, 'tis on the same Account that *Lot* formerly offer'd his own *Daughters* to the Inhabitants of *Sodom*.

After several other Arguments on both Sides, wherein the *Mass* was accidentally mention'd, the *Swiss* declar'd War against it, especially upon the Article of *Transubstantiation*, and employ'd all the Reasons, and Texts of Scripture which he thought most proper to overthrow it; amongst the rest, he argued from Human Reason, that nothing seem'd more contradictory to good Sense, than to make *Accidents* subsist without their *Subjects*, and a natural Body entire in all its Parts exist in an infinite Number of Places at one and the same Time; he added, that to believe *Transubstantiation*, one must suppose that *J. C.* who pronounced those Sacramental Words (wherein *Roman Catholics* make the Virtue consist) over the Bread and Wine before his Death, and then eat and drank with his Disciples, eat and drank himself; which was the utmost Contradiction and Absurdity, and the Disciples were more inhuman than *Cannibals*, and might be called *Anthropophagi*, since they eat a God-Man and their own Master.

The *Roman* answer'd, we won't use our Reason in Matters of Faith; *J. C.* said, when he had blessed the Bread and Wine, that they were his Body and Blood; we don't indeed comprehend, but we believe it; he has commanded his Disciples, and consequently all *Christians* with them, to eat the one, and drink the other, and take Care not to do it unworthily, on Pain of eating and drinking their own *Damnation*; we prepare ourselves, confess our Sins, and repent before we receive them, without seeking to dive into the Mystery, and content ourselves with the Promises annexed to it, and rely on the Effects.

As for you, Sir, added he, who submit your Faith to your Reason, give me Leave to ask you one Question, e. g. concerning the Mystery



of the *Trinity*, that is believed and acknowledged by all *Christians*, and so hard to explain by the *Scriptures*; is it your *Reason* that tells you, that *Three* make but *One*; that the *Father* who begat the *Son*, and the *Son* who is begotten, and the *Holy Ghost* who is proceeding, are three *Persons Consubstantial*, equal to each other, *Coeternal*, and are *One* and the *same God*; and that these *Three* make but *One God*, without difference of *Attributes*, or *Power*, without the least *Priority* or *Posteriority* in *Dignity*, *Age*, or *Time*, in either of the *Three Persons*? Let me ask, if 'tis by the *Light of Reason*, that you believe the *Incarnation* of the second *Person* for the *Redemption* of *Mankind*?

The *Swiss* answered, we don't submit our *Faith* to our *Reason* in these *Mysteries*, neither do we pretend to explain them, for that would be undertaking to destroy their *Essence*, since they would be no longer *Mysteries*, if we comprehended them; but we believe them to be such, and we deny your *Transubstantiation*, because we believe it only a *Mystery* in your own *Imaginations*, and none at all either in the *Intention*, or *Sacramental Words* of *J. C.* which he has explained himself by calling that *Bread* and *Wine*, which he also call'd his *Body* and *Blood*; we take them after they are blessed, as he blessed and took them himself, and as he commanded us, in Remembrance of him; and if we do it worthily, we eat and drink his *Blood* *spiritually* and thro' *Faith*, (to speak the Language of the *Scriptures*) that is to say, we believe that we participate of the *Fruits* and *Merits* of his *Death*.

But reply'd the *Roman*, denying, as you do, the *Real Presence*, you take only *Bread* and *Wine*; to which the *Swiss* answered, that to take it thus thro' *Faith*, it was not necessary to believe that the *Body* of *J. C.* was absolutely in the *Sacrament*, and cited several *Texts* to prove that he was *corporally* only in *Heaven*, from whence he was not to descend, till *Time* should be no more.

After several other *Reasons* and *Passages* quoted on both *Sides*, which seem'd to be of no *Effect* to make either of them change their *Sentiments*, but serv'd rather to exercise their *Wit*, than touch their *Hearts*; the *Swiss* continuing the *Dispute*, tho' not on the same *Topick*, fell upon the *Church-Ceremonies*, which he accused as *Superstitious* in relation to the *Images* of *Saints*, wherewith they are adorned, the *Worship* they pay to them, and the *Miracles* they attribute to them; and he push'd it so far as to call the *Roman Catholics* *Idolaters*, and *Iconolaters*, *Worshippers* of *Idols* and *Images*; whereupon, fearing some *Mischief* might ensue, we endeavour'd to put an *End* to it, and one of his *Fellow-Travellers* said to him, Sir, do you remember that you are at *Rome*, and not at *Geneva*, or your own *Country*? Upon which Remembrance, he seem'd willing to submit, and made an *Apology* to the *Roman*; who, instead of shewing himself offended at any of the *Expressions* that I have mention'd, said, You may go on, you are in a *Place* where you may talk with as much *Freedom* as at *Geneva*; I shall be glad to convince you, that we are not *Worshippers* of *Images*, tho' we are not *Breakers* of them.

Well then, said the *Swiss*, I won't at all disguise my *Sentiments*, I am very desirous to hear your *Justification*; so making use of the *Liberty* which you have given me, of talking freely, I will tell you, that when my *Curiosity*, being excited by the *Sound* and *Harmony* of your *Instruments* and *Voices*, has induced me to go into any of your *Churches*, I immediately imagine I am at an *Opera*; your *Priests* and other *Persons* that I see there dress'd as *singularly*, as *richly*, and *dis-*  
ferently,



serenly, who sing the Prayers, seem to me to be *Actors*; I take for the *Decorations* the fine Statues and Paintings, with the Gold and Silver Branches filled with Wax-Lights, which seem to vie with the Lustre of a Number of Jewels, wherewith the Altars and the Cloaths of the chief Actors are adorn'd; and these *Decorations* are much finer, than in other publick *Opera's*, that the Stones are generally false in them, and are true in your Churches. I judge the Crowds of Men and Women of all Ranks and Conditions that I meet there, to be the *Spectators*. Considering these Objects yet nearer and with less Confusion, I observe many kneeling at the Feet of several Statues; some of which have no Ornaments than what the Carver has been pleas'd to bestow upon them, others are clothed with *Royal Robes*, and crown'd with precious *Diadems*, either *Pontifical* or *Imperial*; as for Example, that of the *Virgin Mary*. I see others devoutly touching the *Shifts*, *Handkerchiefs*, and other Things belonging to their sick Relations and Friends, at the *Urns* or precious *Shrines* wherein you keep the *Ashes* and *Relicks* of your *Saints*, and imploring a Cure of them; some are offering up Gold and Silver Vessels, whilst others are adding to that Profusion of Wealth which already adorns the *Altars* of your *Saints*, rich Crosses and Candlesticks of the same Metal, that are often embellish'd with Jewels in Performance of some *Vows*, which were call'd by the ancient *Romans*, *Votive Tabule*. Nor to mention several Human *Limbs* of the same or less precious Matter, according to the Capacity of the Giver, that are hung up as an Acknowledgment of the *Cures* of some *Distempers*, wherewith the Donors were afflicted in those Parts; with Historical Pictures of Dangers escaped by their Means; as *Shipwrecks*, *Enemies*, *Falls*, &c. Then I perceive in several *Chapels*, some Priests who say *Mass*, or, according to your *Transubstantiation*, who offer up the second *Person* in the *Trinity* to the first, in Honour and through the Merits of the *Saints* who are represented by these Images; and this first *Person* is sometimes conjured in the Name and by the Merits of these *Saints*; sometimes these *Saints* are implored in his Name, and by the Merits of the *Second*, either to grant a Cure of *Distempers*, or some other Spiritual Favour that is desired of them. Then on a sudden I hear a *Devotee*, that I had not yet taken Notice of, upon her Knees before one of the above-mentioned Statues, with her Eyes fix'd upon it with the utmost Attention, cry out like a Person awaken'd out of some terrible Dream, which had represented to her an Apparition, a *Miracle*; and being asked by the *Priests*, whom she has interrupted in their Office by her crying out, what this *Miracle* is? she answers, that she saw the *Image* very distinctly move its *Eyes*, bow its *Head*, and smile graciously; and altho' this (if she is not pay'd for the *Imposition*) is only the natural Effect of her too long *Attention*, and fixing her Eyes upon the same *Object*, which is liable to make her Head giddy, and excite the same Motions in her as she thought to have seen in the *Image*; this is immediately interpreted by the *Priests* to be a *Sign* that her *Prayers* and *Supplications* were agreeable to the *Saint* whom it represented.

Having seen and heard all this, and a great deal more, I conclude within myself, (added the *Swiss*, who was not so tired of Talking as we were of Hearing the Dispute,) that nothing can more nearly resemble the *Worship* which the ancient *Romans* paid to their *Gods*, than that which you pay to your *Saints*; and if you don't call them *Gods* and *Goddesses*, as they did, you make them such, by the *Vows* and *Prayers* that



that you offer up to them, in all your Necessities; for you attribute to them an *infinite Knowledge*, which is that of seeing whatever passes in the Hearts of such Number of Persons who may supplicate them at the same Time in a Million of Places; which Knowledge is a *Divine Attribute*, and incompatible with any one but the True God: The same may be said of the Power you ascribe to them, and which you make greater in some than in others, in Imitation of those *Heathens*, who had their *greater and lesser Gods*. You confirm me in this Comparison by your Prayers to the *Virgin Mary*, to whom you say, *Command your Son, by the Right you have as a Mother*. You seldom address yourselves to God in any *Dangers* you meet with, as if you were afraid of being troublesome to him, and could do without him; but look upon him with the same Eyes that they did upon their *superior Deities*, who, they believed, reposed themselves in a *soft and inactive Tranquility*, and committed the Care of *sublunary Affairs* to *inferior Beings*. If you have a Fever, you have immediate recourse to St. *Jodocus*, or St. *Costmus*, and St. *Damianus*; if the Country is afflicted with the Plague, you pray to St. *Rocchus* to preserve you from it. If any of you have a *nasty Distemper*, which you call here the *French Disease*, you rely upon St. *Job* for a Cure; and I have myself read (added he) the Prayers that your *Priests* make for their *Patients*, in a Missal at *Venice*. If you are tols'd by a violent Tempest at Sea, you place your Hopes in the *Virgin Mary* and St. *Nicholas*; and so of the rest: as many *Necessities* as you have, so many *Saints* you pray to, or rather so many *Legions of Saints*. What could the *Heathens* ask their *Gods*, that you don't request of your *Saints*? What Power did they attribute to their *Deities*, which you don't ascribe to *these*? If you escape any *Danger*, you impute it to their *miraculous Assistance*, as you do all your *good Fortune* to their *Favour*; and you believe that the *Prayers* which your *Bigots* make to them, and the *Offerings* they lay at their Feet, make the Earth fruitful, and gain your *Victories*. The Statues of the *Heathen Gods* have *spoken* sometimes, *bow'd* their Heads, and *look'd downwards*, as your *Devotees* say your *Saints* do; witness that of *Juno*, who being ask'd by the Soldiers who were plundering the City of *Veij*, where she had a *Temple*, whether she would go to *Rome*? gave her Consent (as some said) by bowing her Head, or according to others, in express Words. That of *Minerva*, that was brought from *Troy* to *Italy*, cast down its Eyes (as they say) visibly, out of Horror at the Robberies of the *Ionians* committed at *Policum*, where she was worshipped. The liquified *Incense*, that used to melt and smoke in one of the *Pagan Temples*, was as great and surprizing a *Prodigy*, as the congealed and coagulated *Blood* of St. *Januarius* at *Naples*, that dissolves and boils up on the Day of his *Festival*.

In a Word, you impute just the same Power to the Statues of your *Saints*, as they did to those of their *Gods*; they *sweat, laugh, and cry* after the same manner, as you treat them directly alike; you carry them in *Procession*, and offer them *Incense*, as they did their *Deities*; nay, you even go farther, and imitate the *Egyptians*, in painting and carving the *Godhead* under the Figures of *Animals*; and you exceed the *Anthropomorphites*, in not only describing and adoring him under a human Shape, but in making an *Anthropo-zoo-morphism*, by painting the first Person of the *Trinity* under the Figure of an *old Man*, crown'd like your *Pope*; the second sometimes under that of a *young Man* in the Prime of his *Years*, sometimes of a *Lamb*; and the third under that of a *Dove*. The



The *Roman* finding no End of his Discourse, interrupted him, by saying, you continue to dishonour our Churches by your profane Comparisons, and put your Invention to the utmost Stretch to find out *Idolatry* in our Worship, whereas we are not guilty of any such Thing; however, leaving you to your own Imaginations, as not deserving any Answer, I only beg you not to be so prejudiced with respect to our Religion, and shall ask but a Quarter of the Time I have spent in hearkening to your Invectives, and shall avoid returning the same Language, as doubting whether you can as easily receive as give it.

You either wrong us when you accuse us of adoring any but *God* alone, or else you don't understand us. When we pray to the *Saints*, we beg them as Favourites and Servants of *God* to interceed for us with him, without considering them as the first Causes of the Good or Assistance that we desire; and this *Worship* is not *Adoration*, but *Dulia*, from the Greek *δουλα*, Servitude, which *Worship* relates to, and ends in the Author of all Things; nor do we attribute to them (as you say) an infinite Knowledge; but without diving into the Manner how they hear our Prayers, we are contented to believe they do hear them, and that *God* either reveals our Wants to them, or that they see them in him by Reflection, as in a Glass; or are informed of them as the Scriptures insinuates by their Commerce with the *Angels*, who are established by the Divine Order as Guardians to concur in the Work of our Salvation; and in this we don't in the least resemble those *Pagans*, to whom you have done us the Dishonour and Impiety to compare us.

I don't deny but there may have been some Cheats and Impositions upon the People; as when the Fathers of *Monte Vaccino* made the wooden Crucifix swear, that was fasten'd to the Wall of their Church, thro' which they had a Passage for Water to run into the Body of the Crucifix, wherein they had drill'd several Pores, that it pass'd thro' in little Drops. *Sextus Quintus* having himself been a Mendicant Fryar, and knowing very well to what pious Frauds, Avarice would often incite the Fathers of that Order, did himself discover the Trick, which was already esteem'd a Miracle by the People; and had the Crucifix taken away, the Wall pull'd down, and the Church repair'd at his own Expences. If some Impostors among the Heathens have counterfeited Miracles, to give Reputation to their false Deities, or for any particular Interest; if any amongst ourselves have done the same by our *Saints*, you can infer but little from thence to the Prejudice of real Miracles, and draw but feeble Arguments for doubting the Truth of them; for to say that there are no true Miracles, because there have been and are still false ones, is the same thing as to say, that there are no honest Men, because there are so many Hypocrites and Rogues in the World, and that we are always cheated because we have been imposed on sometimes; we are not oblig'd to give Credit to such Stories upon slight Grounds; no, we examine them to the Bottom, and don't immediately decide it upon the Testimony of a Bigot, or a Fryar, as I have demonstrated in the Story of *Sextus Quintus*.

As for the rest, the Power of *God* which has formerly been so often manifested in Miracles, wrought by his *Saints*, in a Manner so well known, and so little suspected of Imposition, is not at all diminished at present; and when we attribute Miracles to them, we don't look upon them as the original, but as the second and instrumental Causes of them; and we reckon these Miracles as Signs of *God's* approving the *Worship* that is paid them.



As to the *Images* and *Statues* that you see in our Churches, we have in Favour of them the Example of the *Primitive Church*; and the Respect that we seem to pay them in kneeling down before, or kissing them, as some do, is only in Memory of *Originals* whom they represent, and without perswading ourselves, as those *Pagans* did, and still do, who deserve the Name of *Idolaters*, which you bestow so liberally upon us, that any *Celestial Qualities* are inherent in the *Gold, Silver, or Brass*, whereof the *Statues* are made, or in the *Colours* which compose the *Images*; we don't imagine any other Virtue in them, besides their innocent and agreeable Effect of adorning so advantageously our Churches, than reminding us of what their *Originals* have done; and standing like *Books* always open, which may be understood even by those who have never learn'd to read.

As to our describing the *Godhead* under what you call *Anthropomorphism*, we have for our Justification the *written* and *unwritten Law*; the first seems indeed to forbid our making the *Images* of any *Heavenly Things*, but it explains the Reason of this Prohibition to be, that we may not adore them: If the *first Person* of the *Divinity* is signified like an *old Man*, 'tis because he is so represented in the *written Law*, that you brag so much of Reading, and which amongst us is only forbid to those that are ignorant, or who are capable of perverting it to an ill Use, more thro' their own *Obstinacy* and *Folly*, which won't suffer them to understand it as they ought, than thro' any express Orders of his Holiness, which forbids the reading it on any other Account; you may observe in the *written Law*, that *God the Father* is figuratively described, as having *Arms, Legs, Eyes, &c.* whereas, in *Reality*, he has no such Things. If the *second Person* is pictured as a *young Man* in the Flower of his Age, 'tis because he actually was conversant upon Earth under a human Figure for 33 Years; if he is sometimes painted like a *Lamb*, 'tis because he is so call'd in the *Holy Scriptures*. In fine, if we represent the *Holy Ghost*, under the Form of a *Dove*, 'tis because he appear'd in that Figure. All these Representations in *Painting, Silver, Brass, or Marble*, that you find so much Fault with, are authoris'd by the Example of the *Primitive Christians*.

As for our *Musick*, we have the Example of *David*, who recommends singing the Praises of *God* with all sorts of Instruments; it having the Power of touching our Hearts, and elevating our Souls towards the Object of our Vows and Prayers.

In short (for I begin to be tir'd) instead of receiving such profane and unchristian Ideas and Impressions, as you do, at the Sight of our Churches, Altars, Priests, and Ecclesiastical Service; I dare affirm, that no Religion in the World renders more Respect to the *Godhead*, can boast such a Majestick Church as *St. Peter's*, more Magnificent Altars, a more August and Venerable Priest, or offers up a worthier Sacrifice.

The *Swiss* reply'd, you prove indeed by your Explications, that you have read the *Scriptures*, but I don't find that your Theory agrees with the general passive Practice of the People; I am of Opinion, as for one who explains and believes, as you seem to do, there are a thousand who believe and act in respect to your *Saints*, as the ancient *Pagans* did in respect to their false Deities. A Consideration which excites our Pity and Compassion towards them, and our Indignation against their selfish Directors, who encourage them in their Errors; and if there are any such Things as *Acts of Idolatry*, they are guilty of them. As for yourself, you seem perfectly well vers'd in the Mysteries of



of that *religious Society* which you call *Jesuits*, at least your manner of palliating Arguments looks so like theirs, that it seems to demonstrate it; you pretend to destroy the Charge of *Idolatry* by having recourse to the Subterfuge of its not being Intentional, and by *Mental Reservation*, which, according to their Tenets, justifies Actions the most opposite in Nature both to Divine and Human Laws. Be advised, rid yourself of such Directors of your Conscience, and deceitful Teachers; have recourse to Persons of Understanding, who are truly zealous for the Purity of the Gospel, like our *Reformers*; even you who have more Knowledge than the Vulgar, be one of the first to endeavour to make *Christianity* triumphant over *Heathenism*, and *Truth* over *Lies* and *Imposture*, even in *Rome* it self, by taking away those Objects of *Idolatry* and *Superstition* that now profane your Churches.

To which the *Roman* answer'd more hastily than he had yet done; God preserve us from such *Reformers* as yours; if 'tis reforming a Religion to rob it of its most august Mysteries, and of its most majestick and venerable Ceremonies, to imitate the old *Barbarians*, and destroy the most innocent and most edifying Works of Christianity, as the Crosses that are erected here and there, and every Thing that represents that Sign, the Glory both of the Primitive Christians, and Us; to enter into Churches, tear and break their finest Ornaments, the admirable Statues, and inimitable Paintings, that make those two Arts yet flourish; to pillage and take away the sacred Vessels, and other Utensils of Gold and Silver, to convert them to profane Uses, and then call these sacred Places, so plunder'd and stripp'd, *Reformed Churches*! God defend us once more from such *Reformers*.

In finishing these last Words, he rose from his Seat, saying, I am tired; I hope you'll forgive me, Gentlemen, for having trespassed so much upon your Patience. The *Swiss*, not seeming at all weary, was going to answer him; but the *Roman* interrupted him, by saying, another Time will serve, this is enough at present; upon which he took his Leave.

The rest of the Company had kept a profound Silence till then, except the *Swiss's Friend*, who undertook before to put an End to the Dispute; but we afterwards gave every one of us our Sentiments, tho' without determining on either Side; and the Result of our Opinions in general was, that such Controversies too often tended to the Destruction of Society, and creating Animosities in People of different Religions.

The *Swiss's Friend*, addressing his Discourse to him, said, I have both read and travell'd enough to observe, that the most inveterate Hatred and Grudges have been created by different Opinions in Matters of Religion; and tho' we are at *Rome*, where Strangers have a great deal of Liberty, this Liberty is not without Bounds, nor to be abused, especially in such tender Points, and you are very fortunate in having had to do with a Person of such Moderation and Temper. To which the *Swiss* made Answer, Every honest Man, that has really Religion, ought not to be ashamed of professing it; as for me, (added he) who believe mine to be the best in the World, I shall not be afraid to defend it, even against the *Pope* himself, if ever I should have an Opportunity.

One of the Company, who was a *Fleming* and a *Roman Catholic*, taking hold of that Word, said, Sir, you carry your Zeal very far; but permit me to tell you, that 'tis not defending to attack any one as



you have done that *Roman*, without giving him Liberty to act upon the Offensive so much as three Minutes. As the *Swiss* did not seem a Person that would bear any Lessons, fearing a fresh Dispute, we left the Room, and went away; and as they had no Body to hear them, they did not care much to go on, and followed our Example.

The first Time I saw the *Pope*, was in the great and magnificent Church dedicated to *St. Peter*, on the Eve of that Saint. He was already there when I came in, and assisted at the first *Vespers*, (a Part of the Ecclesiastical Service) so call'd, because 'tis celebrated in the Afternoon, on the Vigils of Sundays and other Holy Days. He was seated on a magnificent Throne, and cloathed in a Pontifical Mantle of red Stuff, a Colour used on the Festival of any Martyr; it was set off with rich Embroidery, and fasten'd with a *Golden Crotchet* or *Buckle*, call'd *Pettorale*, or *Pectoral*; this was of Massy Gold, made for *Clement VII.* In the midst of several precious Stones that adorn it, there is a *Brilliant*, or pointed Diamond, which alone cost 36000 Crowns: He had also a Mitre of plain Gold Cloth on his Head, and the *Fal-*

\* *Falda ves-*  
*stis ad maje-*  
*statem, a pon-*  
*tifical Orna-*  
*ment with a*  
*long Train,*  
*which is ty'd*  
*on like a Pet-*  
*ticoat; its*  
*Form is re-*  
*presented in*  
*the Print*  
*N. 4.*

*da.*\* That Service consists of several Anthems, Hymns and Psalms, and was accompany'd and intermix'd with the sweetest Melody that the soft and clear Voices of the Eunuchs, among whom the famous *Paulucci* excell'd as usual, join'd with the most Masculine and Sonorous Bases were capable of forming.

*Vespers* being over, his Mitre was taken off, and in its Room one of those *Tiaras* was put on, that are kept in the secret Sacristy, so curiously enamell'd, that it look'd so like Jewels, as not to be distinguish'd at a Distance; after which follow'd the Ceremony of presenting the *Genet*, that the King of *Spain* sends yearly to the *Pope*, with a Bill for 6000 Gold Ducats, in Homage for the Kingdom of *Naples*, which he acknowledges to hold by the Favour of his Holiness. The *Spanish* Ambassadour, being accompany'd with a numerous and illustrious *Cavalcade*, of all the Persons of the first Rank at *Rome*, who are either Subjects or Allies of *Spain*, with their Attendance, besides the *Pope's* Guards on Horseback, came to the *Basilica* just after *Vespers*, which was the Time fix'd for this Ceremony, and presented himself before his Holiness, with a white *Genet*, richly caparison'd, having upon his Back a *Silver Vessel*, with the *Arms* of the *Pope* and *Spain*, wherein (as they said) the Note was. *His Excellency* kneel'd down to kiss the *Slipper*; and the *Genet*, who was on his left Side at the same Time, bended his Fore-knees, as a Sign of his Subjection to his new Master, and that by the means of a little Switch, with which they struck his Fore-legs, (a Circumstance that the vast Crowd hinder'd me from seeing) but I was assured of it as a Thing very well known and generally practis'd at *Rome*; and they added, (to make it more likely) that the Horse designed to be presented, is before taught this Piece of Humility in a Riding-house.

The same Afternoon the *Court of Tributes* was kept in the *Apostolick Chamber*, where those or their Proxies, who hold Estates of the Church, use to pay their Quit-Rents; it was composed of the Cardinal Chamberlain as President and Treasurer, a Dean of the Chamber, several Prelates, all in Purple Gowns; some Clerks of the Chamber, a *Commissary* of the same, a Notary, &c. in Scarlet Gowns, all in their proper Places and good Order, most of them having a Nosegay of sweet Flowers. The Treasurer, before Business begun, gave to each Prelate a Paper, having in it a Gold or Silver Medal; behind the *Com-*

missary



missary for the Notary, who call'd over the Names of every one who held any Estate of the Chamber; at the same Time the Person so call'd, or some Body for him, laid the Tribute on a large Table; one a Parcel of Wax, another a Silver Cup, &c. and then as the Quit-rent was paid, another Notary wrote the Name of the Tenant with a *Seal*.

That Day was agreeably continued or prolonged (if I may so speak) 'till the next by the Illuminations of the Night; the whole Front of St. Peter's, all the Cornishes and Windows of the Domo, were set round with lighted Cylinders and Vessels of Pitch, as was the Colonnade of its Portico, and the Corridors of the Vatican; there was on the Castle of St. Angelo, a Girandola, or winding Train of Gunpowder, encompassed with *Tarr-barrels*; at the usual Ringing of the Bells about an Hour after Sun-set, the great Guns were fir'd, and answer'd or succeeded by a great many others, and Girandolas on several Places; and the Windows of all the Cardinals, Prelates, Princes, and Religious Orders being illuminated, and many Barrels pitch'd and fill'd with Wood being fir'd before their Gates, all the City seem'd one general Fire.

The next Morning his Holiness went again to St. Peter's to celebrate the Mass of that *Sunt*, in the following Manner:

1. At the Head of the Procession march'd a Number of *Swiss-guards* in good Order, armed Cap-a-pe in plain and polish'd Steel, with Halberds, and commanded by two Officers in Buff-coats and Armlets of Mail.

2. The four precious *Tiaras*, and two Mitres of Castle St. Angelo, were carry'd by six *Bassilanti*, Door-keepers to the Pope, in long Purple Gowns, having each of them on his left Hand one of his Holiness's Jewellers in a black Cloak.

3. Several *Capellani d'Honore*, or Chaplains of Honour, in Scarlet Gowns, with *Capuces*, or Hoods, of Cherry-Colour Silk, and Purple *Sotanas*, or long Under-gowns.

4. A Gold Crucifix\* carry'd by a Sub-deacon Prelate, with a red Tunick, accompany'd by two Uffers with red Rods.

5. Seven Prelates in short Surplices with wide Sleeves, performing the Function of *Acoliti*, or Acolers, holding each a Gold Candlestick, with a Taper curiously painted.

6. Several Archbishops, Bishops, and Greek Patriarchs, with their proper Mantles and Mitres.

7. Above thirty Cardinals with white Mitres of flower'd Satin, red Damask Mantles and Tunicks, according to their Degrees.

8. The *Lamie Spessate*, (who answer the English Band of Pensioners) in Azure Steel Armour, curiously wrought with *Follage* of beaten Gold, but without Head-pieces, and only in long Wiggs.

9. The Mace-bearers in Purple Coats trimm'd with deep Black, a kind of *Scapulary* of Mace indented, and Swords by their Sides.

10. The Pope with the same *Tiara*, Robes and Ornaments as the Day before, was in a very magnificent Seat, supported by eight Men in long red Gowns without Sleeves; two others dress'd in the like manner, but with long hanging Sleeves, had each in his Hand a *Plabell*, a kind of Fan made of Peacocks Feathers, as in the Print N. 4. which they held close to him on both Sides so high, that his whole Person was cover'd in Profile; near them were about twenty *Swiss-guards* with long broad Swords naked.

11. Several *Camerti d'Honore*, *Ceremonieri*, &c.

12. The Priore of the Conservatori, in a Gown of Gold Brocade, lin'd with red Silk, accompany'd by the Senate.

E 2

13. The

\* The Gold or Silver gilt Crucifix is carried before the Pope only, unless his Holiness grants a Bull for it.



13. The *Constable of Colonna* in a black *Spanish Habit*, trimm'd with Silver, with the *Goliglia* or Stiff-band, and a very precious Collar of the *Golden Fleece*, enamell'd and set with Jewels.

14. The *Imperial and Ferrarian Ambassadors*; the first dress'd after the modern *Roman Fashion*, in black Silk with a Cloak of the same, set all over with deep *Flanders Lace* in *Falbalas*, and the second with an old fashion'd Coat also of black Silk with Pudding or swell'd Sleeves.

This Procession was clos'd by a great many Officers and Servants, call'd *Palatini*, because they belong to the Pontifical Palace, surrounded by above 200 Guards dress'd as the first.

On its Arrival at St. Peter's, the aforesaid *Tiaras* and Mitres were placed on the Altar, with two other Mitres of the secret Sacristy less precious added to them, to make their Number equal to that of the *Tiaras* as in the Print N. 4. 1. On the Epistle Side N. 1. was the *Tiara* of Urban VIII. N. 2. That of Clement VIII. N. 3. Another of Innocent III. N. 4. That of Julius II. And on the Gospel Side, N. 5. the most precious Mitre made for Paul III. of Silver Tissue, embellished with *Foliage* of Gold enamell'd, and set with Jewels. N. 6. Another also very rich for Paul IV. N. 7. One of the superadded. N. 8. The other which they call the *Mitra pretiosa*, or precious Mitre, altho' incomparably less precious than those of Castle St. Angelo, but such in respect of the others which are kept in the secret Sacristy; this last is usually carry'd before the Pope, when he says low or private Mass: All those *Tiaras* and Mitres serve only for Ornaments, being too heavy to wear.

That Altar, on which no Body is allowed to celebrate but his Holiness, or at least without a *Bull* granted by him for it, was very richly and magnificently adorned; its *Paliot* or Parament was of Silver Tissue, wrought with high Embroidery of Gold, and the Figures of St. Peter and Paul in curious Needle-Work; the Statues of the same were on the Altar of Massy Silver as big as the Life; the first had a Pontifical Mantle of red Silk flower'd with Gold, a long *Surplice*, a *Stola*, a *Precious Ring* on its Finger and a Mitre, all set with Jewels; before stood two Silver Candlesticks seven Foot high, with burning Tapers, and a Gold Crucifix, accompany'd with six Candlesticks of the same Metal, besides several others of Silver behind the *Tiaras* and Mitres; round the Rails of St. Peter's Shrine were eight ornamental Candlesticks of Silver incomparably taller, with lighted Tapers, and the Door from the *Architrave* was adorned with many Festons of Flowers.

At a little Distance from the Altar, on the Epistle Side was a *Credenza*, or Side-Board, which seems to answer the *Greeks Table* of Preparation, and the Papal *Maestro di Credenza*, or chief Butler, standing by it in a long Scarlet Gown without Sleeves; it was covered with all the necessary Urensilis for the Mass; as — a Gold *Chalice*, curiously emboss'd, finely enamell'd and set with many Diamonds and Pearls; — a flat *Borsa* or *Corporax* of Gold Cloth, containing the *Corporale*; — an *Afterisk*, \* so called, because it is made in the Form of a Star, but Convex to put on the Host; it was of Gold, had twelve Rays,

• Afterisk from the Greek

*Anelous*, in Imitation of the Greeks, to hinder the Veil from touching the Host, used only in the Latin Church by the Pope, as Patriarch of Patriarchs, but in the Greek by every Priest in general.



on each of them the Name of an *Apostle*, and in the Middle a *Cross* of admirable Workmanship, where the *Greeks* have a *Star*; — four Glass Bottles, two with *Vino Greco*, or *Greek Wine*, always used in the Papal Mass, and brought from the Kingdom of *Naples*; the two others with *Water*; — two *Ampullas* or Cruets of Gold exquisitely wrought to fill with the *Greek Wine* or *Water*; — *il Vaso di Saggio*, or the tasting Cup, in which the *Maestro di Credenza* makes the Essay of both, before their being administred for the Consecration. *N. B.* After they are tasted, no Body is allowed to come near the *Credenza*, but it is immediately surrounded by an Ecclesiastical Guard of Clerks, &c. who keep the People at a respectful Distance from it; after they have cry'd aloud, *procul hinc omnes*, keep off all, as the Ancients did *procul este prophani*; — \* a Gold Spoon, where the Wine and Water are taken out of the *Ampullas* to put into the Chalice; it is as to its Bigness and Form like that in the Print *N. 3.* — the *Sanguisuchello*, used only by the Pope in the Communion, also of Gold, and exactly as in the same Print; this answers the ancient *Pugillaris* or Tube mentioned by Cardinal *Bona* in his Treatise of Things belonging to the *Liturgy*, and of the leavened and unleavened Bread: "The Tube (says he) has been formerly used to suck the precious Blood of *J. C.* in the Chalice, and was called *Pugillaris*, on account of its Likeness to a Writing Quill, so named by the *Latins*." One may call that in the Print *N. 3.* *Pugillares* in the Plural Number, being composed of three Reeds, from which as from Veins the Pope sucks at *A.* which is the longest and middle Pipe, *B.* is a Concave whereto the Mouth of the two others *C. C.* correspond, which are design'd to let out the Air, that the Suction of the Blood thro' the middle Tube may not be obstructed; the Button near *A.* is a fine Emerald, *D.* is a long Pin of Gold with another Button of a Saphir on the Top, call'd the *Pistello*, or *Purificatoria Papale*, a sort of Sucker, with which a Cardinal Bishop Assistant to the Mass purifies or cleanses the inside of the Tube *A.* by drawing it three times up and down; — two Silver gilt Flaggons, one with common, and the other with Orange Flower-water; — two large Basons of Silver gilt, with Covers of the same, in which the *Imperial* and *Ferrarian* Ambassadors and the Prior of the *Conservatori* administer the foresaid Waters mix'd together to his Holiness for the Three *Lotions* used in Solemn Mass; — a Silver Chaffin-dish (to warm those Waters before their being administred) and seven Golden Candlesticks, &c.

\* With this Spoon the Deacon and Sub-deacon, who are generally Cardinal Priests, sup what remains in the Chalice after the Pope has communiated; and it seems to be retained from the ancient Ablution, and is only used in the Papal Mass.

The Pope being brought to a Faldstool in the Church, and his *Tiar* taken off by the Cardinal Deacon of *Attire*, kneel'd on a Cushion of red Damask flower'd with Gold, and made a short Prayer. Then the Mitre being put on his Head, he went to the Throne of *Attire* (the *Constable of Colonna*, with two *Camerieri* of Honour holding his Train;) then sitting, he admitted the Cardinals to kiss his Hand, and the Archbishops, assisting Bishops, &c. the Slipper, which is call'd here the *Obedienza*, or *Obedience*; after which he was clothed with the celebrating Vestments;

1. His Mantle being taken off, the *Cordiglio* or *Amitt* was tied on under his Arms.

2. He was vested with the *Alba* or *Aube*.

3. With the *Diaconal* and *Sub-diaconal Tunicks*, both of thin red Silk.

4. With the *Planeta* of red Damask, finely embroider'd with Gold.

5. The



5. The *Fanone*, an Ornament strip'd with Silver peculiar to the Pope, with a Hole to pass his Head through, which spreads over his Shoulders, made as in the Print N. 4.

6. The *Pallio* was pin'd to the *Fanone* with three Gold Pins, having each of them a precious Stone for its Head, as Emblems of *Hope*, *Faith* and *Charity*; the first, on the right Hand, an *Emerald*; the second, on the Back, an *Amethyst*; the third, on the Breast, a *Topaz*.

7. The *Pectoral Cross* of beaten Gold, adorn'd with five Crosses, composed of Diamonds and other precious Stones, was fasten'd on his Neck with a Golden Chain, both of singular Workmanship.

8. A Pair of fine knit Worsted Gloves were put on his Hands, and a Ring over them on his Finger.

This Ring, which the Pope uses when he celebrates, is of Gold set with perfect Stones, viz. a Saphir, two Rubies, two Emeralds, and four Pearls, so contriv'd as to be widened or lessen'd to the Size of any Finger.

The Pope being thus habited, and keeping on the *Falda*, was conducted to the great Throne near the Altar, the *Constable* and two Chamberlains of Honour holding his Train as before; and the Cardinals Assistant, Archbishops, Bishops, Deacons, Sub-deacons, &c. having paid him again the Obedience, and taken every one his proper Post, as directed by the Ceremonists, the Ambassador of *Ferrara* went towards the Epistle Side, where he receiv'd one of the Basons already mentioned from the *Maeftro di Credenza*; then being preceded by two Mace-bearers, and accompany'd by a Ceremonist to hold the Cover, went to the Foot of the Throne, kneel'd and administer'd the first *Lotion* to his Holiness, and retired backward, turning always his Face to him, and bowing and kneeling according to Custom; then two Chaplains holding each a Golden Candlestick, with a lighted Taper finely painted, one at the right, the other at the left Side of the Throne, the Pope read in a Book held by the Cardinal Deacon, the Sub-deacon turning the Leaves, after which he kneel'd and pray'd; which done, he sat again on his Throne, near which the *Latin* Deacon turning his Face to the Altar, and bowing, made the Sign of the Cross, said the Prayer and *Cmsm*, &c. and was answer'd by the *Latin* Sub deacon, as in my Description of the Mass; the Pope remaining in his Throne. N. B. I said *Latin* Deacon and Sub deacon, because his Holiness as Patriarch of the Patriarchs celebrates on solemn Days a *Greek* and *Latin* Mass, wherein the Epistle and Gospel are read or rather sung in *Greek* by two *Greek* Patriarchs or Bishops in *partibus infidelium*, who are maintain'd in the *Greek* College at *Rome* out of *St. Peter's* *Patri-mony*; on the Church Revenues; the *Intron*, the *Kyrie Eleison*, *Gloria in Excelsis*, and other Parts were sung very melodiously by the Chanters; the *Latin* Sub deacon in reading the Epistle was attended by four Clerks, holding each a Gold Candlestick with a lighted Taper, but the *Greek* only by two; and when the *Latin* Deacon read the Gospel he had seven, and the *Greek* four also of Gold with lighted Tapers; the Books were carried by them to the Pope to lay his Hand on each the Epistle.

After the Gospel was read, the *Prior* of the Conservators being conducted to the *Credenza*, where he receiv'd the Bason, went to administer the second *Lotion* with the usual Ceremony; after which the Pope rising from the Throne, march'd up to the Altar, attended by the assisting Bishops, &c. for the *Credo*, *Consecration* and *Elevation*, and when he



he was performing the last, six Chaplains placed in two Lines kneel'd down holding Wax Tapers in their Hands, after which his Holiness return'd to the Throne; then the Deacon having put the consecrated Host in a Vase of Gold made as in the Print N. 4. and holding it up with both Hands, shew'd it to the People, first facing them, then turning to the right and left Side of the Altar, and every Body kneeling, adored as at the Elevation; after which he carry'd it to the Throne, where his Holiness, who was standing unmitred, receiv'd and eat it bowing.

In the mean while the Sub-deacon having put the *Sanguisuchello* in the Chalice, which he had in his right Hand, and holding the first with the left therein, he did as the Deacon had done with the Host, went to the Pope, who suck'd twice the Blood out of the Tube; (they say for this, that the Wine being *transubstantiated* into Blood, it is more proper to suck than to drink) then the Deacon and Sub-deacon supp'd the Remainder with the Spoon.

The Imperial Ambassador, attended by two Chamberlains of Honour, and preceded by Mace-bearers, as the Ambassador of *Ferrara* and the Prior of the Conservators had been, administer'd the third Lotion; and the Mass being over, the Pope was disrob'd of his celebrating Habits, and dress'd as before with the *Tiara* on his Head, and carry'd to the *Vatican*; which done, the precious *Tiaras* and *Mitres* were deposited in the Pope's Oratory adjoining to his Vestry; where having been review'd, they were carry'd back to the Castle St. *Angelo*, under a Guard of a Dozen *Swissers*.

N. B. They cannot be taken thence but by the Consent of the Pope's *Majordomo*, Treasurer, two Jewellers, Notaries, &c. who have all different Keys of the Chests and Cases in which they are lock'd up; when they are to be taken out on Solemn Festivals, as at *Christmas*, *Easter*, *Corpus Christi*, and St. *Peter's* Day, in which only the Pope says *High Mass*, the said Persons go betimes to the Castle, where they take those precious Ornaments out of their Cases, review and examine them; after which, they give reciprocal Instruments of Security, that they shall be return'd in the same Condition as they were found, and the same Day, then being replaced in their respective Cases, and put into two strong Chests, they are carry'd under a Guard, as before, into the said Oratory, when the Chests being opened, they are put one by one into the chief Jeweller's Hands, who delivers them to the *Bossolanti*, whose Office is to carry them in Procession, and to set them on the Altar in the forementioned Order.

CHAP.



## C H A P. III.

Of the Churches, Palaces, Antiquities, Curiosities  
in Rome, the Places adjacent, Loretto, &c.

AS whatever now at *Rome* deserves a Traveller's Attention, in respect to modern and publick Curiosities, consists chiefly in the Architecture of their Churches, and what is contained therein, I visited great Numbers of them, during above seven Months I remain'd in that City, and in its Neighbourhood; tho' not quite 300, which (as they inform'd me) are reckoned in it: The greatest Part of these were built upon the Foundations and Ruins of the ancient *Roman Temples*; amongst which, the only one that has escaped the Rage of *Barbarians* and *Fire*, and is preserv'd the most entire to this Day, is the famous *Pantheon*.

I shall not give a Description of any of them, no more than of the other publick Buildings, that I may not tire my Reader with superfluous Additions of what is to be met with in many Relations; but content myself with mentioning what I thought most remarkable in some, and giving as succinct an Account, and as clear an Idea of the Chief of them as is possible.

Among these *St. Peter's Church* best deserves Admiration; it is call'd the *Basilica of Basilicas*, and the *Cathedral of Cathedrals*; nor have I ever known any one who yet could find any Fault either with its Architecture, Sculpture, Painting, or Lights; on the contrary, the best Judges in general acknowledge, that all the Parts of this vast and magnificent Building are highly finish'd, that its Lights are admirably contriv'd, and that the Richness of the Materials are worthy of that Art which is so happily express'd throughout the whole Edifice, and carried to the greatest Degree of Perfection.

Its *Portico*, adorned with 286 fine Columns, which sustain Arches of a consummate Beauty, with a prodigious Number of Statues by the most eminent Moderns, makes a kind of the finest *Circus* that has ever been seen at *Rome*; nor is the *Egyptian Obelisk* erected in the Middle by *Sextus V.* with the two fine Fountains which play near it, the least valuable of its Ornaments; above 100 other Columns of the finest and (for the most part) antique Marble, with some of Brass, serve to adorn it within; 29 Altars exquisitely design'd, with several incomparable Statues, contribute also to its interior Splendour, especially the Brazen ones, which support a magnificent Chair of the same Metal enclosing that in Wood, which (they say) was used by *St. Peter*; and amongst the other Statues, are the Two which adorn the sumptuous Tomb of *Paul III.* which pass for some of the most precious Relicks of ancient *Rome*, especially that of the young *Woman* placed there to represent *Justice*; an infinite Number of excellent Paintings of different sorts, the Master-Pieces of the most eminent Pencils of those Times; with several other Curiosities both of Art and Nature, which has furnished such precious Materials for its Building



Building, can neither be too much admired nor extoll'd for their Magnificence.

The Sacristy of this Church, and that of the Pope's, which is call'd the *Sacred* or *secret Sacristy*, contain a numerous Variety of sacred Utenfils in Gold and Silver, most part enrich'd with precious Stones, as *Crosses, Shrines, Chalice, Pix, Cruets, Patins*, and other precious Vessels; not to mention Pontifical and Priestly Habits and Ornaments, as *Tiaras, Mitres, &c.*

*St. John in Laterano* seem'd to me next to deserve the Preference, as being call'd, by *Constantine* its Founder, the first, or Head of all the Churches in the World; *Mater Orbis & Urbis*. History informs us, that the first *Bishops* were consecrated, and the first *Christian Emperors* crown'd there, that 'tis the first Bishoprick of *Rome*, and has the Pope himself for its Bishop; its Fabrick, which is much enlarg'd since the Time of *Constantine*, is very beautiful, and the Number of its precious Shrines, costly Ornaments and Utenfils, with its Relicks of Gold and Silver gilt, &c. is very great; amongst those which are reckon'd most venerable for their Holiness, tho' least valuable, either for the Matter whereof they are made, or their Workmanship, is a Tin Chalice, very plain, which (they say) was used by *St. Peter*, and a portable wooden Altar, which is enclosed in the great one, whereupon they say that Saint and his first Successors have said Mass; amongst a great Number of Columns, of different Sorts, Sizes and Ages, that are placed in the most suitable Order for the Symmetry and Construction of this Church, are 24 of *Verde Antico*, which adorn 12 Niches; the 12 *Apostles* deserve Admiration, but above all four of Brass gilt, which sustain a sort of little *Cupola* (call'd the *Pixis* by the *Italians*, on account of its Shape) which is before the sumptuous Altar and precious Tabernacle of the Chapel, call'd *del Santissimo*; several fine Paintings in *Mosaick Work, Fresco, &c.* do not a little contribute to the Ornament of the Church. The little Church adjoining to it, dedicated to *St. John the Baptist*, under the Name of *St. Giovanni del Fonte*, is very much extoll'd on account of its fine Columns, its old Brass Gates, and the Font, where they assured me *Constantine* received Baptism, and which has since been so nobly adorned. The *Piazza* of *St. John in Laterano*, with the sumptuous *Obelisk* which is in the Midst of it, and the noble Fountain that accompanies them, together with a Number of fine Buildings, form a Neighbourhood worthy of this old Cathedral.

But before we go any farther, let us speak one Word of the *Porphyry Chairs*, of which we have so many and various Accounts; and I shall only repeat what I have heard from Persons who seem'd not to be very credulous, and to have traced and penetrated farthest into the Recesses of Antiquity, and thence more clearly discovered their Primitive Usage. I have been assured by these Persons, that they have seen several Pieces of such Marble which have been found in the Ruins of Baths, where they serv'd (according to their Conjectures) as Seats for those who sweated and bathed; that their second Use was for the Coronation of the Popes, and an old *Latin Ceremonial M. S. V. A.* in the *Vatican Library*, which they advis'd me to examine, confirms this latter Custom, and takes no Notice of what some Authors have insinuated in respect to the searching into the Sex of the elected Pope. They added moreover, that the Form or Plan of the Font wherein *Constantine* was baptized, is like that of an ancient Bath, which, as they pretended, was changed into a Baptismal Font, since the Time of Christianity.



The Churches of the *Jesuits*; one of the *Giesu* at the *Casa professa*, and that which is dedicated to *St. Ignatius*, seem'd to me at least to deserve to be mentioned in the next Place, both for their Beauty, the Riches of the Materials which compose them, and their Structure, as well as the Sculpture and Painting which adorns them, and the Riches that are contained in their Sacristies.

The first is esteem'd a most accomplished Piece of fine Architecture; its *Portico* is noble and extremely agreeable, the High Altar is beautify'd with four curious Columns of *Gial Antico*, with the Circumcision of J. C. one of the finest Pieces of the Kind that can be seen. The Chapel dedicated in it to *St. Ignatius* is only inferior to it in Bigness, and is more magnificent on Account of its Pillars of *Lapis Lazuli*, and several precious Stones which adorn it, as also a Statue of the *Saint* in Silver as large as the Life, who is represented in a Chafuble enrich'd with Jewels; besides several Groupes of Children and Angels likewise in Silver, with an Urn of Silver gilt, embellish'd and set off with Diamonds, Rubies, Emeralds, Saphirs, &c. wherein (as they say) some *Corporeal Remains* of the aforesaid *Saint* are enclosed. The Chapel of *St. Francis Xavier*, tho' not so rich, is also very regularly and compleatly finished; the Carving and Painting both of the *Dome* and *Church* in general are the Workmanship of the best Masters. No Church in *Rome* has such plenty of inlaid Work; the moveable Ornaments of Gold and Silver that are to be seen on Solemn Days, and the Priestly Vestments, are surprizingly fine; one may also see them on other Days in the *Sacristy*, thro' the Favour of the Persons who look after them.

The Second is not inferior to the First in the Beauty of Structure, and even surpasses it in Largeness; its *Portico* is entirely owsted over with Marble, and has a great deal of Majesty. The Body of the Building is perfectly beautiful in all respects, the Chapels are ingeniously and happily contrived; that which is consecrated to the blessed *Lewis di Gonzague*, a modern *Saint*, is very much cry'd up by the Judges both in Sculpture and Architecture; one may there distinguish the Hands of the most eminent Masters in both Arts. Neither is the *Sacristy* less valuable for its sacred Utensils, and other sorts of Plate and Ornaments. In short, these two Churches are both accomplished Pieces of Building, their Lights are every where well contrived, and they are the richest and most highly finished next to that of *St. Peter*.

They inform'd me, that in digging the Foundation for the Front of the Second, they had found some noble Remains of an *Aqueduct* that convey'd the *Aqua Vergine*, or *Virgin Water*, into the Baths of *Agrippa*, all lin'd with Marble Pillars of *Granite*.

The Church of *St. Maria Maggiore* has been very much extoll'd, tho' it is but little, both for the Design of it, and for forty fine Columns, which sustain the *Architraves*, which (as they say) were Part of the Ruins of the Temple of *Juno*, besides a Number of fine Statues and Paintings, and several rich Chapels, among which, that of *Paul V.* of the *Corinthian Order* carries the Prize for its Magnificence, and is valued at more than a Million of *Roman Crowns*. Next to this is that of *Sextus Quintus*, though not so richly adorn'd with curious Stones. Both one and the other attract the Eyes with the agreeable Splendour of the fix'd and moveable Ornaments of their Altars. The first is call'd the *Borghese Mausoleum*, because that Family has a sumptuous



rious Tomb therein, together with the *Jur. Patronatus*; there is also a very rich Sacristy belonging to it, besides that of the Church, which has abundance of fine Plate, rich Ornaments, and other Things of Value; it is adorned with several Paintings in *Fresco* and *Mosaick Work*, and is rank'd amongst the finest in *Rome*, as it very well deserves. Before its Gate is an ancient *Column*, which (as they say) was found amongst the Ruins of the *Temple of Peace*; on the Top of it is a fine Statue of Brass gilt, of the *Virgin Mary* crown'd with Stars. Behind this Church is an *Obelisk* upon the *Piazza*, to which it gives its Name; it was (as they say) on one Side of the Sepulchre of *Augustus Cæsar*, with another like it, that is broken; 'tis but 33 Foot high, but has been very well preserved with a fine Pedestal.

The Church of *St. Martin delli Monti*, or of the *Mounts*, is built upon the Ruins, or Part of the Ruins of *T. Vespasian's Baths*; 'tis remarkable for 24 curious Columns of antique Granite, all of one Size, and for the fine Paintings in *Fresco* which adorn it.

That of *St. Agnes*, in the *Piazza Navona*, built *en Croix Gréque*, (as the *French* say) or in the Shape of a *Grecian Cross*, is reckon'd a Piece of fine Architecture, and pleases highly; the Statue of the *Saint* in the Midst of Flames, is a fine Piece, and the *Cupola* is curiously painted; the *Basso Relievs*, that are upon the Marble in the Fore-part of the Altars, give great Satisfaction; the Structure of its Sacristy is much extoll'd, as is the Painting of its vaulted Roof, which encloses a rich Service of Plate, and rich Priestly Vestments.

The Situation of this Church, before the pleasant *Piazza Navona*, where one of the finest Fountains in *Rome* plays near the Foot of a noble *Obelisk*, is very agreeable, and does not a little contribute to its being well illuminated; and the Palace of *Prince Pamfili*, which is near it, with another fine Fountain over-against it, adds also very much to the Ornament of the Place.

The same *Saint* has also another Church without the City, which is less remarkable for its Architecture, than its being cruised over with several sorts of Marble, the curious *Mosaick Work* which adorns the Pulpit, a fine *Pixis* set round with Oriental Stones, its noble Columns of *Porphyry*, the annual Ceremony of blessing the white *Lambs*, of whose Wool the Crosses that are upon several Parts of the *Pope's Stoles*, *Pallia* and *Gloves*, when he celebrates Solemn Mass, are woven; and lastly, for its adjoining to the Church-Yard of *St. Priscilla*, commonly call'd the *Catacombs*.

The Church that is dedicated to *St. Maria della Minerva*, from its being built upon the Ruins of the Temple of that *Heathen Goddess*, has still an antique Air, several Parts of its Walls having been preserv'd, what I thought most worthy Observation were the magnificent Tombs of *Leo X.* and *Clement VII.* the Statue of the first is esteem'd a fine Piece, but that of *J. C.* exceeds it in the Opinion of good Judges. A little farther is the *Roman College*, consecrated to the Instruction of Youth, under the Direction and Discipline of the Reverend Fathers the *Jesuits*; it is one of the finest Edifices at *Rome*.

The three noble Churches in the *Piazza del Popolo*, each of them dedicated to the *Virgin Mary*, one under the Name of *Santa Maria del Popolo*, the others under those of *Madona delli Miracoli* and *del Monte Santo*, deserve the particular Attention of all curious Travellers; the first is the farthest from the *Piazza*, and the least magnificent as to its Building, tho' the Design of it is very much cry'd up, especially in



its Chapels, which are exquisitely adorned, the most eminent Hands both for Sculpture and Painting having been employed therein.

Some of the finest modern Statues of *Saints* that can be seen, are there; among which, that of *Elias* carries the Day in the Opinion of all good Judges: There is also some excellent *Mosaick* Painting, in the Inside of the *Cupola* of that Chapel, which is dedicated to the *Madonna di Loretto*, the Architecture whereof is the Work of *Raphael Urbino*.

The Picture of the *Assumption*, by *Annibal Caraccio*, is esteemed one of the finest Pieces of Painting in the World; they reverence there the Image of the *Virgin Mary*, on account of its having (as they generally believe) been drawn by *St. Luke*, and the Cause of extinguishing the Plague in 1231, when it was carried in Procession with Prayers and Invocations to the Person whom it represents.

That of the *Madonna delli Miracoli*, and the other *de' Monte Santo* are of the first Rank for Magnificence, both for the Richness of their Materials, and for the Sculpture and Painting, which seem to dispute the Prize with each other. The Eyes of the Spectator are very agreeably taken up by the Variety of fine Objects, which are there offered to their View; here a precious Tabernacle attracts the Sight, there a Number of fine Statues and invaluable Paintings, and one may say of the *Obelisk* which fronts the two last Churches, that 'tis one of the largest and most stately *Obelisks*, in one of the finest *Piazzas*, facing four of the noblest Streets, three of the finest Churches, one of the most magnificent Palaces, and one of the most pleasant Fountains in *Rome*.

*N. B.* This Fountain (as they say) rises from the same Source as the *Aqua Vergine*, it falls down in large Cascades into fine Marble Basins provided to receive it.

Among other fine Buildings which surround or face it, is the Palace *Borghese*, very well known to the learned World, of which I shall make mention hereafter.

*La Porta del Popolo*, which I mention for its Neighbourhood to this, formerly the *Flaminian Gate*, is the finest in the whole City, especially, since *Alexander* the Seventh was at the Expence of adorning it for the solemn Entry of *Queen Christina*, when he made it a sort of Triumphant Arch, by the moveable Decorations which he added to it.

A *Virtuoso*, who was a great Admirer of that Princess, shew'd me, a little after my Arrival at *Rome*, a large Bust of that Queen painted upon Paste-board, something more than half Length; with a Device, as one may see in little in the Frontispiece of *Lapland*. He added, that this Bust with Device was one of the Ornaments of the Triumphant Arch, abovementioned; and that the Three Crowns falling, and seeming as if they were thrown down or shaken from her Head, have put me in mind to place the Bust of *Charles Gustavus* under her, as ready to receive them on his own; and so *Charles XI.* according to the Order of Succession in the Family of *Deuxponts*, as I have done in the said Frontispiece. He shew'd me also a Medal that was struck for her, having on the Reverse the Terrestrial Globe, with this Inscription, *non mi bisogna, ne mi basta*.

*La Strada Flaminia*, *la Strada Paulina*, *la Strada del Popolo* and *la Strada del Corso*, seem to meet at the *Obelisk*, as all those that led out of the City into the Country, and from the Country into the City, did formerly at the *Columna Milliaris*, before the Capitol.

The Pyramid of *Cestius*, in the Neighbourhood of the *Porta di S. Paolo* detains



detains the Eyes of all Travellers who are curious of Antiquities, in observing the four Victories that are drawn on the Inside, they are esteem'd by good Judges as fine Pieces of antique Painting; the Body of the Pyramid is built of large square Stones, and has nothing extraordinary in its Structure.

All the ancient Obelisks that have been brought out of Egypt, and were formerly erected in old Rome, to the Number of 42, have been (as they say) overthrow'n in the different Sackings of this City by the Barbarians. *Sextus Quintus* raised again three more, (besides that last mentioned) with a Bra's Cross gilt on the Summit of each of them, wherein (as they say) is inclosed a Piece of that whereon *Jesus Christ* suffered; the first is before *St. Peter*, the second on the Piazza of *St. John in Laterano*, which was consecrated (as they pretend) in the Times of Paganism, to the Sun, and is the highest of them all.

It is surprizing to see one Piece of Granite of such a prodigious Length, and they search in vain for the Quarry from whence the Marble so called has been dug, they either not being able to make, or not being satisfied with any Discoveries which some pretend to make of this sort of Stone, of which so many Obelisks and other fine Pieces, especially antique Columns are cut; and some even contest and dispute whether 'tis not rather an artificial Composition, than the Production of Nature.

The Third is that of *St. Maria Maggiore*, which is but 42 Spans in height, but very well preserv'd, and fix'd upon a Basis worthy of it. History informs us, that that which is at the Piazza del Popolo was erect'd at the Entrance into the Tomb of *Augustus Cesar*, where it had also another equal to it for its Companion, which is still lying upon the Ground broken in Pieces.

*Innocent X.* erected that in the Piazza del Navona, formerly the *Circus Agonalis*, it is but 74 Spans in height with the Basis, and the Figure of a Dove, which is on the Top with an Olive Branch in its Mouth; from its Basis springs one of the finest Fountains in Rome in respect to its Decorations, which consists of a Marble Rock, upon which the Obelisk is fix'd, and four large Figures of Men reclin'd on the Sides of this Rock, under whose Legs it falls in Cascades.

One of those Figures, which are admirably carv'd, was design'd for the Danube, the second for the Nile, a third for the Ganges, and the fourth for *Pycolmayo*, a River in South America.

The Pope, who was at all this Expence, designed these Figures (as they say) to represent the Extent of his Spiritual Power as Vicar of J. C. throughout the whole World, whither he sends his Apostles to preach the Gospel to Nations not even known to the first Apostles.

That in the Piazza della Minerva is but small, no more than the Piazza it self, but very fine, and adorn'd by an agreeable Fountain; its Basis is an Elephant of Marble, carv'd by the Cavalier *Bernini*, and is one of his Master-Pieces; it was rais'd by Pope *Alexander V.*

There are now but nine standing, at least that I saw; that which I have not yet mentioned, is before *St. Bartholomew's Church*, and is but 28 Spans high; the eighth is in the Garden of Duke *Mattar* upon Mount *Celius*, and the ninth is that of the Family of *Medici*. These four last were (as they say) on the same Mount, in the Field of *Mars*.

Several others lie either upon or under Ground, Part of which are very much broken, Part almost whole, that have been discovered in digging some Foundations or Caves, both within and without the City,



as one near St. *Louis dell' Francesi*, another in a Cave near St. *Lawrence in Lucina*, formerly the Temple of *Juno Lucina*; a third broken in two at the Palace *Barberini*, and that at the Pleasure-House out of the City, called *Villa Ludovisi*.

The first is reckon'd 66 Foot long; the second 72, but mutilated, is reputed that whereof *Pliny* makes mention, and was in the Middle of the Field of *Mars*, where it serv'd for a *Gnomon* to a sort of Sun-Dial, of a prodigious Circumference, whose Hours were mark'd in Brass gilt; it must have lost a great deal of its first Length, which was (as they say) 122 Foot.

There are *Egyptian Hieroglyphicks*, or Characters, upon all these *Obelisks*, except that at St. *Peter's*, and the *Piazza del Popolo*: The other *Obelisks* exist only in Fragments up and down, or in the History.

The admirable Historical Pillars of *Trajanus* and *Antoninus*, are the two finest Monuments of ancient Sculpture, that are remaining in the Christian World.

The first is composed of 24 Pieces of Marble, out of which Pieces the Stairs are also formed; it is 128 Foot in Height, and enlightned with 44 little Windows or Openings, and has 173 Steps to ascend it; there was (as they say) on the Top of it, the Statue of *Trajanus*, which was taken away after his Death, to make Way for a Globular Urn of Brass gilt, which contain'd his Ashes; the Reverse of some of his Medals leave no Room to doubt at least of its Form. They pretend that the Urn aforementioned is the Ball of the same Metal that is now to be seen upon the Column of one Stone before the *Capitol. Sextus Quintus* (who has repaired the Injuries, which both this and the other have suffer'd from Time and the *Barbarians*) has substituted in the Place of his Statue and Urn, the Statue of St. *Peter* of Brass gilt.

*Antoninus's* Pillar is 180 Foot high, and has 190 Stairs, and 52 little Openings to light them who ascend it; these two fine Columns perpetuate by their admirable *Basso Reliefs*, both the Magnificence of old *Rome*, and the most glorious Actions of these two Emperors.

It would be endless to describe all the fine Remnants of Antiquity, that are yet to be seen both within and without the City; it would be even tedious to undertake a complete List of them; a Catalogue of the Pillars of *Vergil*, *Antico*, *Serpentine*, and other sorts of rare Marble, being alone sufficient to fill a Volume, there being no Church, no Palace, no House belonging to those who are call'd *Artists*, which have not some valuable Rarities worthy the Observation of a curious Traveller.

I'll add only three or four more Churches to those which I have mentioned, as that of St. *Prudenziana*, dedicated (they say) to her by St. *Peter* himself, after he had converted her to the Christian Faith; and they shew there the Consecration Stone to testify it, as well as an Altar, whereon he said Mass, besides a Wall wherein the Blood and Bones of the Martyrs were kept. Upon the High Altar is a fine Statue of I. C. giving the Keys of Heaven to St. *Peter*, to which none can refuse great Commendations, no more than to the *Caetan Chapel*, which passes for one of the finest at *Rome*.

The Church of St. *Maria della Vittoria*, is principally remarkable for its magnificent Chapels and exquisite Paintings; one may see there, among other Riches, (exclusive of its Building) a precious Imperial Crown of Gold, very weighty, and enrich'd with Jewels, which (as they

\* The Consecration Stone is a square Stone in the Midst of the Altar, whereon the Chalice and Paten are put.



they affirm) was sent to *Rome* by the Emperor *Ferdinand*, with other rich Presents, to an Image of the *Virgin Mary*, in Acknowledgement of a Victory which he gain'd in 1621, over the Forces of *Gustavus Adolphus*, when he retook *Prague*: They say, that this Image was carry'd in Procession thro' the Imperial Army, after the taking of *Prague* by the *Swedes*, and that immediately thereupon, they observ'd that Heaven espoused the Imperial Cause; that it was transported afterwards to *Rome*, with a Number of *Swedish* Standards, and was placed in that Church, which from thence chang'd its Name of *Paulo*, that it now bears.

There is also a rich Silver Lamp finely wrought, and set with Diamonds, and another of plain Silver, but much more exquisitely designed, and admirably executed, which were both of them religious Offerings; one of the *Arch Duke's*, and the second of the *Infanta* of *Spain*.

*St. Andrew della Valle*, a little distant from the famous *Pompeian Portico* that was supported (says the History) by 100 Columns, or rather from the Place where it was formerly, is a very beautiful Church, especially for its interior Ornaments.

*San Giacomo Scossa Cavelli*, or *Shake Horses*, deserve the same Praise they shew there an Altar-Stone for that whereon the *Virgin Mary* offer'd up the *Infant Jesus* in the Temple of *Jerusalem*, by the Hands of *Simeon*, and another for that whereon *Abraham* intended to sacrifice his Son *Isaac*. This Church is so call'd, because (as they say) the Horses which drew these two Relicks sent from *Jerusalem* by *St. Helena* to *St. Peter's*, stopp'd there, and that there was no Possibility of getting them any farther; insomuch, that (looking upon it as a Token of the Will of Heaven) they were left there, and preserved in the same Church.

In fine, I'll finish my short Catalogue of Churches, by that of *St. Sabina* and *St. Dominico*, formerly the Temple of *Diana*, where they respect an Orange-Tree, planted by *St. Dominico*, for its Antiquity, and its prodigious fruitfulness, there the Pope goes every Year with a magnificent Cavalcade to distribute the *Asbes* on the first Day of *Lent*; and there was the first Habitation of the ancient *Roman* Pontiffs.

\* See the Account of this Ceremony in the Appendix.

No City in the Universe can shew so many fine Churches, beautiful Palaces, so many stately Edifices, publick Monuments, and pleasant Gardens, &c. as are in *Rome* and the Parts adjacent, nor is there in any other Place such a prodigious Quantity, and so great Variety of Things curious for their Antiquity and Beauty; insomuch, that the Statues and Busts of the old *Pagan Deities*, that were driven from their Temples, seem to have found magnificent Sanctuaries in the Palaces and Pleasure-Houses of the *Roman Nobility*, and in the Cabinets of particular *Virtuosos*.

These Temples being converted into Churches, are now become much larger, and more noble Edifices, and much more richly adorn'd, to receive (if I may express it) the Statues and Images of the *Deity*, and the *Saints* of the *Roman Catholick Religion*, and if these modern Statues are not generally so well carry'd, and have not (as they complain) so much Life as those of the *Ancients*, 'tis owing to the *Goths*, and other *Barbarians*, who, by their Wars and Sackings, have interrupted the Succession of the liberal Arts in the same Perfection.

Amongst Time wherein they were drawn.



## A. De La Motraye's TRAVELS.

Amongst the Palaces, I'll give the Preference to those of the Sovereign Pontiff, tho' there are not so many Pieces of Antiquity in them as in several others.

That of the *Vatican*, is rather a Collection of Palaces, than one single Palace, so vast is its Extent; but having been built at so many different Times, we must not expect to find any exact Regularity therein, tho' it was finish'd by good Architects. It contains, (as they say) 123 Halls, Chambers, and Cabinets, with 1200 Chimneys, and 22 Courts. The Parts the more curious for their Architecture, are the great Stair-Case, the Apartment where they hold the *Conclave*, the Pope's Apartment on the East-side, where there are 1000 extraordinary Beauties, the chief whereof is the *Clementine Hall*, the Chamber where the Pope gives Audience to Princes, the Hall where the *Consistory* is kept, that where they preach in *Lent* to the Papal Family, and where *Alexander VII.* gave (as they say) one of the most splendid Entertainments to Queen *Christina*, that ever was given, with the Name of *Alexandria*, when she abjured *Lutheranism*.

Amongst a vast Quantity of excellent Paintings which adorn this Palace, there is, over the Gate where the *Swiss* keep their Guard, the Picture of the *Virgin Mary* with the Child *Jesus* in her Arms, and *St. Peter* and *Paul* on each Side in *Mosaic* Work, which is esteem'd a Master-Piece.

They admire likewise the Paintings in *Fresco* in the Royal Hall, the Condemnation of *Heresy* by the Pope, his Return to *Avignon*, the Emperor *Frederick's* kissing his Holiness's Slipper, the Arrival of *Charles Vth* at *Rome*, *St. Leo* in his Pontifical Vestments meeting *Attila*, K. of the *Huns*; and above all, the Circumcision of *St. Peter*, and the Conversion of *St. Paul*, by the famous *Michael Angelo*. In the *Cappella Paolina*, the Battle between *Constantine* and *Maxentius* on the *Ponte Mole*, formerly the *Milvian Bridge*; the Resignation and Renunciation made by *Constantine* to *St. Silvester*, by putting the Plan of *Rome* into his Hands, with a great Part of the Christian History of that Emperor, the Coronation of *Charlemain*, and, in short, an infinite Number of Curiosities both in Painting and Sculpture that are in this Palace.

The *Vatican Library* is not the least curious Part of this Palace, and I don't know whether I should exaggerate, if I say, that 'tis the finest and the richest in the World; as well in printed Books, as Manuscripts; and it is still increasing by the daily Donations that are made to it of several Parts or whole Libraries, or by new Purchases of valuable Books and Manuscripts; insomuch, that one may say (as I did of the Palace) that it is not a single Library, but a Collection of several large ones; as that of the *Elector Palatine*, and the *Duke of Urbino*, which well deserve that Title, will testify, as well as 1900 scarce Manuscripts out of the Collection of *Christina Queen of Sweden*, that are there to be seen in new Cases, which are sufficient Marks of its Improvement.

Not to mention several others, I believe there can be no Addition made to the Beauty of the Building that contains them; of which it will suffice (without repeating what has been already said) to add, that it was built at the Cost of *Sixtus Quintus*, and that the famous *Dominico Fontana* was the Architect of it; that the Magnificence of the one has been excellently signalized, as well by the Art of the other, as by the Paintings which represent all that Pontiff's Actions down to the Time wherein they were drawn.



Among other Pictures, the fine Products of the best Pencils of that Time, are to be seen the first *Litterati* and Inventors of Characters, or Letters, with the most ancient Libraries that have ever been in the World, and 16 General Councils, with the several Historical Inscriptions belonging to each Piece: As for Example, these Paintings and Inscriptions make *Adam*, instructed by God, the first Inventor of Sciences and Letters, the *Sons of Seth* of Astronomy upon two Columns, *Abraham* the Author of the *Syriack* and *Chaldean*, and *Moses* of the ancient *Hebrew*, and *Esdras* of the modern. They hint moreover, that *Mennon*, Cotemporary with *Phoroneus*, brought the first vulgar Letters into *Egypt*, and *Mercurius Thoth* the sacred ones; that *Hercules* the *Egyptian* first taught Characters to the *Phrygians*; that the *Egyptian* Letters were invented by *Isis*, Queen of that Kingdom, and were carried by *Phenix* to the *Phenicians*, as were by *Cadmus* the 16 Letters that are painted near him into *Greece*; they attribute the *Greek* Letters to *Cecrops*, K. of *Athens*, and the first Invention of them to *Linus* the *Theban*; that of the Letter *Y* to *Pythagoras*, the Addition of two more to *Epicharmus* the *Sicilian*, four others to *Simonides*, and as many more to *Palamedes*. They likewise ascribe the Invention of the *Latin* Letters to *Necusnat a Carmenta*; and that *Evander* his Son communicated them to the *Aborigines*, and the *Etrurian* or *Tuscan* Characters to *Demaratus* the *Corinthian*, and the Addition of three new ones to the Emperor *Claudius*; that of the *Armenian* Letters to *St. Chrysostome*, and the *Sclavonian* to *St. Jerome*; and lastly, the *Gothick* Characters to *Ulphila* Bishop of the *Goths*.

In the same Pieces *J. C.* is represented as the Sovereign Teacher of the Heavenly Doctrine, and the *Pope* his *Vicar*, under the Form of *Sextus V.* which (as they say) is the best Resemblance of that Pontiff that is extant at *Rome*; and lastly, the Emperor, as Defender of the Church and the Catholick Faith.

These Paintings and Inscriptions make the Beginning of the *Hebrew* Library to be from *Moses*, who gave the *Levites* the Book of the Law to put in the Tabernacle, and ascribe the Increase and Re-establishment of it to *Esdras*; they impute the Beginning and Foundation of that of the *Chaldeans* at *Babylon* to *Daniel* and his Companions; that of the *Greeks* at *Athens* to *Pisistratus*; that of the *Egyptians* at *Alexandria* to *Ptolomy*; that of the *Romans* to *Tarquin* the Proud, and to *Augustus*; that at *Jerusalem* to *St. Alexander* the Martyr; that of *Cæsaria* to *St. Pamphilus*; that of the *Apostles* to *St. Peter*, and its Improvement to to the Sovereign Pontiffs.

In the same manner the General Councils are embellished with whatever was done most remarkably therein. e. g. In the Council of *Nice*, is represented the Condemnation of *Arius*, for having deny'd that *J. C.* was of the same Substance with the Father; in that of *Constantinople*, is the Condemnation of *Macedonius*, for opposing the Divinity of *J. C.* in that of *Ephesus*, is that of *Nestorius*, for having separated the two Natures of *J. C.* and not owning the *Virgin Mary* for the Mother of God; in the *Calcedonian* Council is the Condemnation of *Eutyches*, for allowing but one Nature in *J. C.* in that of *Trent* is that of the *Lutherans*, and other Reformers, call'd *Hereticks* by the Inscription, &c. This and several other Ornaments which beautify this Library, are done by a Masterly Pencil. The Inscriptions which accompany all these, and several other the most remarkable Transactions of other Councils, which I forbear to mention here, are to be seen in the Appendix.



The Garden, nor rather Gardens, for there are a great many large Parts of it, which may (by reason of their Bigness, and what they contain) be divided into several Gardens; it is very noble, 'tis enough to call it *Belvedere* to give an Idea of its Beauty; its Situation, with its Alleys, Fountains, antique Statues, and other Rarities, recreating the Eyes with a Prospect perfectly agreeable. Amongst the Statues, I shall only mention the *Apollo*, and the *Laocoon*, with the Bust of *Hercules*, which are reckon'd some of the finest Pieces of ancient Rome; and they are in the little Garden *delle Statue Antiche*.

The *Quirinal*, or Palace of *Monte Cavallo*, where the Pope passes the hottest Days of the Year, is fit as well as that before mentioned to lodge the greatest Monarch in the World; it is infinitely more regular, but something less; tho' it can only be call'd so in Comparison with the *Vatican*, since it contains 1700 Chambers. There are a great Number of exquisite Paintings, especially in the *Gallery*; and the *Sala Regia*, or *Royal Hall*, where they hold their *Consistories* and *Congregations* for the *Canonization of Saints*. Its Furniture was answerable to the Magnificence of the Building, as were also the Gardens.

The *Apostolick Chancery* may be reckon'd amongst the finest Palaces, both for the Regularity of its Architecture, the Disposition of its Apartments, and the happy Distribution of the Paintings and Statues that adorn it. Those who are Judges, give the Preference to the two *Christs* of *Raphael*, the *Virgin Mary* of *Guido Renis*, and the *Adonis* of *Spagnoletto*. They esteem also the Marble Bust of *Queen Christina*, as being the finest that was ever made for her at Rome. Its Library may be placed among those of the first Rank, whether you consider its Building consisting of four Rooms ranged in admirable Order, or 17000 Vol. which it contains, 7000 of which were Part of the Library of the forementioned Two, which consisted of 9000 Vol. besides the M. S. in the *Vatican*. The Church of *St. Lawrence* annexed to this Palace, and the Garden thereunto belonging, have each of them great Beauties in their kinds; this Palace was built of the noblest Remains of *Gordian's Triumphal Arch*, and of the *Amphitheatre of Vespasian*.

The *Capitol* is too well known in History, not to make some mention here of the Edifice which still bears that Name; it is at present but a Part of the old one, or rather built out of its Ruins; the Antiquities that are contained in and about it, and its agreeable Situation deserve our Notice, especially for the Excellence of their Sculpture; the two *Lions of Egyptian Marble* on the East of it, which throw up vast Floods of Water, and the two *Colossus's*, on the South, call'd *Castor* and *Pollux*, with two *Horses of Oriental Marble*, with the *Trophies of Marius* and *Trajan*; not to mention the *Columna Milliaris* of white Marble, which has nothing extraordinary, but its being a Mark of the old Roman Magnificence, even in their High-ways; it was found upon the *Via Appia*, at a Mile Distance from Rome, where, according to the Number I. carv'd upon it, it was certainly a Mark of its being erected a Mile from the City; I have also seen another mark'd N. III. in the *Villa Giustiniani*, with an Inscription not legible.

In the Middle of the Square is the fine *Equestrian Statue* of *Marcus Aurelius* of Brass gilt, with the noble Fountain of *Aqua Felice*, or *Happy Water*. In the Corridor is the Statue of *Adrian* in the Habit of a Priest going to Sacrifice, and that of *Jupiter the Thunderer*; on the Stair Case is that of *Faustina Antiqua*, that of *Juno* and *Agrippina*; in the Hall, which is finely adorn'd with Paintings, are the Busts of *Trajan*



jan and *Antoninus Pius*, and the Brazen Tables, whereon the ancient *Royal Law* is engraven in Golden Characters.

Amongst the modern Rarities that are distributed here and there up and down in the several Apartments and Courts, are the brazen *Colossus* made for the Popes *Innocent XI.* and *Sextus V.* the Marble Busts and Statues of *Urban VIII.* and *Leo X.* of *Alexander Farnese*, *C. Barberini*, *Fran. Aldobrandini*, and several other Generals of the Church; there is also the Image of *Queen Christina* in Marble with the *Latin Inscription* of the Appendix, denoting, that having triumph'd over herself, in preferring the Catholick Religion to the Throne of her Ancestors, and paid her Submissions to the Holy Apostolick See, she went up into the *Capitol*, when admiring the old *Roman Grandeur* in its majestic Remains, she bestow'd Regal Honours on the Senate and three Consuls sitting therein with their Heads cover'd; the Pyramid erected to the South of this Edifice, in Honour of *Innocent XII.* is a fine Piece of Workmanship.

Among the Antiquities they particularly extol in the Chamber of the *Festus Consulares*, most esteem'd for its Beauty, the Representations of the ancient Magistrates on Marble, and the Head of *Mithridates*; in other Chambers are the Statues of *Silence*, of *Cybele*, and of *Ceres*, that of *Hercules* in Brass, and of the *Courier's* drawing a Thorn out of his Foot.

The *Palazzo Giustiniani* near the *Rotunda* is reckon'd to contain the greatest Number of Antiquities and excellent Paintings; one is struck at the very Entrance into the Court-Yard with the *Basso Relievo's*, and Statues which adorn it; especially that of *Marciana*, representing the Goddess of Health, that of *Scipio Africanus*, of *Catus Cestius*, of *Ceres*, &c. and on ascending the Steps, one is agreeably detain'd on the right and left by *Gallienus*, *Septimus Severus*, *Antoninus*, *Titus Vespasianus*, &c.

As soon as one is at the Top of the Steps, one is struck with Admiration at the Busts of *Agrippina*, Wife of *Germanicus*, that of *Jupiter*, *Maximilian*, *Antoninus Pius*, and *Berenice* in her Hair, with an excellent *Basso Relievo* of *Jupiter* sitting on Mount *Olympus*, and drinking the Milk of the Goat *Amalthea* out of a Horn, with a little *Satyr* playing upon an Instrument and dancing.

The Statues, the most cry'd up in the Apartments, are the two *Gladicators*, the *Minerva* that was found near the Church of that Name, and valued at 60 thousand Crowns, *Rome Triumphant*; the *Consul Marcellus*, a *Sibyl*, the Statue of *Hercules* in Brass, little, but well finish'd, an admirable *Vestal*, the most valuable Piece next to that of *Minerva*, and the Head of *Nero*, esteem'd the best of the sort at *Rome*.

Amongst the profane Paintings, the Head of *Jupiter Hammon*, the fine Portrait of *Diana* of the *Ephesians*, and the *Venus Hermaphrodite*, are the most extoll'd; and amongst the Christian Pictures, that of *J. C.* talking with the *Virgin Mary*, another of the same before *Pilate*, done by *Caracci*, and one of the *Virgin Mary* by *Corregio*.

The *Palace Barberini alle Fontane* is incomparably magnificent, very large, and an invaluable Treasury of such Antiquities, adorned with the finest Paintings and the richest Furniture.

Among the best antique Pieces, they give the Preference to the Statues of *Brutus*, *Diogenes*, *Panthea* and *Tullia*, the Heads of *Julius Caesar*, and *Scipio Africanus*, the one of greyish Marble, and the second of *Gial Antico*; 'tis impossible to meet with finer Paintings and

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Tapistry,



Tapistry, than are in the Apartments of this Palace; as the *Cyclops* by *Caracci*, the *Virgin Mary*, with *J. C.* and *St. John* by *Raphael*, the *Venus* and *Mary Magdalen* by *Titian*. The Tapistry, and other Furniture, in the Prince and Princess's Lodgings, are valued at 200,000 Crowns; they shew there a Bust of *Urban VIII.* of bak'd Earth, with these Words, *Geovanni Gombasio Cieco fece*, which say, that it was made by a blind Man, call'd *Gombasio*.

*Aldrovand* says that *Gombasio* was a good Carver, but unfortunately became blind at the Age of 20, and that 10 Years afterwards he thought he would try what he could do in his Art; and that having felt and handled with great Exactness a Statue of *Cosmus*, first Grand Duke of *Tuscany*, he made one of Plaster of *Paris* so like, that all the World was astonished at it. The same Author adds, that the Great Duke *Ferdinand* sent him to *Rome*, where he made another as like for *Urban VIII.*

The Palace *Farnese* is a perfect Model of fine Architecture, and those of *Borghese*, *Altieri*, *Spada*, *Colonna*, *Chigi*, *Carbognano*, *Capranica*, *Mazarini*, *Vitelleschi*, and *Pamfili al Corso*, and *Piazza de Navona*, that of *Altamps*, *Gaetani*, *Verospi*, and a great Number of others may employ many Hours of those who are curious in Architecture, Sculpture, and Painting, very agreeably.

The first is generally known to all Travellers, who take a singular Notice of its magnificent Front, of the famous *Hercules Farnese* in the Court-Yard that takes its Name from thence, and of the Statue of *Augustus* under the Gallery; but above all, that of *Dire* fasten'd to the Horns of a *Bull*, with the Figures of the Persons who fasten her, all as large as the Life, of one entire Piece of Marble, even to the Rope, which is excellently imitated.

The fine Gallery of Painting in *Fresco*, by *Annibal Caracci*, is very much admired, as are also the Statues of *Apollo*, *Antinous* and *Ganimedes*. In the Piazza are two admirable Vessels of *Granite Marble*, which serve for Receptacles to two Fountains, and were found (as they say) in the Baths of *Ant. Caracalla*.

\* Cameo, a  
precious  
Stone, with  
Figures in  
Relievo.

Before we go farther from this Piazza, let us enter the Palace *Pichinini*, and view the beautiful *Adonis*, valued at 40,000 Crowns; and the *Venus*, one of the finest in *Italy*, in the Palace of *Colonna*, with a precious Cabinet, adorned with Oriental Stones, Cameos, and little Amethyst Pillars, each of them a Foot high, and all of one Piece, besides four little *Morisco* Statues that are infinitely esteem'd; as also the fine *Basso Relievos* of *Homer*, and the *Apotheosis* of *Claudius*, with the Bust of *Marcian*, and an antique Column of red Marble, whereon is represented a *Triumph* and a *Pallas*; and they add, that this Column was a cotemporary Imitation of that Pillar, at Foot whereof the Roman Emperors used to assemble the Senate, on Account of declaring War, and from the Top of which a Soldier (after the Senate had come to a Resolution) used to throw a Dart towards the Place against which it was proclaimed.

Among the Paintings, whereof they reckon 8000 Originals, those of *Adam* and *Eve*, with the Pictures of two *Popes*, nineteen Cardinals, 854 Generals of the Family of *Colonna*, are in great Repute, as are also the fine Stables filled with the most beautiful *Spanish Genets*.

The Palace of *Altieri* is of the Architecture of *Ant. de Rossi*; the most priz'd among the Statues are those of *Septimus Severus*, *Apollo*, a *Vestal*, and of *Pomona*.

Among



Among the Paintings of which there are great Numbers (as well as in the others) they extol the *Galatea* of *Raphael*, the *Sibylla Cumæa*, and the *Virgin Mary*, with the little *Jesus*, by *Michael Angelo*. The Furniture is very magnificent, especially the Tapestries; they value here a Looking-glass set in Gold, and embellished with Diamonds, Saphires, and Emeralds, at 80,000 Crowns; it contains likewise one of the largest and most curious Libraries in *Rome*.

The Court of the Palace *Borghese*, whose Porticos are supported by 100 Columns of Oriental Granite, sufficiently demonstrate the Majesty of the Building; besides an infinite Number of Pictures by the most eminent Hands, that are contained therein, they reckon in one single Apartment 300 of *Raphael's* and *Titian's*, which are valued at above two Millions of Crowns; among which they are very profuse of their Commendations in Favour of the *Virgin Mary*, and the *St. Catherine* of *Raphael*; the *Adulterous Woman*, the *Venus*, the *Three Graces*, the *Psyche*, and the *Luther* of *Titian*, are also much esteemed.

In the Palace *Spada* is the famous Statue of *Pompey*, of *Seneca*, and of *Flora*; among the Pictures is that of *Dido* killing herself, of *Helena* flying away with *Paris*, and of *Lucretia*.

In the Court of the Palace *Chigi*, one can hardly get away from viewing a dying *Gladiator*, the *Vestal Tiria*, and *Agrippina*, with a Scepter in her right Hand; among the best Paintings are a *Diana*, an *Adonis*, a *Lucretia*, *St. Peter* curing a lame Man, and *Christ* scourged.

In the Palace *di Capranica*, where the *French Academy* is held, besides the Magnificence of the Edifice, there are to be seen the Copies of the finest Statues, and the most Masterly Paintings.

In the great Palace *di Mazarini* are many curious *Basso Relievs*, and the *Aurora* in *Fresco*, by *Guido Reni*, with the large Pictures of *Armida* and *Rinaldo*, *Adam* and *Eve*.

In that of *Vitelleschi* the fine Statues of *Pertinax*, *Ceres*, *Diogenes*, *Apollo*, *Ganymedes*, a large Head of *Antonia*, and one of *Scipio Africanus* of a Touch-stone, with the Busts of *Matidia*, *Marciana*, and *Plotina*; and several excellent Paintings, by *Caracci*, *Titian*, and *Paulo Veronese*; and lastly, in that of *Vorossi*, the Goddess *Nenia*, *Jupiter Ammon*, an *Idol of Isis*, and the Statues of *Mars* and *Minerva*, are fine Pieces.

For six Months and more, that I staid in this City, and in some of its Dependencies, I spent the least Part of my Time in the latter; I did indeed sometimes take an agreeable Walk to some of the adjacent Villages; nay, sometimes took long Journeys, inasmuch as I once cross'd the whole Country to see *Loretto*; but I always return'd to *Rome*, as being the Center of all the *Italian Curiosities*.

All the Villages, the Name they give to the fine Country Houses of the Cardinals, and other *Italian Noblemen*, from the *Latin Villa*, a Country Seat, as well as the other Palaces that serve for magnificent Places of Refuge to the Gods and Goddesses of ancient *Rome*, driven out of their Temples, and contain an ample Part of its most considerable Remains.

No other City whatever can shew, either within its Walls, or in its Neighbourhood, so many fine Palaces, adorned with so many different Pieces of Antiquity, and such pleasant Gardens, where Nature and Art have each of them contributed their joint Endeavours to beautify and enrich; and of which, whatever we see noble of that Kind in other Parts of *Europe* are but Imitations; and at least one can no where meet with so great a Number of Columns, Statues, and such noble Ra-

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rities of such different sorts of precious Marble, as *Oriental, Egyptian, Serpentine, Gial Antico, Verd Antico, Jasper, &c.* nor are there any where else so many ingenious Architects and Carvers as in *Rome*, or *Italy*, and who come so near to the Perfection of the Ancients, if they don't even surpass them in Architecture; for as for Sculpture, neither the modern Statuaries nor Engravers have been yet able to arrive at the Art of giving their Works so much Life and Spirit as those of the Ancients.

These *Villas*, with the delicious Towns of *Tivoli, Frascati*, the noble and sumptuous *Aqueducts*, as well modern as antique ones repaired, and Remains of those not repaired, the *Cascades, Jets D'Eaus, &c.* give Travellers at great Distance an Idea of the Magnificence of the City they are going to visit.

In this Garden they admire the Sculpture which seems to animate a Group of *Naiads*, a *Neptune*, a *Tbetis*, and some *Tritons*, made after the Manner of the Ancients, in a *Bason*, which was design'd for their Baths, and which the Moderns have so happily improv'd into the Ornaments of a Fountain, its long Alleys where the Sight is lost, border'd on each Side with *Rural Deities* and others, either of Brass or Marble.

In that Palace they are entertain'd with the fine Architecture, that answers very well to the Richness of the Materials, not to mention a vast Quantity and surprizing Variety of Rarities like those that I have mentioned in the Palaces at *Rome*.

Here the Country Gardener or Labourer values himself upon being a *Virtuoso*, without the Help of Letters; he has learn'd by Tradition even the ancient Names of several Things, and will sometimes give as good an Account of them as the *Antiquaries* themselves; he is humble and officious, and shews that all the *Roman* Civility is not shut up within the Walls of that City: e. g. if he sees a Stranger without an *Antiquary* stop to take a View of the modern *Aqueduct* that conducts the Water called *Paola* from the Lake *Bracciano* to *Rome*, that is to say 34 or 35 Miles, he will accost him in a respectful and obliging Manner, and make him remark the considerable Remains of the ancient one, some part whereof are incorporated with the modern; and he'll inform him, if he does not already know it, that the *Aqua Paola* was formerly call'd *Claudian*, from the Name of its first Conductor the Emperor *Claudius*; and that it took its latter Name from *Paul V*; the Pope, who contributed most to its gliding so plentifully over *Mount Janiculus*, or *Montorio*, into one of the finest Fountains in *Rome*.

He'll shew him the copious Springs of *Aqua Vergine* at *Frascati*, a Place render'd the most delicious in the World by the *Villa's Borghese, Aldebrandini, Ludovici, &c.* where, according to the common Opinion, was *Cicero's* Country-Seat *Tusculum*; tho', according to some Authors, it was at *Grotta Ferrata*, a Mile and half from *Frascati*, where now is the famous *Convent* of *St. Basil*, where the Fryars still observe the Rites of the *Great Church*.

Whilst we are upon this Head, it may not be amiss to take Notice of the great Superfluity of Fountains and Aqueducts within and without *Rome*, besides a Number of Springs neglected, and Aqueducts, tho' not so many as formerly, because the Use of Baths is entirely left off, excepting a few particular ones; the *Aqua Santa*, the *Aqua Salva*, and the *Aqua Acetosa*, are still in great Vogue; the one for its Lightness and good Qualities, though drank in never so great



a Quantity, and the two others for their purging and opening Faculties. Being upon this Topick, it brings into my Memory *Mercury's Well*, which *Ovid* places near the Gate *Capena*, now *St. Sebastians*, to which the People used to crowd on the 22<sup>d</sup> of May, to sprinkle themselves with a Branch of Lawrel, attributing to it the Power of washing away their Sins, and especially those of Perjury and Frauds in the Way of Trade, and of procuring them Profit in their Dealings. And they observe in the Palace *di Medici* a little Statue of the God that presided over this Spring, and assured me, that it was the same that was placed on the Side of it, but it did not seem large enough for so publick a Place. Being upon the Spot, I was convinced of the Justice of the Praises that divers Authors had bestow'd upon *Frescati Trooli Capreoli*, &c. and I found in the *Villas* thereabouts even a great many more Beauties than they had represented in their Accounts; but I most admir'd, amongst other sumptuous Marks of the Magnificence of *Sextus Quintus*, as well without as within the City, the Aqueduct which receives the *Aqua Felice* at *Colonna*, and conducts it to the *Capitol*. Nor was I less pleas'd at *Vellitri* with the delicious *Villa* of *Gmetti*, particularly with the Excellence of the Stair-Case which leads into the Palace, and is reckon'd one of the finest Pieces of modern Architecture; there are several Busts and fine Statues. As for the City, call'd by *Martial*, *Urbs inclita Maritima*, it is at present but little better than a Village, tho' a Statue of *Urban VIII* erected in the Midst of a handsome Place, contributes something to distinguish it; and for the famous Temples of *Mars* and *Diana*, they are no more to be seen but by Conjecture, in some old Ruins and Foundations; and, they say, that an excellent Statue of *Tarquinius Superbus*, which is in the Palace of Cardinal *Scipio Borghese*, was found near the Ruins of the latter. The *Vellerians* still boast of their City, for its having given Birth to *Augustus Caesar*.

I saw nothing at *Terni* more remarkable than its agreeable Situation between two Branches of the River *Nera* (in the Middle of a rich Variety of fertile Fields, diversified here and there by a sort of Groves, both of Olives and other Fruit Trees, beside Bays and Myrtle) excepting the Antiquity of its Foundation, which was laid according to an Inscription yet extant, in the Time of *Numa Pompilius*, and its subterranean Vaults, with two Pillars yet entire, the one of *Egyptian Granite*, and the other of fine *Parian Marble*.

*Spoletto* is large, but not sufficiently peopled for its Extent, or the Number of its Houses. What more engaged my Curiosity was the Height of its Aqueduct, which in some Places is 500 Yards high, the Bigness of its Cathedral, and the Length of its Stone-bridge.

Arriving at *Loretto* the 9<sup>th</sup> of September, I saw the inestimable Riches of the Place on the 15<sup>th</sup>, the Day of the Festival, and consequently in their most advantageous Light; the Profusion of Gold and Silver which shines in their Ecclesiastical Utensils, such as Crosses, Chalices, Patens, Lamps, Candlesticks, with a Number of Statues, is incredible; but not comparable in Value to the Jewels, such as Diamonds, Rubies, Saphirs, Pearls, &c. wherewith the most of their Chalices, Crowns, Altar-Cloths, and the Habits of the *Madona* or *Virgin Mary*, and the *Bambino Giesu* or Infant *Jesus* are embellished, some of which are inestimable for their Bigness and Nature.

*Est aqua Mercurii Porta vicina Capena,  
Si juvat expertis credere numen habet.*

The



The whole is an invaluable Treasury, from the Vows and pious Oblations of Emperors, Empresses, Kings, Queens, Princes and Princesses, and other rich Persons, and is still increasing by their daily Offerings, in Acknowledgment of the Favours they believe they have received or expect from the Protection of the *Madona*.

But the Description of them, and even of the Place it self, has been so often, and so amply treated of, that I will content myself with mentioning these following,

1. The Child of the Emperor *Ferdinand III.* all of Gold with a Row of fine Diamonds.

2. The *Imperial Eagle* of the *Empress Mother* of the Emperor *Leopold*, with nine large Diamonds upon its Breast, nine others upon its two Crowns, and above 80 middling ones upon its Wings, Thighs and Tail; it is an excellent Piece, as well for its Workmanship, and the Value of its Materials.

3. The *Golden Dove* of Prince *Pamfili*, with two Crowns above it covered with Diamonds, Rubies, Emeralds, and other precious Stones.

4. The admirable Cup of *Henry III.* of *France* and *Poland*, of *Lapis Lazuli*, with a Lid of Rock Crystal, on the Top whereof is an *Angel in Relievo*, having a Lilly fer in *Diamonds*; the Border of this Lid is adorn'd with four large Dimonds, and as many Rubies yet larger. The Foot is partly *Oriental Diaspro*, partly Gold, artfully intermix'd, and embellish'd with various precious Stones; three *Satyrs* of Gold sit upon it, glittering with Rubies and Diamonds intermingled with Pearls; there are also three *Golden Syrenes* for the Basis, holding each of them a Child with the following Distich, which says, that the Prince offered this Cup with Prayers to the *Madona* for a Successor;

*Ut, quæ prole tuâ mundum Regina beasti,  
Et regnum & regem prole beare velis.*

5. The two Crowns in Form of *Tiaras*, that *Lewis XIII.* of *France* sent upon the same Account; the most precious triple one for the *Madona*, and the other which was plain with one single Circle like the first *Tiara* that I have beforementioned for *Bambino*; they are both of Gold, and embellish'd with large Diamonds and fine Pearls, and cost (as they say) 80,000 Crowns.

6. Another Present that the same King offer'd after the Birth of *Lewis XIV.* consisting of an *Angel* in *Silver*, holding in his Arms a *Young Infant* all of Gold, which he offers to the *Virgin*.

7. Two handsome rich *Cornucopias* of Massy Gold, the Presents of the Grand Dutchess of *Tuscany*, *Mary Magdalen* of *Austria*.

Here I counted to the Number of 12 *Gold Lamps*, each of a different Form, and curiously wrought, and which may be call'd *Perpetual*, since they are continually burning before the Statue of the *Madona*, and were not only presented like the other aforementioned Gifts, but accompany'd with Salaries appropriated by the Founders for their perpetual Maintenance; among these Lamps were the two *Cornucopias* before spoken of; besides these above 50 others of *Silver* distributed up and down the Church with a Number of Branches of the same Metal, and the Chief of the last is one of the House of *Bavaria*, which weighs (as they assured me) 90 Pounds, and of an exquisite Workmanship.

Among the *Golden Statues* is that of a Duke of *Savoy* in a *Royal Mantle* on his Knees, with his Scepter upon the Ground, and that of *St. Stanislaus* the Gift of a King of *Poland*. Amongst the *Silver ones* are those of eight *Angels*, so wit, four on both Sides of the *Madona*, and four



four more behind the Altar ; and that of a Dutcheſs of *Bavaria*, which weighs (as they ſay) 160 Pound ; the largeſt Jewel which is there to be ſeen, is a *Pearl* in the Shape of a little *Boat*, with the Figure of a Woman, which (they ſay) was deſigned for the *Virgin Mary*.

The moſt valuable of the Altar-Cloths, is that which was preſented by the Lady of a Great Chancellour of *Poland*, the Jewels whereof that are intermix'd with the Embroidery, are reckon'd worth 50000 Crowns.

The Sacrificies, which are three in Number, are plentifully ſtor'd with ſacred Veffels and Prieſtly Ornaments of all ſorts.

They reckon up to the Number of 123 Maſſes founded to be ſaid every Day, both in the Church and Chapel, as well as caſual ones that are celebrated for the Benefit of ſeveral Perſons ; and the Eccleſiaſtical Government of this ſacred Houſe (as they call it) maintains between 70 and 80 extraordinary Chaplains for that Purpoſe.

This Church has ſeveral Revenues in Lands, Woods, Vineyards, and other real Eſtates, ſettled for the Subſiſtence of its Prieſts, whoſe Numbers are proportionable to that of the Maſſes, and even above ; the Church, in fine, is full as rich and magnificent as 'tis repreſented in divers Relations, and the *Saint* herſelf, as well as the *Santa Caſa* or Holy Houſe, is continually ſerv'd by 20 Canons, 13 Eccleſiaſticks, who are call'd Incumbents, 12 Clerks, &c.

The *Festival* was ſolemniz'd with all the uſual Pomp, the *Madonna* and the *Bambino* were drefs'd in their richeſt Habits, had their fineſt Robes, embroider'd with Gold, and ſet off with Pearls, and other precious Stones, which were alſo preſented by *Lewis XIII.* on Account of *Lewis XIV's* Birth, and their *Tiaras* upon their Heads ; the Light which iſſued from a Number of Tapers placed in the Silver Branches join'd to that of the Lamps, receiv'd ſuch an additional Luſtre from the ſparkling of their Jewels, as quite dazzled the Eyes of the Spectators.

At *Nettuno*, which I viſited but ſome Days after my Return from *Loretto*, I obſerv'd the Workmen who were employed in making a new Harbour, and was aſtoniſhed that they did not rather repair the old one, which would have coſt much leſs ; but was inform'd, that it was not ſufficiently ſhelter'd from the S. W. Winds, which fill'd it with Sand, and that the continual Expence of cleaning it would in Time amount to double the preſent Charge and more.

About a Mile from thence I ſaw the Ruins of *Antium*, the Country of *Nero*, where ('tis believ'd) was the Temple dedicated to good and bad Fortune ; the moſt conſiderable Tracts of its Ruins, are its Subterranean Vaults, which apparently ſerv'd the Ancients as Retreats, in the ſultry Heat of Summer ; at leaſt, I have always obſerv'd them under the Ruins of any ancient Cities, that I have diſcovered in hot Countries.

The *Villa Pamfili*, which lies between this *quondam* Town and *Nettuno*, is one of the moſt fine Seats that can be met with, both for its Alleys, *Jets Deaus*, Groves, and Situation, which affords it the moſt agreeable Proſpect that can be deſired, both by Sea and Land.

The famous *Port* of *Oſtia* is at preſent but a faint Shadow of what it is repreſented in Hiſtory, to have been formerly ; and one can hardly diſtinguiſh the Place where its famous *Pharos* formerly ſtood ; for the Foundation whereof, we are inform'd, that they ſunk the Veſſel or Float which brought the great *Obeliſk* before *St. Peter's* at *Rome*, after having fill'd it with great Stones.



## C H A P. IV.

*An Account of Florence, Pisa, Lucca, Genoa, Pavia, Milan, Brescia, Verona, Vicenza, Padoa, Venice, Ravenna, Rimini, Ancona, &c.*

HAVING spent about seven Months, or thereabouts, at *Rome*, and seen not only what I have already mentioned, but a great deal more, tho' not all the Curiosities that are there; for that would take up not only Months, but Years; I every Day took a Resolution to leave it for good and all, in order to view the other States of *Italy*: But this Resolution was no sooner made but broken; tho' I sometimes carried it so far, as to go and take Leave of some of my particular Friends; but whenever I attempted it, I was sure to be pester'd with Questions; one asking me, Have you seen such a Cabinet? another, Have you seen such a Palace, and such Statues? And as I happen'd to answer *No* to some of them; they wou'd cry, What! you would not leave us without satisfying your Curiosity in the Sight of Objects that so well deserve it, especially whilst you are so near them? I suffered my self several times to be thus over-persuaded from Day to Day, till at last a *Milanese* Gentleman, with whom I had at first made a casual Acquaintance, but was now become more intimate, help'd me to resist all the Temptations that were capable of detaining me longer in a Place so full of Attractions, by extolling very much the City of *Milan*, his native Country, whither he was preparing to return towards the latter end of *December*.

He invited me to bear him Company, and laid down a Plan of a very pleasant Journey, which I should take thro' that Place, as far as *Venice*; proposing to show me, by the Way, *Florence, Pisa, Lucca, Genoa, Pavia*, with a fine Country, and a new World of Curiosities in these Cities. I objected the War which lasted as yet between *France, Spain, &c.* as an Obstacle on my Side: But he answered, that he would take all the Danger upon himself; that he had Credit enough to protect me, and offered to set me down as his Secretary, in a Passport, which (he said) he would take for my sake, not having any Occasion for it otherwise himself; and that upon my leaving *Milan*, he would give me Recommendations for *Brescia* and *Venice*. I could not resist such obliging Offers; he was as good as his Word, and I had all the Reason imaginable to be contented.

1697.

We fix'd on the first of *January*, 1697, for the Time of our Departure; before which I saw few Days of the *Carnival*, then beginning at *Rome*, but was informed of the rest, both by my Fellow-Traveller, and others who had seen the Whole. And the following is (within a little) the Way they pass their Time, devoted to Pleasure.

The Street *del Corso*, or *of the Course*, is the Principal Theatre where these burlesque Scenes are acted, tho' not quite in so tumultuous a Manner as in some Places elsewhere. Here you may see a Number of magnificent Equipages going backwards and forwards, some of them entirely mask'd or disguis'd; Masters, Servants, Horses, nay even so much



much as the Coaches and Chariots; Men on Foot walking with the Gravity natural to that Nation, in diverse Sorts of antick Habits, some singing gay, some tender Airs, others playing upon their Guitars, or other Instruments. 'Tis there likewise, that they run for the *Pallio*\*, after this manner:

\* *Pallio*, an annual Prize paid by the Jews.

They ordinarily run *Barbary* Horses without any Riders, from one End to the other of this Street, tying upon their Backs two Bags stuff'd with Straw, one on the Top of the other, in Form of a Wallet, with little pointed Wires like the Bristles of a Hedge-hog, each Wallet hanging down upon the Horse's Flanks; then they whip two or three of them together, and so let them go; and the Motion of their Running stirring the Bristles, and (as it were) spurring them, increases their Speed; and the first that arrives at the Goal, gains the Prize for his Master. Besides these, some run on Horse-back, some on Foot, and some run *Oxen* and *Buffalos* in the same manner as the aforesaid Horses.

All *Rome* is in Merriment; even the *Fryars* and *Nuns*, who cannot share in the publick Diversions, have particular Recreations in their Monasteries; all Mortifications are left off, and † *Disciplines* are laid aside during this Time of universal Joy; which is closed by a very serious Ceremony that is used throughout the World, where the *Roman* Catholick Religion prevails, in this Manner; on *Asb-Wednesday*, the Priest takes some Ashes, and puts them partly between the Hair, and on the Top of the Forehead, in the Form of a Cross, saying in *Latin* to every one, as he sprinkles Ashes, *Remember Man that thou art but Dust, and to Dust shalt thou return.* The Pope distributes them the same Day to the Cardinals, Prelates, &c. This Ceremony may be seen at length in the *Appendix*.

† A kind of Whip which they use to scourge themselves with for Penance.

Upon revolving in my Mind the different Objects which had so agreeably detain'd me, and comparing the Magnificence of what I had been an Eye-witness of in the modern *Rome*, with what I had read concerning the Splendor of the ancient *One*, its present sumptuous Churches with its ancient Temples, the noble and lofty Palaces with those they had formerly, and in short, so many fine Monuments so advantageously restored, or repaired by its Spiritual Masters, especially *Sextus Quintus*, I very much doubted whether (the Number of its Inhabitants excepted, which is infinitely less) it was not better'd by the Change.

On the seventh Day of the Carnival, we set out for *Florence*, leaving at our Departure all *Rome* fill'd with more than usual Joy, for the Conclusion of a particular Peace between *Savoy* and *France*, which was look'd upon as an Introduction to a General one, and in which his Holiness (as they say) had a great Share.

In our Road I admired some noble Remains of the *Via Emilia*, between *Rome* and *Viterbo*, which were as well preserv'd, as if they had been just made, or repaired. The Stones are reddish, thick, square, uniform, and very closely join'd, with a sort of Borders call'd in *Latin* *Marginationes viarum*, consisting of other Stones larger, more regular, and raised higher for those who travel on Foot. These Remains were above 12 Paces broad, and seem'd very authentick Testimonies of the ancient *Roman* Grandeur.

I found the Water at *Viterbo* very soft, light, and pleasant; but the Wine was as bad there, as 'tis excellent at *Montefiascone*; the City of *Sienna* as large, and as ill peopled, and its Cathedral and other publick Edifices as magnificent as they had been represent'd to me.



Whilst I'm upon this Subject, I shall add, that the great *Piazza* is very agreeable, having the Convenience of Arches, which afford pleasant Shelters to those who would walk in rainy Weather; besides the Ease of filling the Middle *Piazza*, which is hollowed in the Shape of a Shell, with Water, by the Means of a Neighbouring Fountain that bounds with it, so that they may go round it in a Boat.

The Inhabitants inform'd me, that it is the annual *Hippodrome* for fourteen Horses, which are sent on the 2d of July, from as many Parishes, belonging thereto, each sending one, with a Rider dress'd in a short Habit diversify'd with various Colours, denoting the Arms of the Parish that sends him. The Horse is magnificently adorn'd, even to the having his Hoofs gilt. When all are ready for the Course, they start at the Sound of several Instruments, and make the Round four Times; and that Horse that soonest finishes the Course, carries the Prize, which is paid by the other Parishes that are conquer'd, and consists in a rich Brocade. Besides these Horses, there are two Chariots, like Triumphant ones, that run several Times round the Place, which have a noble Aire. We only staid here for Dinner; and whilst it was getting ready, I took a Turn in the City to see it as well as two Hours Time would permit; the Carnival was hardly perceiv'd there at that time of the Day, they using to begin the Diversions towards the Evening; but at *Florence*, where we arriv'd on the 12th, there was almost nothing Day and Night but one continued Scene of Masquerades, Comedies, Races, and other Sports, among which, that which they call *Calcio* is the most singular.

My Fellow Traveller had all the Complaisance imaginable for my Curiosity, which I exercised there as much as a Stay of four Days and a half would allow; tho' he had already seen all the Rarities of this City, he would himself bear me Company where any thing remarkable was to be seen, or where he could serve me instead of an *Antiquary*. We began with the ancient Temple of *Mars*, which has now the Name of the *Battisterio*, in whose Neighbourhood we lodged. This Temple, or Chapel, is of an Octogonal Figure and middling Bigness, incrusted with several sorts of Marble; it has several Entrances, and before the largest whereof there are two Porphyry Pillars raised, which are very much esteem'd. The Gates are very magnificent, being wholly plated with Brass, with several Christian Figures emboss'd, whereof the Workmanship is highly priz'd.

Those who are Judges in Architecture extol this very much, which is almost after the same manner as the *Pantheon* at *Rome*; sixteen lofty Pillars of Oriental Granite sustain, or seem to sustain, the Dome on the Inside, which Disposition yields a fine Prospect.

Over-against the Church, I admir'd another dedicated to the *Virgin Mary*, by the Name of *Santa Maria del Fiore*, agreeably incrusted over, and diversify'd with white, black, and red Marble on the Out-side; its fine lofty Spire, which is also incrusted with the same, is separated some Paces from it, and prodigiously high. This Church is the Cathedral, and is sustained by several large lofty Pillars of hard well polish'd Stone, not inferior to Marble. Its Inside is like the others, adorned with a Number of Statues and Pictures, placed there as Ornaments and Objects of Veneration. Amongst the first, those that are upon the High Altar represent God the Father, with his Son breath'd our dead upon the Cross, and an Angel near it supporting it, and the Figures of *Adam* and *Eve* with the *Serpent*, which are behind, please very much, tho'



tho' several find Fault with the first, as being a *Colossus*, and too much larger than the Life; but if the famous *Baccio Bandinelli*, who made them all, was alive, he might answer, that no Body having seen God, 'twas impossible to hit his Stature exactly, and that the largest seem'd the most suitable to his *Grandeur*.

There are besides in this City above 35 other Churches, whose Architecture is cry'd up, as well as their natural and foreign Beauties; the first consisting in the Richness of their Materials, and the second in the Paintings, Statues, Altars, Plate, and Jewels that adorn them; not to mention above 50 others belonging to Monasteries, which have all to their Merits.

Among all these Churches, the two above-mentioned, and those of the *Holy Ghost*, *Santa Maria Novella*, and the *Holy Cross*, seem'd to me the most remarkable, and best worth a Traveller's Curiosity; the Architecture of the third of the *Corinthian* Order is very bold, and full of Majesty. The Beauty and Splendour of *St. Laurence's*, with the excellent Chapel *di Medicis* is exquisite, it being hard to determine which are most valuable, the Materials, or the Art bestow'd upon them, they seeming to vie with each other for the Glory of Pre-eminence; especially in the Chapel consecrated to the Burying, and to the Memory of the *Grand Dukes*; it was begun at their Expence, and then continued without Intermission, tho' but slowly.

All round the Chapel are to be seen stately Monuments of fine Granite, cover'd with Carpets of *Serpentine*, *Verd Antico*, *Lapis Lazuli*, embellish'd with many Jewels artfully ranged in a beautiful Order, with several Fringes, &c. to such an exact Imitation of Nature, that one would almost reach out one's Hand to feel them, to be convinc'd whether they are not real. These artificial Carpets cover the Tops of the Tombs, but don't hang down too low to the End, that as much as is necessary of the Granite may be seen.

Upon the Tops of the Tombs, on black Marble Cushions, are placed Crowns enrich'd with several precious Stones; and the Statues of the deceased Dukes, all of Brass gilt, larger than the Life, are standing in Niches in the Wall, against which the Tombs are ranged in Order: This Wall is entirely lined with several sorts of rare Marble.

The Structure of the Edifice which contains the publick Library, call'd *Bibliotheca Laurentiana*, is altogether answerable to the Splendour of the Church to which it joins.

This Library comprehends a prodigious Number of scarce *Manuscripts*; among which, they shew one, wherein are some Fragments of *Tacitus* and *Apuleius*. The printed Books are well chosen; and one may say, it is one of the finest in *Italy*; nay, they give it the Preference of all, except that of the *Vatican*.

The *Grand Duke's* famous Gallery contains the most copious, the most curious, and richest Collection of Beauties of Art, Nature, and Antiquity, that can be found; nor is there any Prince whatever, who can shew so many different Rarities as his Highness. The List of them having been already published, I shall only mention those which seem'd to me the most valuable, as, among the Statues, the *Athenian Venus*, call'd the *Venus di Medicis*, which has not its equal; next to which, that of *Bacchus* may have the Precedence: The *Faunus*, and the *Engagement of the Wrestlers*, are also highly extoll'd; and the Busts of *Adrian*, *Caligula*, *Didius Julianus*, *Albinus*, *Gordianus Africanus*, *Otho*, *Pertinax*, *Antonina*, *Julia*, *Mesa*, *Plotina*, *Cicero*, *Scipio*, *Alexander*, and *Seneca*, are admirable.

Of



Of the lesser and more valuable Rarities that are in the *Tribune*, are the Heads of *Tiberius*, and *Juno Sospita*; the first of a *Turquoise*, of old Rock, about the Bigness of a Goose Egg; and the second, of a *Hyaline*, about the Size of that of a little Hen; and the Bust of *Cleopatra*, of a fine *Agate*, and a Saphyr Colour; these three Pieces are inestimable for their Beauty. There are also in the same *Tribune* several other Things valuable for their Antiquity, the Richness of their Materials, or the Excellence of their Workmanship; as Vessels of precious *Calcedonian Agate*, and *Aqua Marina* set in Gold, besides several Idols, and Utensils for the Sacrifices of the Ancients. Mr. *Talman*, pursuant to his Inclination for Ecclesiastical Curiosities, has taken the Draughts of a very fine Golden *Pax*, and a *Chalice* of rare *Jasper*, with a Gold Handle and Foot; this *Chalice* never was consecrated, nor likely ever will, because for some Ages past they only use Gold, or Silver gilt in celebrating Mass.

In the same Room is a *Cabinet*, very remarkable both for the Materials whereof 'tis made, and what it contains. It is composed of all manner of scarce and valuable Stones, ranged and inlaid with the most exact Symmetry, and inconceivable Industry; it is supported by 14 little Columns of *Lapis Lazuli*, with Bases and Chapters of Massy Gold, crusted over with Pearls and *Turquoises*; the Body that is between the Pillars has *Basso Relievos* of the same Metal; on the Summit of this inestimable Cabinet is one single Pearl of a matchless Bigness.

This Cabinet contains 3000 *Cameos* Stones, most part of them valuable in their Nature, and yet more so for the Curiosity of their Workmanship, the finest Engravers both ancient and modern having employed their utmost Art in cutting thereupon the Heads of *Emperors*, *Empresses*, and other Illustrious Men and Women, besides several Figures of the *Heathen Gods* and Animals; these Stones are all set in Gold. There is also a fine Collection of *Medals*.

Amongst other remarkable Things, I was made to observe a *Load-stone*, which in my Presence sustain'd Keys and other Pieces of Iron of some Pounds weight, and which (as they assured me) would formerly lift 40, but has since considerably lost its attractive Virtue.

An exact Catalogue and Description of all the Rarities contained in this *Gallery*, of its *Tables* of precious Stones, inlaid in such a manner as to imitate the finest Paintings, would fill a large Volume, which it is not my Intention to do upon a Subject so near us, and so well known.

My Fellow Traveller obtained Leave for me to see his Highness's large *Diamond*, weighing between 138 and 139 Carats; it is indeed a little upon the yellow Water, but of an exquisite Lustre.

I don't know whether the History of this *Diamond* is generally known or not, but I never yet saw it in Print; for which Reason, I shall relate it as I was inform'd; which was thus: There are at *Rome*, in the *Piazza Navona*, several who sell old Brass Coins and *Medals*, and divers sorts of scarce Stones, as Pieces of *Agate*, *Cornelian*, and other *Antiquities* that are found in the Earth, or among the Ruins; these they expose upon a sort of Table, or portative Shop. A *Jesuit* of the *Casa Professa* at *Rome*, stopping by Chance at one of these, laid his Hand upon the *Diamond* we are now speaking of, which he then took for a Piece of Rock Chrystal, whose extraordinary Lustre, tho' yet unpolished, rais'd his Inclination to cheapen it. The Vender of these Remnants of Antiquity, ask'd him fifteen or eighteen *Baiocco*s, or a *Giulio* and



and half, \* the *Jesuit* offered one, and bought it; and after having examin'd it a second time more particularly, he began to suspect that it was something more than *Chrystal*; upon which, he went to a *Lapidary*, under Pretence of having it cut, to sift out of him his Opinion, without directly asking it, only enquiring what he would have to cut and polish it? The *Lapidary* having touch'd it, and consider'd it with an Attention that was soon converted into Admiration, said, *Father*, this Diamond is large, and requires a great deal of Pains and particular Care, I can't undertake it under 150 Crowns. The *Jesuit* containing his Joy, answer'd, that it was too much, but that he'd think upon it, and come again; then went immediately to the *Superior* of the *Casa*, to let him participate of his good Fortune, who being ravish'd at it, resolv'd to send for the *Lapidary*, and agree with him to cut the Diamond in a Chamber of the Convent; which being agreed upon and done, their next Thought was to fix a Price, and find a Chapman that could give it; and the Grand Duke having the Character of paying very generously for whatever was curious or rare, they pitch'd upon him.

\* Giulio is a little more than an English Sixpence; 12 Baioccos, sometime 10 make a Giulio.

The *Jesuit* who found the Stone, carried it to *Florence*, and his *Highness* had it examin'd by his Jewellers, who judg'd it of great Value, both for its Size and Lustre, but without declaring their Opinions before the *Jesuit*; whereupon the *Duke*, after many Words with him, bought it for 70,000 Crowns. Some add a Circumstance that I can hardly believe, tho' it is commonly affirm'd; that the Grand Duke to fix an arbitrary Price upon it, or at least such a one as should not be unreasonable, as seem'd the *Jesuit's* Demand, desired him to leave the Diamond with him 'till next Morning; which the *Jesuit* not daring to refuse, his *Highness* order'd a *Lapidary* to cut a Rock *Chrystal* exactly of the same Size and Form; and that upon the *Jesuit's* coming next Day at the Time appointed, continuing to ask a Price beyond what he was willing to give, he gave him the polish'd *Chrystal* instead of his Diamond, and said, Take your Stone again, 'tis too dear, I'll give but 70,000 Crowns for it; and that the *Jesuit* either perceiving the Difference between the Lustre of that and his own, or despairing of finding any other Prince who would give as much, accepted the Sum.

This Diamond is kept in the *Grand Duke's* private Treasury, with several other valuable Curiosities; among which is the Ducal Crown which his *Highness* uses to put upon the Head of his eldest Son's or next Heir's Wife; a Ceremony that is practis'd to let her understand, that she must derive all her Grandeur from her Spouse; the Crown is very valuable on account of the Largeness of the Jewels that adorn it.

The *Grand Duke's* Palaces are fit to receive Monarchs; and their Furniture is, strictly speaking, magnificent beyond Comparison, and the Painters and Statuaries have play'd their utmost Skill to adorn them.

The largest, which is call'd *Palazzo di Pitti*, is his *Highness's* ordinary Residence; the Front is *Gothick*, and does not much attract the Eyes on the Out-side, but it makes very ample and agreeable Amends within, by the fine Order and Disposition of its Apartments, adorn'd by the best Pencils, and the most curious Buffets, Cabinets and magnificent Tables of Jasper, *Calcedonian* Marble, set with other precious Stones, as *Agats*, *Topazes*, *Lapis Lazuli*, *Emeralds*, &c. that are inchas'd therein so ingeniously, as to imitate Paintings, and represent Cities, Battles, Flower-Gardens, &c.

That



That which is call'd *Palazzo Vecchio*, at the Entrance whereof is a *Hercules* overthrowing *Cacus*, two fine Statues by the Hand of the famous *Bandinelli*, is not at all inferior to the other in Point of Architecture, and but very little in Grandeur, or the Splendour of its interior Ornaments. One may see there the Victories and most glorious Actions of the House of *Medicis*, the Sieges and taking of *Pisa* and *Sienna*, and other Illustrious Enterprizes; it even surpasses the other Palace in the Number of its Paintings and Statues, amongst which is the fine one of *Victory* taking a Prisoner, the Labours of *Hercules*, stifling *Anteus*, killing the *Centaur*, throwing *Diomedes* to his Horses to be devour'd, assisting *Atlas* to support the Heavens, and conquering the Queen of the *Amazons*.

The *Palazzo di Medici* is not much inferior to these, excepting in Bigness; the Front is even finer, tho' from the Ground to the first Windows, it is built after the *Gothick* Manner; but it is abundantly recompensed by the *Dorick* and *Corinthian* Orders, that are followed in the Remainder of it; the Apartments are very regular, well contrived, and richly furnished; and I found the Gallery, which (as they say) was painted by *Giordano* the *Neapolitan*, altogether deserving the Attention of the Curious.

The principal and most considerable *Piazzas* in the City are,

1. That which they call *Piazza del Grand Duca*, where is an Equestrian Statue in Brass, larger than the Life, of *Cosmo* the First, upon a Marble Pedestal, adorned with *Basso Relievos*, representing the Reduction of *Sienna*, and its Submission to that Prince.

2. That which they call *Loggia dei Pisani*, with the Statues of *Judith* in Brass, and the Rape of the *Sabines*, consisting of three Figures larger than the Life of one single Piece of Marble, and that of *Persus* in Brass, holding in his Hand the Head of *Medusa*, admirably designed. This Place is equally magnificent and large; the *Grand Duke* cloathed in his most pompous Robes, graces it every Year with his Presence on the 23<sup>d</sup> of *June*, with all his Court, to receive the *Annual Homage* of his Governours, Magistrates, and other Officers of Towns under his Jurisdiction; this Homage consists in passing on Horseback before the Throne whereon his Highness is seated, as at a Review, and bowing their Bodies with their Heads uncovered, and presenting some Piece of Gallantry as a *Tribute*, in Token of their Duty and Obedience.

His Highness does the same Honour to the *Piazza di Santa Maria Novella*, where, on the 24<sup>th</sup> of the same Month, the ancient *Roman Races* are reviv'd, or perpetuated, in magnificent Chariots, each drawn by two Horses. There are two fine Marble *Obelisks* erected for Goals by the Great Duke *Cosmo*; the Point or Address wherein the Victory consists, is in driving four Times round these two Goals with the greatest Speed, passing nearest to them, and avoiding them in the Manner spoken of by *Horace* in his first *Ode*.

The Chariots are in Number four, they start at the same Time, and sometimes overthrow each other, to the great Advantage of him who overturns the other, but very often to the great Hazard of the Person overturn'd. The *Premium* consists of a fine *Brocade*. They pretend that this Ceremony was instituted in Memory of this City's embracing the *Christian Faith* on that Day.

This is the principal Theatre of the *Carnival*, especially of the Diversion call'd *Calcio*, which has so often been described by several Travellers, and of which I shall only say, that it is a sort of Foot-Ball; the



the two opposite Parties that are to play, chuse each of them their Chief, who is call'd *Principe del Calcio*, and keeps his Court like a real Prince as soon as he is elected, and is always one of the richest Noblemen, who is best able to make a Figure. The two Parties magnificently and differently dress'd, with each of them their Prince at their Head, range themselves as 'twere in Order of Battle between the *Barriers*; then the Ball is thrown in the Middle, which they strive and endeavour eagerly to receive at the Rebound, and he that kicks it over the *Barrier* of the opposite Party carries the Day.

From *Florence* we went to *Pisa*, where I was surprized to find a greater Desert than at *Sienna*, and Grass growing in several of the Streets; they assured me, that of a hundred and fifty Thousand Inhabitants, which it could reckon up in the Time of its Liberty within its Circumference, there was not twelve Thousand remaining; and that one might hire a large Palace for twenty Ducats *per Annum*, that one could not hire formerly for 300: *Leghorn* in depriving it of its Commerce, had also robb'd it of a great Part of its Inhabitants, and made a Profit of all its Advantage in that respect; its Streets are large and regular, and its most considerable Edifices are, St. John's Church, the Cathedral, and its Spire.

The *Baptistry*, and the House and Church of the Knights of the Order of St. Stephen, an Order which (like that of *Malta*) vows perpetual War against the *Mahometans*.

The three first of these Buildings are finely situated upon a large open Place, and seem as if they were different Parts of one and the same Edifice, tho' separate from each other; and are (as well as the rest of the City) full as beautiful as they have been represented in the Accounts of several Travellers. The most curious Ornaments of the Cathedral, are the Choir, the Pulpit, the Desk, and Organs.

Amongst several Tombs, they shew'd me that of *Henry VII.* of the House of *Luxembourg*, which is remarkable for nothing, but renewing the Remembrance of the Death of that Emperor, who was poisoned in the Communion by a *Dominican*, call'd *Bernardo Politiano*.

Near the Choir is an excellent *Basso Relievo* upon a broken Marble, which (they say) was another Tomb-Stone, tho' they don't know of whom; it represents the Story of *Domitian* killing a wild Boar; this *Basso Relievo* is full of Life and Spirit.

The Spire has the Misfortune to lean on one Side, by reason of its Foundation's sinking with too much Weight; this Defect some look upon as a Perfection or Master-Piece of Art, which has found Means, contrary to all the common Rules of Architecture, to build, and make stand so weighty and lofty a Structure, for more than five Centuries, which, according to all Rules, ought long ago to have fallen.

This Building has eight Rows of Columns one above another, crusted over with Marble; the Stairs by which they ascend to the Top of it have 195 Steps, and are very well contriv'd.

The *Baptistry*, which faces the great Gate of this Church at 52 Paces Distance, is terminated by a Dome like that at *Florence*, and its exterior Ornaments are admirable; it has in the Middle a fine Basen of antique red *Egyptian* Marble, and it had formerly (according to an old superstitious Tradition) in the same Place a Pillar of *Parian* Marble, finely polished like a Looking-glass, which discover'd whatever Conspiracies or evil Designs were plotting against the Welfare of the City.



The publick Burying-Place, call'd *Campo Santo*, is a sort of Rectangular Cloister, that encompasses a vast Square; the Gallery or *Porticos* are large, and very curiously painted in *Fresco*; they shew there some Portraits made for St. *Thomas*, *Castruccio Castrucani*, and of the Lawyer *Arretine*, which they pretend to be like the Original, also the Tombs of the famous Lawyer *Decius*, *Bartholo*, &c.

This Burying-Place may be divided into distinct Parts, on account of the different Uses it is put to; the first consists of its Galleries, set apart for the Interment of Persons eminent either for their Merit, Rank, or Riches, who are ordinarily laid there; and the second consists of the great open Square, the publick Church-Yard for the common People; nevertheless there are several Persons of the first Quality, who believing (as they generally do there) that the Earth of this Square was brought out of the *Holy Land*, and has some particular Virtue, order themselves in their Wills to be buried there, and 'tis from this Belief that it is call'd *Campo Santo*; amongst other Qualities that they attribute to it, they say, that it consumes dead Bodies sooner than other Ground. As this City has already been several times treated of, I shall only add, that it wants but to be well peopled to make one of the finest in *Italy*.

From *Pisa* we went to *Lucca*, the only City in *Tuscany* that has preserv'd its Liberty to this Day; it is incomparably better peopled than *Pisa*, but its Houses are not so well built, its Streets are narrower, not so straight, and less regular. The *Cathedral* is a sumptuous Edifice, and is serv'd by *Canons*, who have the Privilege of officiating in Violet Copes and Mitres; a Privilege that was granted them by *Alexander III.* in 1172.

The Chapel, call'd *delli Angeli*, is equally magnificent for the Materials whereof 'tis compos'd, and the Art that is display'd in the Disposition and Ornaments of it; they shew all Strangers the miraculous *Crucifix*, call'd *Volta Santo*, the Head whereof (they say) was made by Angels, and the rest of the Body by *Nicodemus*; the Workmanship of it (saying the Respect due to those to whom 'tis ascribed) is but very ordinary, and not at all to be lik'd; but the Crown of Diamonds upon the Head, and the precious Ornaments about the other Parts of the Body, tho' not made by such *Holy Hands*, are pretty much esteem'd, both for the Jewels, which are rated at 15000 Crowns, and the Delicacy of the Workmanship.

This Chapel was at that Time (as they assured me) endowed with 60,000 Crowns a Year, the Product of the pious and liberal Devotion of several Persons.

The Chapel of the Family *di Bracella*, in St. *Augustin's* Church, is not less famous, both for the curious Marble of its Pillars, Statues, and other Ornaments, and for an Image of the *Virgin Mary*, that is there revered for having formerly miraculously shed Blood, after being hit with a Stone that was thrown at it by a Gamester made desperate by the Loss of his Money. They tell the same of a *Crucifix* that is at *Santa Giulia*, and was struck after the same Manner by a Soldier; adding, that the Two who so struck them were swallow'd up upon the Spot by the Earth, which opened under their Feet, as a Punishment for their Impiety.

The Extent of the Territories of this little Commonwealth is but small, but very fertile, and richly intermingled with Pleasure-Houses, Plains, Vineyards and Fruit-Trees, which attract the Sight by their agreeable Variety.

We



We staid but few Hours in this City, which they make more ancient than *Rome*, of which it was afterwards a Colony.

From hence we went to *Genoa*, where we arriv'd on the 19th of *January*; the Antiquity of this Republick, with the former Extent of its Dominions, which reach'd as far as the *Palus Meotis*, are as well known as its Decay since. The *Doge* is chosen from amongst the Senators, and reigns but two Years; at his Election they put a Royal Crown upon his Head, and a Scepter in his Hand, because the Republick is Sovereign of the Kingdom of *Corfica*; his ordinary Ceremonial Habit consists of a Robe of Crimson Velvet or Satin, the first for the Winter, and the second for the Summer, with a sharp pointed Cap of the same, in the Shape represented on the first Print.

The City is both advantageously and agreeably situated on the Side of Mount *Apennine*, and reaches down to the Sea side; its Moles are not a sufficient Shelter for Ships, which are sometimes exposed to the Danger of being violently rosd and damaged by strong Winds. It is very well fortify'd both by Sea and Land, and need not be much afraid of a long Siege; since whoever would undertake it, must be obliged first to block it up by Sea, which would expose their Fleet to great Danger, on account of several sunk Rocks that are thereabouts, of the West Wind, which blows very hard even within its Moles, and of the Number of its great Artillery, wherewith its Ramparts are plentifully stor'd, besides a covered Way, mostly cut in the Rock, which surrounds them, and extends above 2000 Geometrical Paces round it; not to mention that there is no neighbouring Harbour where the Fleet might be shelter'd in case of a Storm. Nor is it very easy to come near it by Land, all Approaches to it being prevented by Defiles well guarded, and defended by little Brick Forts, whose Bastions are acute like Redoubts; and these Defiles render a Retreat as little practicable and as dangerous as the Approaches themselves, in case the Enemy should be obliged to abandon the Enterprize. There are yet to be seen on the West of it, the melancholly Traces of 1300 Bombs that were thrown into it thro' the Anger of the *Gallick Jupiter*, *Lewis XIV.* I shall add nothing concerning the Arsenal, which has already been describ'd, and which contains Arms for a far greater Number of Troops than the Republick are at present in a Capacity to maintain.

I found one Fault in this magnificent City, so much extoll'd by several Travellers, which the Inhabitants would fain have pass for one of its Perfections; that is, that its Streets are too narrow, all but five, viz. the *Strada Nuova*, *la Balbi*, *la Lomellina*, *la Lanieri*, and *di San Domenico*. The Reason the Inhabitants give, is, that the Heat of the Sun being very incommodious and offensive in Summer, for those who are obliged to stir out during its greatest Power, they may by this Means walk in the Shade under Shelter of the Houses which are very lofty; and when I objected that, for the most part, they were inaccessible to Coaches, they stopp'd my Mouth, by alledging a double Convenience, where I only found a single Inconvenience; saying, that the Litters, that are in Fashion there, and are carried gravely without Noise by two Mules, with Sedans, were incomparably softer and easier Carriages for those who can afford them, than the Coaches, of which there are but few; and that they don't stun Foot-Passengers, like those rolling Machines. As I did not come thither to criticise, I made no more Objections upon a Subject to which they had themselves nothing to gain. say.



'Twould be wronging one's Judgment to refuse this City a Place amongst those that are most eminent; the Magnificence of its Palaces, Houses and Churches have undoubtedly acquired it the Title of *la Superba*, the Proud; for, as for her Conquests, if we except *Corfica*, it only retains the Remembrance of them; which Remembrance is only proper to inspire her with humble Sentiments.

The Churches are extremely agreeable, and the Cathedral has a great many Beauties, tho' it does not the most engage our Attention: My Fellow Traveller procured me there the Sight of the *Emerald* in the Print N. 5, very extraordinary for its Bigness; 'tis in the Shape of a Dish, and is 15 Inches Diameter, and six in Depth, exactly as in the Print; 'tis all plain, without any Ornaments or Figures; several uncertain Stories are related of this precious Stone, as that it was one of the Queen of *Sheba's* Presents to King *Solomon*; and that *J. C.* made use of it to give his last Supper to his Disciples; and they add (as a Thing very probable) that it was found at *Cesarea*, and yielded to the *Genoese* as a Share of the Booty taken in that City by the *Crusado*.

However it be, 'tis certainly a very rich and curious Production of Nature, and the only Piece of Antiquity that is in *Genoa*, except the *Roman Rostrum*, or Head of a Ship that is to be seen over the Gate of the Arsenal, which is only valuable for its Age; 'tis entirely of Iron, and its Head is made in the Shape of a wild *Boar's* Snout.

The *Emerald* is kept in the Sacristy of the Cathedral, they won't easily shew it to every Body, tho' they don't refuse the Favour to those who have any Recommendation from Persons they know, or that carry their Recommendations in their own Behaviour; to which Intent, an Ecclesiastick in a Surplice hangs it about his Neck, with a String of Silk and Gold that is fasten'd to it; and so offers it to be seen, nor touch'd. *N. B.* They balloted in the Senate, whether *Mr. Talman* should have the Liberty to take a Draught of it; so jealous are they of this Treasure, which is truly inestimable, and the largest *Emerald* in the World; except the famous Statue of *Serapis* in the *Labyrinth* nine Cubits high, and the fine Pillar which *Herodotus* pretends to have seen in the Temple of *Hercules*, if they have existed as much in Reality as in the History.

I was confirm'd in the Preference that several Travellers give to the Churches of the *Annunciada*, of the *Minimes*, that of *St. Ambrose*, and the *Jesuits*; as also in the Praises they have bestow'd on several others for their Architecture, Sculpture, and Paintings that distinguish them, as well as the Richness of their Materials, their precious moveable Ornaments, and sacred Utensils of Gold and Silver, for the most part embellish'd with Jewels like those I have mentioned in other Parts of *Italy*, they being nothing but magnificent Compositions of rare Marble and precious Stones.

As the *Roman* Catholick Churches value themselves very much upon the Variety and Number of their Holy Relicks, especially in *Italy* and *Spain*, they accuse those of *Genoa* and *Verona* of being destitute of them; and their Malice extends so far, as to reproach them with having but one *Ass* for a Relick between them, to wit, that whereon *J. C.* made his triumphant Entry into *Jerusalem*; and they add, that *Genoa* has but the Tail.

This Reproach or Raillery is founded upon their not having so many Relicks for the Bigness and Number of their Churches, as several others that are lesser; for as for *Genoa* (as they assured me) it has no



*Ass's Tail*, nor other Part of any Beast, but is only misrepresented thus by the other Cities of *Italy*, that are not so magnificent. On the contrary, it has not only several Members of Human Bodies, but also entire Bodies of *Saints* that have formerly been Inhabitants of this City. e. g. In the *Theatins Church* are those of *San Pelice*, *San Siro*, *S. Romulo*, *S. Valentino*, who, according to the *Chronicles*, were formerly Bishops of this City; not to mention six or seven others in that of *S. Maria di Servi*, and the Bodies of *S. Michael*, and *S. Maria di Genoa*, a Nun; in that of *Giesu Maria* are seven others entire, in that of *S. Maria della Consolazione* is an Arm of *St. James the Minor*; and in the Cathedral are the Ashes of *St. John Baptist*, brought (as they say) from *Smirna* by the *Genoese Fleet* in 1098.

Having seen as much of *Genoa* and the Parts adjacent, as the four Days we staid there would allow, and having partaken of the Diversions of the Carnival, we set out for *Milan*, meeting with nothing on the Road that was worthy Observation, but the University of *Pavia*, with its seven Colleges, amongst which, that of *St. Charles Borromeo* carries the Day for Beauty, in the Opinion of all who see it. The Cathedral, the fine Statue taken by the Antiquaries for that of *Antoninus Pius*, by others for that of *Constantine the Great*, and by the Vulgar for that of *Charles the First*, with its great Bridge over the River *Ticino*, from whence the City formerly took its Name, are worth a Traveller's Attention; as is the famous and fine *Carthusian Convent*, between *Pavia* and *Milan*, which is esteem'd one of the most ancient of the Order; in the Neighbourhood whereof they pretend that *Francis* the First lost the Battle, and his Liberty in 1525. The Church that belongs to this Convent is a fine well contrived Edifice, its Chapels are very richly adorned, and the Tabernacle of the High Altar cost (as they say) above 100,000 Crowns; its Sacristy also has a great many very valuable Utenfils.

On the 30th of *January*, we arriv'd at *Milan*, which for its Bigness seem'd to me a second *Rome*, and much better peopled, as containing 400,000 Souls; that is to say, as many more as *Rome*; to which the War then reigning might have contributed something, by occasioning the doubling of the Garrisons, as well as the Carnival, which drew a great many Officers and Inhabitants from the adjacent Parts to partake of its Diversions.

It has near 9 Miles in Circumference, and contains above 225 Churches, among which are comprehended those belonging to 150 Convents of both Sexes, and 15 Hospitals or Alms-Houses; and one may say, that Religion appears there to the best Advantage next to *Rome*. I saw only the Outside of its Citadel, neither the Time nor common Prudence permitting me to ask to view it otherwise; it seem'd to me to deserve the Character that is given of it in the Accounts of divers Travellers.

The Cathedral is not so large, nor nothing near so well contriv'd as that of *St. Peter's* at *Rome*; and tho' there has been a great deal more Workmanship bestow'd upon its Ornaments, yet 'tis incomparably less agreeable; 'tis entirely crusted over with black and white Marble, and has 120 Oriental Pillars, that are alone valued at above a Million of Crowns, besides two others of fine Granite, that are at the Front of it. This Front was not then finished, nor is it yet; and 'tis a Question whether it ever will, unless some great Prince, or other Person, who is able to bear it, will be at the whole Expence. As for the Gifts of particular



ricular Persons, and the Contributions arising from publick Devotion, they are employ'd otherways; and some say, that the Priests designedly defer the finishing it, in order to perpetuate these Contributions.

Amongst its exterior Ornaments are above 600 Statues of the same Marble as the Pillars, and not less esteem'd.

Those that belong to the Altars in the Chapels, with a Number of Pillars of the scarcest Marble, and other interior Ornaments, are what are most agreeable in this great Building.

The Riches and Workmanship of the sacred Utensils and other moveable Ornaments are beyond Expression; they assured me, that on solemn Festivals, they set out in Candlesticks, Crosses, Statues, Shrines, Lamps, &c. as well Gold as Silver, above the Weight of 100,000 Ounces, without comprehending a prodigious Number of precious Stones, wherewith some of them are enriched.

The most valuable and beautiful Things in the Sacristy, are the Archbishop's Golden *Pectoral*, embellish'd with a Rose set in Rubies, in the Middle whereof is a large *Topaz* extraordinarily beautiful; a *Ring* which he wears when he celebrates Mass, in which is one of the finest Saphirs that can be seen; a Golden Cross exquisitely work'd, and enrich'd with Jewels, representing Christian Figures in *Basso Relievo*; a Missal, the Covering whereof is not only Massy Gold, with Figures of the *Apostles* imboss'd, but also curiously enrich'd with several valuable Gems; among the sacred Vessels, they shew two that are peculiar to the Mass, call'd *Ambrosian*, from St. *Ambrose*, who instituted it, or the Ceremonies by which it differs from other Masses; at a certain Part of it, an old Man with an old Woman, accompany'd each by 12 others of their Sex and Age, carry in these Vessels, one some unleavened Bread, and the other some Wine, which they present to the Deacon. This Mass is not permitted in any other Catholick State, except the Diocess of *Milan*, all the Churches whereof have conformed to it, besides that of *Montza*, which could never be prevail'd upon to use it. N. B. The Archbishop carries the Sacrament in Procession with the Mitre on his Head, whereas all the other Catholick Priests, even the Pope, do it bareheaded.

The Church of St. *Ambrose* is perfectly fine, and its Lights extremely well contrived.

The Cloister of the Monks of the *Cistercian* Order is a fine Edifice; this Order was established in 1095.

The *Ambrosian* Library is magnificently adorn'd with Paintings, especially with the Pictures of the celebrated *Litterati*; it is reckon'd the best furnished with Books of any, except the *Vatican*; one of the Library-keepers assured me, that it contain'd 72113 Volumes, and 1201 Manuscripts.

Having spent five or six Days as agreeably as curiously, in viewing the Edifices of the City, and its Curiosities, as well private as publick, I thank'd my *Milanese* Acquaintance for his Complaisance and Civility, which had contributed very much thereunto, especially in private Cabinets, and other Rarities which are not easily to be seen without being introduced, or having some Recommendation; and so set out for *Venice*. I was surpriz'd afterwards at hearing that *Montza*, just before-mentioned, a little Town about 10 Miles from *Milan*, upon the River *Lambro*, was a Treasury of Rarities that very well deserv'd a Traveller's Observation; my Fellow Traveller must certainly have forgot it, or else he would have advis'd me to visit it; and Mr. *Talman*, who has been there, speaks Wonders of it.

Not



Not to mention several other Curiosities, he has the Draughts of the Collegiate Church, of the Crowns of *Ageluphe*, King of the *Lombards*, and his Queen *Theodolinda*, embellished with the most precious Jewels; an admirable Cup of the same Queen's, made of one entire Sapphire, with a Golden Foot; a Golden Cross curiously enamell'd with holy Figures, representing amongst others J. C. mounted upon an *Ass*, and giving his Blessing to the People, with the History of *St. John the Baptist*, 'till his being beheaded, and *Theodolinda* prostrate and kissing the *Virgin's* Feet, &c. This Cross (as they told him) was presented by *St. Gregory* to the Queen's Chaplain. The Treasure is so precious, that 'tis kept under thirteen Locks, the Keys whereof are in the Hands of the Arch-Priest, and the Canons. I found these Draughts so fine, and so exact, that they in some measure made Amends for the Forgetfulness of my Companion.

I took my Road thro' the District of *Brescia*, formerly a Dependence of *Milan*, now of *Venice*; it is as agreeable and fertile as the rest of *Lombardy* in general, which is enough in its Praise.

I had a Letter of Recommendation from my *Milanese* Gentleman to an Officer, a Friend of his, who was in Garrison in the City of *Brescia*, who was then absent; but one of his Relations, with whom I left it, offered me all the Service I could desire. I staid in this City but about three Hours and half; which, as History informs us, was built by the ancient *Gauls*, and taken from them by the *Romans*; after which, when the Empire declin'd, it became free; but the *Milanese* depriving it of its Liberty, brought it under their Government; and lastly, the *Venetians* having assisted it to shake off the Yoke of the *Milanese*, have ever since kept it in Subjection to themselves, as it is at this Day.

The Town-House is one of the finest that can be seen, being situated upon a vast and agreeable *Piazza*; it has several fine Churches, among which the Cathedral, call'd like the others in *Italy* *il Demo*, deserves to be first nam'd; the Bishop is stiled *Duke*. They pay there a particular Respect to a Cross of a Sky Colour, which they call *L'Orospanna*, and which some pretend was drawn immediately from that which appeared to *Constantine*, whilst he was at War with *Maxentius*.

The Church of *S. Julia* is richly adorn'd with Services of Plate and precious Vessels, &c.

From *Brescia* I went to *Verona*, which (as they say) was built by the *Tuscans*; it is agreeably situated upon the *Adige*, which forms there the Island of *San Thomaso*, joined to the City by four fine Stone Bridges.

Its Churches in general are but inconsiderable; that of *San Giorgio* seem'd to me the fairest, and next to it that of *St. Athanasia*, for its Chapel built by *Giano Tregoso*, with its Statues, and other Marble Ornaments. The Cathedral is but small; but its Canons are Persons of the best Rank in *Italy*.

Amongst the Antiquities of the City, the Curious most admire its Amphitheatre, as being the least ruin'd of any in *Italy*; there are likewise to be seen some Remains of the ancient Triumphal Arch raised in Honour of *Flaminius*, which is all that is worth seeing at *Verona*; its Houses in general are low, and but ill built, and yet worse peopled; they brag of its having given Birth to *Catullus* the Poet, and the Historian *Cornelius Nepos*.

From hence I went on to *Vicenza*, where I arriv'd next Morning early; I staid there only three Hours, two of which I employ'd in view-



viewing the City, which pleased me abundantly more than *Verona*, both for the Regularity of its Buildings, and the Architecture of its Palaces, Churches and magnificent *Porticos*, especially that of its *Piazza Grande*.

From thence I proceeded to *Padoa*, between 17 and 18 Miles distant, where I took up my Lodgings, and rising early next Morning, I spent an Hour more in viewing it than I did at *Vicenza*. I found its famous University but little frequented, to what I expected from its Reputation, and the Number of its Colleges and Professors; the greatest Number of Students are those who are designed for the Priesthood, the State of Life the most covered in *Italy*, and for the attaining whereof the least Study is required; for a smattering of the *Latin* Tongue is often sufficient in a Country, where Disputes upon the Subject of Religion are less tolerated than the Enemies of it.

The City it self is but sparsely peopled, in Proportion to the Number of its Houses; there are several fine Churches, amongst which, those of St. *Antony* of *Padoa*, St. *Giustina*, St. *Augustin*, and St. *Francis*, are the most beautiful, and the most admired. In the first of these, the fine Chapel, call'd *del Santo*, is one of the richest that can be seen in Marble, and other Ornaments of Architecture and Sculpture; the Altar, wherein they pretend that his Relicks are enclosed, is inexpressibly magnificent; 42 large Lamps of Massy Silver, that burn continually Night and Day around it, reviv'd in my Mind the noble Idea of what I had read concerning the perpetual Lamps in the Sepulchres of the Ancients.

'Tis impossible to understand Workmanship, and not admire that express'd in the Histories of several Miracles represented upon Marble, as being wrought in the Life of this Saint, or (as they say) between the Time of his Death and Canonization; and they seem to acknowledge several others that have been wrought since, by their Pictures and other consecrated Things, that are hung against the Wall up and down the Chapel, and about the Ornaments of the Altar. Their Custom of hanging wooden or wax Legs, Arms, Crutches, &c. seems rather to prejudice the Beauty of some Parts of the Churches, whereon they are placed, than to adorn them, unless they were rich and finely wrought, like those at *Loretto*.

The Choir of the Church is very sumptuous, and the Design of its Architecture noble: Among other Things, there is a brazen Candlestick fifteen Foot high, the most curious Piece of Workmanship of this Nature in all *Italy*. There are also two others of Silver, which weigh (as they say) 3000 Ounces, the Work whereof is not inferior to the Materials.

I arriv'd at *Venice* on the latter Days of the Carnival, where I was surprized with the infinite Variety, Magnificence, and Singularity of their Disguises, much surpassing what I had ever seen in one and the same City, whether in respect to their Invention of new Habits, or their Imitation of those of the ancient *Romans*, *Greeks*, *Turks*, and other more Eastern Nations; nor is there any Place where the *Italian* Gravity is so much laid aside, which may be attributed to the vast Concourse of Strangers of different Nations, especially of young Gentlemen, who swarm there to partake with the *Venetians* of their Diversions, it not being uncommon to see there Princes of the first Rank. *Venice* is an open Place, having neither Gates, Walls, Fortifications, Citadel, nor Garrison; yet it is certainly one of the strongest Places in *Europe*, as one



of the most magnificent; it stands on its Pile as firm as on Rocks, planted in the Middle of Waters; and these Waters being not deep enough to admit a Fleet, but in certain Channels, and by the help of the Tide, thro' which the *Venetians* know how and when to steer, renders it as impregnable by Sea as by Land, or not approachable without an infallible Danger of Destruction, either by sticking or sinking, as King *Pepin* and the *Genoese*, who both lost their Fleets at it, found to their Cost; as any one else may who shall undertake it.

As the most magnificent Buildings in *Italy* are the Churches, I generally begin my Remarks with them; which Method I shall still continue.

The first that deserves Attention is *St. Mark's*, which is wholly of Marble, or Stones yet more precious; it is more valuable for the Sumptuousness of its Materials, than for its Architecture, and the Construction of its Edifice; above 360 Columns of different sorts of Marble, Sizes and Colours, the most Part Oriental; the rich *Mosaick* of its vaulted Roof, and the curious inlaid Work of the Pavement, with its admirable Choir, are Ornaments that, as well as the High Altar, give an entire Satisfaction to all who view them. The *ΔΙΚΕΡΙΑΣ*, or the rich Altar-Table, embellished with Jewels, representing *J. C.* in the Habit of a *Greek Patriarch*, giving his Blessing to the People; was taken from *St. Sophia* some Ages since, when the *Venetians* made themselves Masters of *Constantinople*, and was then valued at 90,000 Crowns of Gold. N. B. A Gold Crown is worth a Roman Crown and a half. The Tabernacle, with four fine Pillars of Alabaster, with the others of scarce Marble that are their Companions, whereon are placed the Statues of the *Virgin Mary* and the *Apostles* in Brass, with a *Crucifix*, and *St. Mark* in Massy Silver, are not to be beheld without Admiration. The two rich Desks, one where the *Epistle* and *Gospel* are sung, and the other where the Musick is placed, with its majestick *Porticos*, Brazen Gates, and abundance of other Things worth Attention, in particular are Master-Pieces of Art, as well as Magnificence; which yet altogether don't make an agreeable Structure, because the Body of the Church is but indifferently lighted, by reason of its not being sufficiently lofty and open. All these fine Parts of this Building would each of them deserve a particular Description, if it had not already been done.

N. B. This Church is properly the *Doge's Chapel*; the *Primicerio*, who officiates in it, is his Chaplain, and Dean of Canons; but he is an extraordinary one, he wears the Mitre, Rochet, Glove, Ring, Crosier, and in a Word, the whole Episcopal Habit, gives the Blessing, 40 Days Indulgences, a Privilege granted him by Pope *Alexander V.* and confirm'd by his Successors. I saw in the Treasury of *St. Mark*, among a great Number of precious Rarities, the two *Vessels* represented in the Prints N. 6. and N. 7. exactly of the same Size with the Originals; the first is one single *Grenate*, without any Addition but the Handle which is of Silver; the second is a single *Turquoise Stone*, adorned with a Golden Circle, enrich'd with Emeralds, Rubies and Pearls. The *Arabian* Characters which are upon it testify, that this precious Stone was made by the Author of Nature himself.

\* Mr. John Talman, who has caused these Vessels to be engraved, dedicated them, in his Father's Name, (as appears by their Inscriptions) one to the Procurator of *St. Mark*, and the second to Cardinal *Ottoboni*, in Acknowledgment of his having obtained at that Cardinal's Recommendation, the Leave of taking the Draughts of them, as well as of other curious and precious Things in the Treasury of *St. Mark*.



They relate several Stories of the Manner of their Acquisition; some say, that they were taken with the City of *Constantinople*, by the *Venetians*, in the Year 1200, and from thence afterwards transported to *Venice*, with a great many other rich Spoils at the same Time, as also the four Horses that are before the great Gate of *St. Mark*; others say, that they were presented to the Republick by a King of *Persia*; some say otherwise, but none of their Accounts are to be relied on.

Amongst 12 Crowns of Gold, of different sorts, and embellished with the finest Jewels, are those of *Candia* and *Cyprus*, and the precious Ducal Cap, represented in the Print N. 1. enrich'd with the largest Gems, among which is the Ruby call'd *il Carbone*, which for its Lustre, Perfection and Size is (as they say) invaluable; this Ruby is placed on the Summit of the Cap, under which the *Doge* always wears a *Beguain* or round Coif of fine Linnen starch'd, of which they give the following Account: One of the Heads of the Conspirators against the Commonwealth, call'd *Bajamonti Chepolo*, being one Night with some of his Associates in the Street, directly under the Window of a good old Woman, spoke so loud, as to excite in her the Curiosity natural to her Sex to listen to what they said, where she soon heard enough to inform her of their Treasonable Designs to kill the *Doge*, and make themselves Masters of the Treasure and Sovereignty; hereupon she threw down upon him a large Flower Pot, or, as others say, a Marble Mortar, which falling directly upon his Head, broke his Scull, and kill'd him upon the Spot, to the great Confusion and Astonishment of his Companions, who imagining they were discovered, immediately fled; whereupon she went to the Ducal Palace, and demanded to speak with the *Doge* about an Affair, in which both his own Safety, and that of the Commonwealth depended: His Highness was gone to Bed, but rising upon this Notice, admitted her to Audience in his Night-Gown, and having heard the whole Account, sent to inform the Senate of it, arming at the same Time his Guards and the Soldiers that were in the City, to extinguish all the Remains of the Conspiracy; after which he offered the Woman any Recompence, leaving it to her Discretion, which she refused, answering, that she was old, and had already more than sufficient to last her Life-time. Well then, says the *Doge*, give me the Coif that you had on, when you threw down the Flower Pot, I will wear it next to my Head, putting it under my Crown whenever I appear in Publick, and will recommend to my Successors to do the same in Memory of so generous an Action. This Coif is kept in the Treasury, and all the *Doges* have since wore another made after the same Fashion under their Ducal Caps. They add, moreover, that this Conspiracy occasioned the building the little Arsenal which is in the Palace, with Arms always kept ready charg'd for the *Doge* and the Senate's Defence, in Case of any other such Conspiracy; that the little Tribunal *della Loggia* was established on the same Account near *St. Mark's* Tower, where a Procurator always keeps Guard whilst the Senate is sitting.

I shall not enter into a Detail of the different Sort of Riches and Curiosities that are contained in this Treasury, but shall only mention some few. As,

1. A large *Saphir* that weighs almost half a Pound.

2. Three fine *Pav's*, one of Gold, inlaid with Mother of Pearl, representing *J. C.* at Prayers upon his Knees in the midst of his Disciples sleeping, in *Basso-Relievo*. Another of *Sardonian* Agar, in the midst whereof is a Cross of Diamonds of the finest Water and most perfect Beauty that can be seen.

3. The



3. The famous *Manuscript* which they pretend to be the Gospel of St. Mark, written in *Greek* by himself. Its golden Cover is inestimable, both for its Workmanship, and the Value of the Stones wherewith 'tis embellish'd.

Besides the *Carbone* before-mentioned, there are two other Rubies, each of them as big as a Hen's Egg; and among the Ecclesiastical Utensils and Priestly Ornaments, the most remarkable are,

1. The *Primicero's* Ring set with Jewels in the Shape of a *Rose*, after the antique Manner.

2. His *Crozier*, and what they call the \* *Indice* of St. Mark, the Figure whereof is represented in the Print N. 3.

They say, that this *Indice* has been made for perpetuating the Memory of a miraculous Hand appearing once in the Air to those who were looking for the Body of St. Mark after his Death, and reported to be that of St. Mark himself, shewing the Place where it did lie; and that from thence it got its Name of *Indice*. There are also several fine Candlesticks, and precious Vessels, *Chalices*, *Shrines*, an *Antependium* to hang before the Altar, valued at 3000 Crowns, and a *Chasuble* at 5000 Ducats, which are used on solemn Festivals.

I don't believe that (except *Rome*) any one Place can shew so many fine Pieces of the most eminent Painters, of *Carracci*, *Raphael*, *Titian*, *Paolo Veronese*, &c. or so many magnificent and rich Churches as *Venice*, there being about 70 Parochial Churches, 12 belonging to Abbeys, 60 to as many Convents of both Sexes, with 23 others belonging to Hospitals, almost all of them magnificent in their Fabricks, Decorations, and very rich in moveable Ornaments, and Gold and Silver Utensils.

Those which I principally observ'd, were *S. Maria Celeste*, *S. Maria Gloriosa*, *S. Maria di Miracoli*, *S. Maria della Salute*, and *S. Giustina* with its Altars exquisitely rich and magnificent.

The Church belonging to the Monks of *S. Benedetto* deserves to be observ'd as well as the Abbey. They reckon that there have been of their Order, since its first Institution, 38 Popes, 29 Apostles, 31 Saints, three Emperors, 27 Kings, eight Doges, and 301 Counts and Marquises; and the Nuns married and unmarried reckon 12 Empresses and 48 Queens of the same Order, and 86 Convents of both Sexes.

N. B. The Pope gives a Dispensation to Nuns to leave the Convent and marry, as well as Widows to enter into Convents.

I must not forget to mention the *Domo*, or Cathedral Church, dedicated to St. Peter, &c. Here they shew a Seat of white Marble with unknown Characters engraven upon it; which (they say) was taken at *Antioch*, and was the Throne of the ancient Patriarchs of that City.

The Bishop who officiates in the *Domo*, has the Title of Patriarch of *Venice*. He is always chosen out of a Noble Family by the Senate, and confirmed by the Pope.

There is no State in *Italy*, where the Clergy have so little Authority, and where the Ecclesiasticks are so much confin'd to the *hoc age quod agis*, or to the Spiritual Affairs, having no Share in that of the State; they don't disturb, nor are they disturb'd. Their Annual and constant Revenues are limited and regulated by the Senate, and sufficient for them to support honourably their Dignities; tho' there are some religious Societies extraordinary rich, as those which I have named.

\* The Deacon uses this *Indice* to shew to the *Primicero* the Place where to read when he celebrates.



It is already known that the State-Inquisition is no less severe at *Venice*, than that of the Church in other Places, and few are ignorant to what Circumspection, Caution, Secrecy, &c. the Senators, and other Persons in the Government are oblig'd; how reserved they are with foreign Ministers and other Strangers; how they avoid keeping Company, or having any private Conference with them; so that these are but very little better look'd upon than Spies; and the old Custom which admitted them to frequent only on Days of Audience, or at publick Entertainments, and a few other solemn Occasions, the Courts which they were sent to, and where they are now familiar as the Native Courtiers themselves, is still in many respects preserv'd by the *Venetian* Policy.

The Palace of *San Marco* amongst above 300 others that are very stately, the famous *Piazza* of that Name, the *Ponte di Rialto*, the *Arsenal*, the *Bucentauro*, (this magnificent sort of Gally, in which the *Doge* wades the Sea) with a world of fine *Gondolas*, &c. are worthy Objects of Curiosity, and would be rich Subjects for Description, if they had not been already treated of. As for the Palace, I shall only say, that tho' the Structure is *Gothick*, it has a great deal of Majesty, and fills the Eyes with Satisfaction. It is adorned with excellent Paintings, several of which are Historical; amongst others, those of the Ambassadors of this Republick, who are represented in a manner suitable to the Royal Dignity which she formerly supported with so much Glory, they being cover'd in the Presence of the Eastern and Western Emperors; amongst these is *Frederick Barbarossa*, against whom the Commonwealth declared War in Favour of Pope *Alexander III.* by the Success of which she gain'd immortal Honour. There is also the *Pope* and that *Emperor*, each of them under a Golden *Umbrello*, according to the Custom of those Times, and the *Doge* under a Third, of which the Original was brought for him by the *Pope's* Order, and which has been kept ever since, and is always used by him on all solemn Occasions. In the *Hall* where the great Council meets, the Figures of the *Pope* putting his Foot upon the *Emperor's* Shoulders, and the taking of *Constantinople*, are by a Masterly Pencil.

The *Piazza* is noble beyond Expression, being above 150 Paces long, and 85 broad; on the one Side of it are the *Nuove Procuratie*, sumptuous Edifices for the Lodgings of the *Procurators* of *St. Mark*, the Front of which is supported with noble *Porticos*, which contribute very much to the Magnificence of the Place, as do likewise the Churches of *St. Mark*, and *San Gemiano* which is on the other Side of it.

The *Rialto* is beyond Contradiction not only incomparably the most curious and admirable of 500 others (which are laid over the Canals, and which divide the City into some hundred little Islands) but 'tis the most singular in the Universe for its vast and beautiful single Arch.

The great *Arsenal* deserves this Name in all respects, whether one considers its Extent, it being near two Miles in Circumference, or the prodigious Number of Arms it contains, which (they say) are sufficient for 100,000 Men, and great Artillery in proportion, with all sorts of War-like Stores and Ammunition.

The reason of the Largeness of its Extent is, that it not only contains such a Number of Arms and Artillery, but harbours Men of War, Gallies, Galleasses, the sumptuous *Bucentauro*, &c. and comprehends Magazines, Docks, Rope-Yards, in short, all Things necessary for building, victualling compleatly, or fitting out their Land or Sea Forces.

Over



Over-against the Gate of the *Arsenal* are the *Lions* in the Print N. 8. whose Inscriptions inform us, that they were brought from the Ruins of *Athens*. They are Figures worthy so great and lofty an Edifice, which is perhaps the noblest of the Kind in the Universe. I am surpriz'd that so many Travellers that have written concerning *Venice*, have taken no Notice of them.

The magnificent Buildings and Riches of the Treasury of *St. Mark*, the famous Victories and great Conquests, the Spoils of Enemies, have acquired to *Venice* the Name of *Venetia Ricca*; a Title that it supports at present but very indifferently, having impoverish'd it self and drain'd her Wealth, by its Expences in maintaining Garrisons to defend those Conquests, and the Wars it has undertaken to preserve them; but more especially by neglecting its Commerce, which is the Life of all States; a Commerce which formerly was there in such a flourishing Condition, and did so much enrich the Publick, that those who pretended that the *Philosophical Stone* is to be found, gave for a Proof of it, that *Venice* had it when it maintain'd such numerous and powerful Armies, commanded even by Cadets of Sovereign Princes; for those Persons who had enrich'd themselves by Traffick, being intoxicated with their good Fortunes, and dazzled with the vain Ideas of barren Glory, left the certain for the uncertain, by drawing out their Money, which was then employ'd in Trade, and settling or rather burying it in Purchases on *Terra firma*, buying Estates, that the ancient Proprietors might resume some Time or other, as has since happen'd in a great measure, and lately by the *Turks* retaking the *Morea* and other Places. Thus this Commerce, which enabled the Republick to conquer Kingdoms, and to carry its Ensigns even to the *Metropolis* of the Eastern Empire, is now hardly ought but an empty Name, and the Glory to which it was made a Sacrifice is almost vanish'd.

During my Stay at *Venice*, I made an Acquaintance with some *Greeks*, whom the *Roman* Catholicks call *Schismatics*, because they do not acknowledge the *Pope's* Supremacy, as *Patriarch* of *Patriarchs*; and to whom they, in their Turn, return the same Complement. One of these aspir'd to the Order of Priesthood, and intended to go to *Jerusalem*, to be admitted by the *Patriarch* there: He was a Man of pretty good Sense, spoke very good *Italian*, and understood the Original *Greek*, which is equivalent to the generality of the *Roman* Catholick Priests, either in *Italy* or *Spain*, whose Learning seldom goes higher than *Latin*. He inveighed bitterly, and very openly, against the *Greek* Bishop *Theobaldos*, who assumed the Title of *Greek* Patriarch at *Venice*, and had acknowledged the *Pope* as *Patriarch* of *Patriarchs*, and Head of the Universal Church. He blam'd him the more, because the Republick never exacts such an Acknowledgment from any *Grecian* Subject, to whom Liberty of Conscience is always allow'd, in spite of all the Complaints of the Inquisition, whose Hands (as I have already hinted) are there so tied up, that they can do no Body any Hurt. He would neither assist at the *Greek* Service, or take the *Communion* in the Church where he officiated; upon which, I ask'd him, if the Bishop did not celebrate according to the *Greek* Rites? He answer'd, yes; but that since he had acknowledged a false Head of the Church as the true one, no Orthodox *Grecian* could in Conscience assist when he officiated, because the *Pope* being excommunicated by the *Grecian* Church, whoever acknowledged him as Head of the Church, was reputed also excommunicated. He was very hot and inveterate against him; he seem'd to delight in disputing with other *Greeks*, whom he call'd *Papalini*, *Theobaldini*



*dini*, and *Schismatici*, because they had not the same Scruples of Conscience, but frequented the Church where this Bishop officiated.

This Greek, with three others of the same Opinion, were preparing to make a Voyage to *Jerusalem*, and promised to get *Theobaldos* excommunicated in Form by the *Patriarchs* of that Place, *Alexandria*, *Antioch* and *Constantinople*. He spoke so freely and so publickly, that this Bishop had him threaten'd indirectly in the *Pope's* Name, to have him seiz'd by the Inquisition, but he suspected whence these Menaces proceeded; upon which he complain'd (as he said) to the Senator, President of the sacred Office, who answer'd, *Be always faithful to the Commonwealth, without either saying or doing any thing directly or indirectly against the State, and you need not apprehend any thing from your Religion; however, I advise you not to disturb the Bishop nor his Party, lest you should involve yourself in Trouble, and meet with some secret Stab, that it may not be in the Power of any one to parry.* The Knowledge I had of the serious and retentive Humour of the *Italians*, especially of such Noblemen, made me not entirely give Credit to all he said; but I imagined that the little Power the Inquisition has at *Venice* made him put those Words into the Senator's Mouth; besides that, the *Greek* Nation is not reckon'd to make a great Scruple of sacrificing the Truth to their Vanity. Having no Interest in contradicting him, I let him have his own way; as for the rest, he did not want for Wit, and told me so many fine Things of *Palestina*, and of the Agreeableness, Curiosity, Convenience, and little Expence of his intended Voyage, that he created an Inclination in me to go with him. However, I first objected to him the War between the *Republick* and the *Port*; to which he answer'd, *That there was no other Danger than that of the Sea; and that a Vessel of Ragusa, which was at Ancona, being neutral, and in Alliance with both Nations, would carry us with several other Passengers to Joppa, from whence it was to go to Alexandria and Tripoli, to unload her Cargo, take in another, together with the Slaves that the Fathers of the Trinity had ransom'd in those Places.*

A *Turkish* Officer, who had been taken Prisoner in *Dalmatia*, and had the Liberty of going up and down with a Soldier, was present when I made this Objection; to which he answer'd, *That I had no reason to apprehend any thing, and did not know his Countrymen, who were not so barbarous as they were represented; that the Venetians traded as much to Turkey, even in their own Vessels, as in the midst of Peace; with this Difference, that they assumed the Colours of Ragusa, or some other neutral Nation, which was only done to preserve Appearances, and that the Port knew it, but would not seem to know it.*

The Reason that he gave for this Toleration was, that if they confiscated any of these Vessels, the Customs and the Publick would be Loosers, the first in their Revenues, and the second in paying much dearer for whatever they should be obliged to buy of the *Venetians*, by reason they must send their Commodities in foreign Vessels; he added, that he had himself been an Officer in the Custom-House at *Scanderoon*, and that he knew this to be true; and he assur'd me moreover, that the Vessel which was bound for *Egypt* either belong'd to *Ancona*, or some other Port, and was not really of *Ragusa*. Finding so much Sincerity and Ingenuity in his Aire and Discourse, I no longer was in Suspence about resolving on my Voyage; but thanking him for the Insight he had given me into the Civility of his Country, I thought either to return to *France* in some Vessel from *Alexandria*, or

(if



(if the worst should happen) to come back by the same Way into Italy; tho' they assur'd me, I should not fail of an Opportunity of returning home by the first.

In the mean while I was not so complaisant to his Resentment against *Theobaldos*, as to forbear visiting the *Greek Church*, and seeing that Bishop officiate.

This Church is only remarkable for having but one Altar, with the Table of Preparation, like all the *Greek* and *Armenian Churches* which I have seen since in the East, which they pretend to have retain'd from the Custom of the Primitive One; and wherein they are so fix'd, that I have known four Patriarchs celebrate the Liturgy (which answers to the Mass) upon one and the same Altar in the Patriarchal Church at *Constantinople*; a sort of quadruple Mass, which I shall farther remark in its proper Place.

The *Greek Church* at *Venice* is adorned with the Pictures of J. C. the *Virgin Mary*, and their Favourite Saints; as *St. George*, to whom it is dedicated, *St. Michael*, *St. Nicolas*, and *St. Demetrius*, &c. it has no Images imboss'd in *Basso Relievo*, nor Statues, no more than the Eastern Church, another Custom which the *Greeks* pretend to have retain'd from the Primitive One; and the Reason they give for painting, and not carving Images, is, that *Exodus* prohibits the one, and not the other.

I am not certain whether *Theobaldos*, who acknowledged the Pope's Supremacy, believ'd *Transubstantiation*, and several other Articles that are allow'd by the *Roman Catholics*, but he had administer'd the Sacraments in the two Kinds; however, this did not hinder his Antagonist from accusing him of believing that and a great deal more, as the Proceeding of the Holy Ghost both from the Father and the Son, &c. I observed that he himself admitted the real Presence of the Body and Blood, but nevertheless that he did not exclude the Presence of the Bread and Wine; which (as I have since remark'd) is the general Belief of the *Eastern Christians*; for, tho' even the Priests are for the most part themselves so ignorant, as not to be able to give an Account either of what they believe themselves, or their Ancestors before them, I have found that in this respect they hold *Consubstantiation* or *Impanation*; and (if we except some little Differences in the Ceremony, as the *unleavened Bread*) are conformable to the *Lutherans*.

'Tis sufficiently known, amongst several Articles, wherein the *Greeks* differ from others in Matters of Religion, that they make the Holy Ghost proceed from the Father only; and enough has been said of their Manner of Baptizing by *Immersion* (a Manner used also by the *Armenians*) which I will explain in short, for the Benefit of those who don't already know it. Some warm Water being set ready in a Tub or Vessel, as represented in the Print N<sup>o</sup>. 1. the Bishop or Priest, according as the Parents are rich or poor, takes the Child naked under the Arms, as the *Armenian Patriarch* does in the † same Print, and plunges it three several Times over Head and Ears in the Vessel; the first Time in the Name of the Father, saying, *Servant of God, be thou baptized in the Name of the Father, now, and for evermore*; the second Time in the Name of the Son, repeating the same Words; and the third in the Name of the Holy Ghost, to which the Godfather each Time answers, *Amen*; after which he anoints the Mouth, Nose, and Ears with Myrrour or Holy Oil, as the *Roman Catholics* do with *Spittle*, *Chrism*, and *Salt*; after which he gives it the Communion, by putting it into its

Mouth

† The *Armenians* do not warm the Water, but plunge the Child in the coldest that can be got in all Seasons, and rather chuse a River, than a Tub;



Mouth, (which is held open by the Godfather or Godmother) a little consecrated Bread and Wine mix'd together like Pap, saying, *Receive the most Holy and Eternal Body and Blood of J. C.* Upon my asking a Greek Priest, why they did not say, in the first Person, I baptize, &c. like others, he answer'd, *That no Man since J. C. was worthy to do it but by Wishes and Prayers.* I observed that the *Liturgie* was not only celebrated by the Bishop in the same Manner as by the most Orthodox *Grecians*, but also with the same Ceremonial Ornaments and Sacerdotal Vestments; he wore a Patriarchal Cap or *Tiara* close, and of a rich Stuff, more in the Shape of an Imperial Crown \* than of any other, as may be seen in the Print N. 9. which is after the Model of that of *Methodios*, an ancient Patriarch of *Constantinople*, brought from thence to *Rome*; all the *Greek Tiaras* are of the same Form, &c. only differ in their Embellishments.

\* The Greek Patriarchs pretend to be Spiritual Emperors, as well as the Roman Pontiffs.

N. B. Among the Greek's Accusations against Theobaldos, was that of wearing the Patriarchal *Tiara*, instead of the Episcopal Mitre, which is made as the Fig. c. Print 22. he being no more than a Bishop of Cephalonia.

My Scruples being thus removed by the Greek, and the Turk whom I have since seen in the Ottoman Army on the *Pruth*, I propos'd to the first, who had put it into my Head to make this Voyage, to go to *Ancona* by Land, as the most certain Way of arriving there in Time. The Reason that I made this Proposal was, because I had a Mind to see the Cities and remarkable Places upon the Road.

He readily consented to it, but he had some Companions who were Merchants that excus'd themselves on the Account of the Quantity of their Baggage; adding, that they had already agreed with a little Bark to carry them by Sea, with several other *Italian* Passengers, and that this Bark could make use of Oars, if the Wind should fail them, or be contrary. I was very well pleas'd with their Excuses, chusing rather to have but one Fellow-Traveler than a great many. My Companion left his Baggage with them, and we set forward on our Journey the 18th of February.

The first City that I thought worth taking notice of was *Ravenna*, the See of an Archbishop, formerly the Residence of the *Exarchs* of *Constantinople*, call'd by the *Italians*, *Ravenna Antiqua*; its Port which, according to History, was the most famous of any belonging to the *Romans* in the *Adriatick*, is now nothing but Sand and Mud; it has a great Number of Churches, among which the *Domo*, *St. Vital*, and *St. Andrews* are very fine, and rich in Pillars of scarce Marble, sumptuous Altars, Utensils and precious Ornaments.

The Church of *St. Vital* pleas'd me most, both for its Structure and the Disposition of its Decorations, &c. Amongst other Curiosities, they shew'd me in the Sacristy three antique Mitres, very singular for what they are adorn'd with, consisting of several Cameos, and other precious Jewels, taken (as they say) out of the Robe with which *St. Placidia* was buried. At the Door of the Sacristy is the *Basso Relievo* in the Print N. 8. The Pulpit has, amongst other Decorations, two Pillars of the finest *Vend' Antico* that can be met with.

The Statue of *Alexander* the Seventh in Brass, represented giving his Blessing, is a fine modern Piece, and yields an agreeable Prospect in the Midst of the grand *Piazza*, where it is plac'd; as well as that of the *Virgin Mary*, crowned, with a Scepter in her Hand, upon a lofty Pillar in the Midst of another *Piazza*, not quite so large.

I did not forget to visit a little Chapel, which, according to some, was formerly a Temple dedicated to *Hercules*, or others say a Tomb, tho' they don't agree about the Names of the Persons for whom it was made;



made; the Generality pretend that it was erected by *Theodoric*, King of the *Ostrogoths*, for two Persons who were shipwreck'd; and a Stone with the Inscription engraven upon it, tho' pretty much defaced, seems indeed to insinuate as much, it declaring that they were born on one Day in the House of *Rome*, and both shipwreck'd on the same Day; yet others contradict this Opinion by saying, that this Stone did not originally belong to it, but was brought from some other Place. What is most remarkable is, that its Dome, call'd the *Rotonda*, is all of one single Piece of Marble of *Dalmatia*; and those who pretend to have measured it, assured me, that it was above 100 Foot in Circumference, and only five in Thickness; 'tis pity that it is split, it's shap'd like that of the *Rotonda* at *Rome*, only 'tis not open in the Middle.

From hence passing the Forest of *Pines* and the *Rubicon*, now the River *Pisarello*, we went to *Rimini*, about eight Leagues from *Ravenna*, much less, and full as ill peopled as that and several other Cities of *Italy*, especially in the Ecclesiastical Territories; and the rich Soil round about it is as ill cultivated as the rest of this State in general. I copied the \* Incriptions of the Margent from its fine triumphal Arch, which serves it instead of a Gate, much too magnificent for its present Condition; the second seems to intimate that it was erected by the Emperor *Augustus*. Upon the Bridge, which is 84 Paces long and six broad, are two others hardly legible, which insinuate that it was made by *Augustus* and *Tiberius*, or at least in their Reigns; there are near the Church of the *Carthusian* Friars, which is the most beautiful on the Place, few Remains of an Amphitheatre, which deserve but little Attention.

We only went thro' the small Town of *Catholica*, and stopp'd about an Hour at *Pezaro*, which is a pretty City very agreeably situated; the Churches and Houses are for the most part modern. 'Twas formerly a *Roman* Colony, tho' I could find no Traces of its Antiquity, but I met with several at *Fano*, about eight Miles farther; as its triple Triumphal Arch of Marble, so call'd, as having three Arches, this Arch is one of the most magnificent and most lofty that can be seen. There is nothing else remarkable in this Place but its Situation, and the Richness of the Country round about it, which, as well as that at *Pezaro*, is an agreeable and profitable Mixture of fertile Fields of Olive, Fig, and other Fruit-Trees.

This City was formerly call'd *Fanum Fortune*, or the Temple of Fortune, because that imaginary Goddess had then a Temple there, of which they pretend still to shew some Marks; but so uncertain, that they may as well be taken for the Remains of a Bath, or the Foundations of some other Building as of that.

We reach'd *Ancona* on the 24th. This City is better peopled than any of those aforementioned; its Port, formerly so famous and magnificent for its Moles and Marble Pillars, whereunto they fasten'd Ships, is yet pretty good, tho' it has almost entirely lost its ancient Splendour, and a great deal of its Extent, by their Negligence in not repairing it; but it is more than sufficient for its Trade since *Clement VII.* brought it under Subjection to him, under Pretence of defending it against the *Turks*. Whilst it remain'd a free City, it was the most considerable for Commerce of any in *Italy*; and its Exchange for Merchants, call'd *Loggia di Mercanti*, seem'd answerable to its ancient Traffick and Greatness. I saw there *Trajan's* noble Triumphal Arch, all of Marble Parian, pretty well preserv'd, as well as the Inscription; the Substance

\* *Cof. Sep-  
tim. de signat.  
V. Octavio  
Celeberr. Ital.  
viris Consilio  
Sen. Pop.  
Imper. Cæ-  
sar. Div. Jul.  
fil. Aug.  
Pont. Max.  
Cof. XIII.  
Trib. Pot.  
XXIII. P.  
Mur. ded.  
curant. Lu.  
Turno sec.  
Apron. Pra-  
fect. Urbis  
fil. A. Ac-  
teto V. C.  
cor. Pol.  
Picen.*



whereof is, That it was erected by the Order of the Senate in Honour of *Trajan*, who had, at his own Expence, made the Haven more commodious and safe for Shipping. This Arch, the Exchange, the Citadel built by its new Master upon the Ruins of the Temple of *Venus*, to keep the People in awe, or else to defend it, with the Haven and Custom-House, are, as well as its charming Situation, the most remarkable Things that I saw at *Ancona*. As for its Churches and Houses, they are not much worth Notice; tho' the first are, as every where in general, very rich in Gold and Silver Utensils, and other moveable Ornaments.

The Province wherein 'tis situated, is well enough known by the Name of the *Marca d'Ancona*, the farthest Extent of the Ecclesiastical Territories.

They inform'd me that all these Places, tho' never so small, were either the Sees of Archbishops or Bishops, as are indeed most Part of the Cities in *Italy*, tho' never so inconsiderable; they have also a prodigious Number of Ecclesiasticks, as well *Fryars* as *Nuns*, and others ty'd by a Vow of Chastity, or living in Celibacy; which, with the Women being less fruitful in hot Countreys than others, seems to be the principal Cause of the Towns being so ill furnished with Inhabitants, and the Country so uncultivated.

Some Persons who have heard me speak of *Italy* in the same manner as I write, have objected, that I only shew the fair Side of the Medal; that I praise the Grandeur, Authority, and good Fortune of the Possessors of so much Riches, and so many valuable Curiosities, but draw a Curtain or Veil over the Foundation and Origin of them; to wit, the mean Condition, Weakness and Misery of the People, who, by their Submission, Labour, and Contributions, are (as it were) the Supporters of this Greatness. I fore-see that some others, who happen to read my Writing, may make the same Objection; and will perhaps complain, that I promised to relate Things as they actually were, and that I could not help seeing the Bad with the Good: To which, I will answer beforehand, That I have also promised to avoid Repetitions and Reflections; and that several Travellers have already treated amply of that Subject. I shall only add, that the Picture these Gentlemen draw of the Meanness and Poverty of the People, render'd so by such rich Masters, is apt indeed to make any one look upon them who bear the Burden of such Power and Greatness to be as miserable, as those who impose it seem to be the contrary; but as the Felicity of People consists chiefly in being contented with their Condition, or more in believing themselves happy, than in being really so, they complain less themselves than these Travellers for them; they are born, for the most Part, with their Chains, which grow habitual and light to them by Education; they are taught to expect a true Happiness in the next World from the very Sacrifice of Riches and Wealth in this, from their Observance of Religion, Contributions to the Church, and Submission to to their Superiors.

I heard some of their Governours extol very much the Condition and Temper of the People of *Italy*, above that of other Countreys, which boast most of their Liberty and Property, saying, that tho' born in great Plenty of all Things necessary to Life, in the Middle of so many sorts of delicious Wines, they were always more sober by Choice, more quiet and better content with what was sufficient, than the others, who in the Midst of Riches, even to a Superfluity, were tyrann-



tyranniz'd over by the Love of Money, Slaves to their Ambition, and never pleas'd, or almost always uneasy with their Masters. I could not help answering, that this Quietness was owing to the Castles and Citadels which so many Italian Princes have built on their Territories; they reply'd, *That except the Neapolitans and Sicilians, who were rather Spaniards than Italians, none wanted to be kept in awe by these Means.*

It is surprizing how much these People give to the Church in Proportion to what they have, and this very willingly, notwithstanding what they are obliged to pay to the Secular Power, of which they do but little complain, unless they are foreign or conquer'd Subjects; as for Example, the Greeks now under the *Venetians*, who, tho' much better treated than the Natives, are always the greatest Malcontents. The Peasant pays religiously Tithes to his Curate, and has Masses said for the Fertility of his Land, for the Souls of his deceased Relations, &c. neither does he refuse a Part of his Corn, Wine and Fruit to the *Mendicant Friars*, tho' without making any Vow of Poverty, he lives poorer than they that do it.

I found not at first all the *Italians* so civil, complaisant, and polite as the *Romans*, but more reserv'd; they generally study a Stranger's Humour and Temper before they admit him into their Company and Familiarity; as for the Persons of any Consideration, they are no less ambitious of passing for *Virtuosi*, as great Admirers of Pictures, Statues, Musick, Architecture, Medals, and other Pieces of Antiquity; nor has any People a greater Command of their Temper, or are more careful in avoiding to give Offence, or bear more before they take it, especially from a Stranger, than the *Italians* in general.

The Vessel bound for *Joppa* waited only for some *Fryars*, who were to go thither; some as Millionaries into *Egypt*, and others into *Bathura*, to redeem Slaves; they arriv'd at *Ancona* three Days after us, with Altar-Cloths, Chasubles, Surplices, and other Necessaries for their Church at *Jerusalem*; and their Chapels at *Alexandria* and *Tripoli*, and a good Chest of Money.

~~On the 18th of March we arriv'd at *Joppa* at 10 o'clock in the Evening, and the next Morning we set sail for *Rama*. The Wind was at *South*, and the Sea calm.~~

CHAP. V.  
Of a Voyage to *Joppa*; of *Rama*, *Alexandria*, and *Tripoli*.

WE set sail the 2d of March at Sun-rise with a favourable Wind, our Ship resounding with the zealous and religious Clamour of several *Ave Maria*, *Mari Stella*, *Sacra Regina*, and other Prayers and Hymns, which were said by the *Roman Catholics* to the *Virgin Mary*; and by the *Greeks* in their Language to the *Holy Trinity*, by which they understand the same, in order to obtain a prosperous Voyage. This Devotion lasted full an Hour, and was repeated from Time to Time, and observ'd very regularly till our Arrival at *Rama*.

It blowing a fresh Gale, tho' not a Storm, about the 1st Hour, according to the *Italian Manner* of reckoning, which might then answer



to about our Eight in the Morning, the Pilot told us on the 24<sup>th</sup>, that is to say at Sun-set, according to the same Account, that we had not sail'd less than 10 Miles an Hour. On the eighth, we came in Sight of the Isles of *Sapienza*, belonging to the *Moriss*. A little after Midnight, the Wind, which had till then been N. W. inclining to the Southward, which the Pilot call'd *Garbino*, towards the ninth in the Evening, we pass'd before *Carabaza* and *Capo Spada*; but it turning entirely W. in the Night, and blowing off the Land from the Mountains of the *Moriss*, drove us along the Northern Coast of the Isle of *Candia*; and next Morning, we were agreeably entertain'd with the Prospect of the Towns, Villages, and Soil of this Island, pleasantly diversify'd with Hills, Dales, Plains and Trees. On the 12<sup>th</sup> we pass'd through the Streights of *Standia*, and *Spina Longa*, with our Ensign display'd, without any one offering to examine us; and next Morning we saw the Cape, call'd *S. Sidera* by the *Italians*, and *Jamissary* by the *Turks*, a good Distance behind us. Here we experienced a very complaisant or lucky Proof of the Inconstancy of the Element that had brought us hither so expeditiously, it changing to the *Maestro*, or N. W. and carrying us by the 16<sup>th</sup> in the Afternoon under *C. Bianco*, tho' at some Distance from that Point, which is in the Isle of *Cyprus*, to the S. W. where it became tempestuous enough to bring our Main Top-Mast by the Board.

I won't pretend to describe the Consternation that upon this Accident overspread the Faces of all the Passengers, especially those who had never before been at Sea; neither will I repeat the extraordinary Vows and Prayers that were offer'd up to Heaven for our Safeties, or play the *Gascon* so far, as to say, that I was myself without Emotion, which the first Fit of a *Fertian Ague* that seiz'd me violently the Night following seem'd to tax me with; tho', to say the Truth, I had already felt some Shiverings before, which were Symptoms of what I was to expect afterwards. In the mean while, tho' our Sails were furl'd, and reduced to two, and those reef'd, we advanced so fast to the Coast of *Palestine*, that we arriv'd the 18<sup>th</sup> in the Evening within nine or ten Miles of *Joppa*, where we staid that Night in a Calm which succeeded the Tempest, which the Captain observing, and fearing some greater Mischance from the Inconstancy of the Wind, order'd his two Boats to tow the Ship, and by the Help of a moderate West Wind, that began to blow gently towards Night, we cast Anchor next Morning in *Joppa Road*, which lies very open and exposed.

Upon our Arrival the Ship resounded with Thanksgivings, as it had at our Departure from *Ancona* with Prayers; the Fathers said each of them a Mass, one to the *Madonna of Loretto*, another to *S. Marco*, or *S. Antonio di Padoa*, &c. insomuch that our Vessel might have pass'd for a floating Chapel. The *Greeks* on their Side did not fail to return Thanks to the *Panagia*, and were overjoyed to find themselves safely landed, and time enough to see the Ceremony of the Heavenly Fire at *Jerusalem* on *Holy Saturday*, which fell that Year, but on the third or fourth of *April*, and this according to the old Style, which the *Greeks* keep. For my part, I was again seiz'd with another more violent Fit of the *Ague*, and made me more apprehensive than the Tempest of not being able to travel by Land, which Apprehension was not ill grounded, as you'll find by the Sequel. Most part of the Passengers went immediately to *Joppa*, to salute (as they call it) the *Holy Land*, which they did by kneeling down and kissing it; after which they



they sent an Express to *Rama*, to notify to the *Sub-Bassa*, or Sub-Governour of the Place under the *Bassa* of *Gaza* and *Cesarea*, our Arrival, with the Number of those that were to go to *Jerusalem*.

As for me, I was so ill that I chose to stay on Board, being inform'd that I should find more Inconveniencies ashore; the Captain behav'd himself very civilly towards me. I was heartily vex'd at being so confin'd by my Fever, which after my Fits left a general Weakness and Weariness all over my Limbs; I had nevertheless more Courage and Curiosity, than Power to satisfy it; but I was the most troubled with a violent Head-ach. In the mean while, the *Greek*, who first put me upon a Voyage to *Jerusalem*, was continually solliciting me to pursue it, and advis'd me to follow a Method which he had before successfully practis'd himself on the like Occasion, which was to overcome my Distemper by Fasting and Exercise. It had not been difficult for me to put the first in Execution, not having had any Appetite even during the Intermission of my Fever; but I found the second impracticable, both by Reason of my Weakness, and the Dizziness in my Head, which made me stagger like a drunken Man, whenever I offer'd to stand up.

I shall not add any thing to what has been already said of the City of *Joppa*, or rather of its Ruins, which are but inconsiderable; neither shall I mention its Antiquity, as being built before the Flood, or its different Names and Changes that it has undergone. It has now, at least had then, only a pretty large half ruined Tower, with two others something more entire belonging to an old Castle, upon the Summit of a neighbouring Mountain, which commands the Port, with some Caves rather than Houses dug in the Heart of the Mountain, and a House on the Sea-shore for the Entertainment of Strangers. Its Port may rather be reckon'd in the Number of bad ones, than amongst the good; and it grows worse and worse every Day, for want of being kept in Repair. There are yet to be seen some Remains of thick well cemented Walls, raised above Water near the Shore, which seem to be Parts of a Mole, of which it yet stands in great need, being very much expos'd to the North-East Wind, which endangers the Ships whenever it blows hard.

Having notified our Arrival, and Design of going to *Jerusalem* to the *Sub-Bassa* of *Rama*, he sent us Word by one of his Officers, that we might set out under the Conduct of the Person who brought us his Permission, whilst some others of his Attendants, with the Interpreter of the *Italian* Fryars, who have a little Convent there, should take care to procure a sufficient Number of *Horses* and *Asses*, tho' mostly the latter, to carry us thither. I was advis'd to chuse the latter, as the easiest and most common Way of travelling to *Jerusalem*; but with all its Ease and Convenience, 'twas with much Difficulty I reach'd *Rama*, tho' not quite four Leagues from *Joppa*, where I sunk under the Oppression of my Fever, which return'd upon me with double Violence. The Purser of the Ship (who rode by me mounted upon another *Ass*, and was going to *Rama*, to give an Account to a *Jewish* Merchant of the Effects consign'd to him, and also to be inform'd what he would send in Return) advis'd me to proceed no farther; proposing to procure me a Lodging by the Means of this *Jew*, (if he did not take me in himself) where I should be well treated. I was glad to accept of his Offer, and begg'd him to give me Notice when the Ship was ready to sail for *Alexandria*, to the End that I might be transported



ed back to *Joppa* in a Waggon, if I could not go back thither as I came; not being willing, if possible, to remain alone in this Country, under the uncertain Expectation of going with another Opportunity. He promised me he would; but told me, I might wait secure at *Rama* for some Fryars, who were to come from *Jerusalem*, and go to *Alexandria* and *Tripoli*, for the Redemption of Catholick Slaves.

The *Jew*, having some Strangers of his own Nation, promised to lodge me with one of his Friends, where I should be well used; but the Man sent by the *Sub-Bassa* understanding what we were talking about, said in an absolute Tone, this *Frank* must lodge with the *Mueffin Hadgi Mehemmed*, he is a very honest Man, one of my Friends, and understands \* *Lingua Franca* and *Physick*. The *Jew* did not think convenient to contradict this decisive Sentence in Presence of the Person that pronounc'd it; on the contrary, he approved it, and said, I could not do better; being still upon my *Ass* very tired, uneasy, and impatient to get down, I never scrupled accepting his Proposal, but begg'd the *Turk* to conduct me to his Friend, and recommend me well; which he did, both to one and the other; I made him a Present, and he did not pursue his Journey till the next Morning, when he set out for *Jerusalem*, with his Religious Caravan.

The *Greek* came to see me at my Lodgings, and finding me alone, and stretched upon a little \* *Sofa*, after the Manner of that Country, he doubled his Endeavours to engage me to go on to *Jerusalem*, where he said he would procure me a great deal more Ease and Conveniency, than I could possibly meet at *Rama*. I told him his Counsel was impracticable, let my Desire for it be never so strong; upon which he durst not press me any farther before the *Turk*, for fear he should think he intended to hinder me from lodging with him. He seem'd very much afflicted at leaving me behind, and perswaded me to come to *Jerusalem* as soon as I could recover my Health, giving me at the same time Directions where to find him; tho' I did not promise positively that I would, unless the Ship (which only waited, as the Purser assured me, for five or six Passengers from thence, and some Merchandize from *Rama*) should happen to stay long enough after my Recovery.

I met at my *Turkish* Landlord's with all the good Usage that I could expect. I had a pretty little Chamber, with a *Sopha*, either to sit or lie upon, according to the double Use of these *Turkish* Conveniencies; I had some (a) *Shorba*, (b) *Pillowf*, and (c) *Kebakh* or Roast-meat, after the Manner of the Country, which is almost the same both in one and in the other in all the Eastern Nations, especially the *Turks* and *Tartars*. As my Stomach was but very indifferent, I only just tasted a little of whatever my Landlord brought me to eat; but on the contrary, I was insatiably thirsty, to satisfy which, he permitted me to drink as much Sherbet as I pleased, an agreeable Drink, which he recommended to me, but what I thought somewhat too sweet; 'twas made of Dates,

\* *Lingua Franca* is a Mixture of Spanish and Italian,

\* *Sofa* consisting of Boards rais'd from the Ground about five Foot broad, and one and a half high, reaching sometimes quite round the Room, sometimes only in a Part of it, upon which there are some Mattresses, call'd by the *Turks* *Mindars*, covered with Silk or Stuff, to sit upon cross-legg'd, which is the *Turkish* Fashion, with Cushions plac'd against the Wall to lean upon; they serve for Beds at Night.

(a) *Pillowf*, is a sort of Soup generally with a Fowl, and with Raisins or Currants, without Soup or Broth, sometimes without Meat.

(b) *Shorba*, a sort of Soup which is made of Rice boil'd with Mutton, or other Meat cut in small Pieces, and seasoned with Pepper, hot Ginger and Salt.

(c) *Kebakh*, is Roast-Meat of any sort cut into large Pieces, intermingled with Garlick and Onions which are excellent, especially in Egypt, and by their Goodness, in some measure, justify the Regret the Israelites shew'd in the Desert at parting with them. They spit them as we do Larks, putting between each Piece some Garlick or Onion; and while they are roasting, they baste them with Butter, and sprinkle them with Pepper and Salt.

Figs,



Figs, and other dry'd Fruits, which he boil'd together; I should have prefer'd cool Spring-Water, but that was forbidden.

In seven Days time my Fever, partly thro' his Care, and partly thro' Rest, having abated something of its former Violence, and my Head being less dizzy, I found myself able to walk in the City, and the Country round about. The Houses are low and flat roofed, as are generally those in these Parts, and the Inhabitants lie upon them for the greatest Part of the Year; and these flat Roofs with the Clearness of the Nights, which are almost always serene in Egypt, seem to have given rise to the Observation and Contemplation of the Stars, for which the Egyptians and the Arabians were in former Times principally famous.

Some Remnants of its ancient Buildings, which are to be seen here and there at a great Distance, with some yet considerable Pieces of Marble, or Stone not at all inferior to it either in Beauty or Lasting, shew that it was formerly much larger than at present. Its principal Buildings are five Mosques, of which two are passably handsome; the Inhabitants are Arabians, with some Moors and Jews, that have fled from Spain, and some Greeks and Armenians; but of these last, there are but a small Number. The Country round about it, and between it and Joppa, is very agreeable and fruitful, and diversify'd with Olive, Date and Fig-Trees, besides the Gardens, Fields and Meadows, which the Spring began then to enamel with green Flowers, not to mention Thyme, which is very common every where.

The Jew came often to visit me, and inform'd me, that there was an Envoy from Barbary at Tripoli, who was preparing to go for France; this News was no small Comfort to me, since I flatter'd myself with the Hopes of going with him, if I should be so lucky to arrive at Tripoli before his Departure; and made me very impatient for the Arrival of the Passengers who were to come from Jerusalem.

The Jew was not my only Visitor; an Italian Fryar of the little Convent of Sion, so call'd because it is dependent on that of Mount Sion, came also to see me; he said he should have been very willing to have got me out of the House where I was, if he could have done it without incurring the Jealousy of the Turks; he was very zealous for Conversions, and told me of the Conquests which he had himself gain'd over the Armenians; but complain'd that he could never do any thing with the Greeks, who were harden'd in their Schism and Errors; adding, that they extended that natural Proneness or Inclination to Deceit, wherewith the Ancients reproach'd them, even to Matters of Religion; as an Instance whereof, he quoted the Patriarchal Imposture (as he call'd it) of the pretended sacred Fire in the Holy Sepulchre.

As I had often heard Talk of this Holy Fire, without ever being able to inform myself of its Nature, I ask'd if he knew in what it consisted? He answer'd, That he had with Horror seen the Superstitious Ceremony, and discover'd the Artifice; I begg'd he would relate it to me, which he did almost after this Manner.

"The Eve before this Juggle is to be wrought, which is on Good Friday Night, all Things being prepared in readiness for this Greek Armenian Fraud; I call it so (says he) because the Patriarchs of both these sorts of Schismatics (tho' differing in other Points of Religion) join in this; these Patriarchs, assisted by their respective Clergy, make a triple Procession, which is one of the most magnificent that can be seen, round the Holy Sepulchre, whither an infinite Number

" of



of People drawn either by their Credulity, or Curiosity, come to be Spectators.

(a) By the Greeks are meant all the Nations that profess their Religion, as Mulcovites, Georgians, Mingrelians, &c.

(b) By the Armenians are understood all the Sects of the Nation, divided into Jacobites, Discorians, &c.

(c) The Pastoral Staff in the Greek Church is generally like that in the Print N. 23. which the Patriarch of Constantinople holds in his Hand. The Armenian is like an Antique Cane, or else the Stick with which they use to represent S. Antony, with a plain Handle.

On holy Saturday the (a) *Greek Clergy* form the Head of the Procession, being preceded by several Banners, which have more a Military than Ecclesiastical Air; after these, march two regular Files of Sub-deacons, in rich and long Tunicks, holding each of them large lighted Tapers, which for their Length and Bigness might be taken for Pillars; then follow the Deacons habited in the Vestments of their Order; and lastly, come the Archbishops and Bishops, magnificently cloath'd in Gold Brocade, after their Manner, with their Mitres on their Heads; next follow the *Armenians* in the same Order, cloathed in their most sumptuous Ecclesiastical Habits; after them the *Syrians*; and lastly, the *Coptes*, &c. Every Patriarch brings up the Rear of his Clergy, holding his (b) *Pastoral Staff* in his left Hand, that he may give his Blessing with his Right. The *Greek Patriarch of Jerusalem* closes the Procession. The Deacons offer Incense during the whole Procession, and he gives his Blessing whilst they sing the *Etrifon*.

At the third Round, this Patriarch, accompany'd with the Bishop of the *Armenians*, in the Absence of the Patriarch, enters without any other Witness, into the holy Sepulchre, of which he keeps the Key; the *Armenian* opens the Door, which shuts it upon them; and some *Janisaries*, who are paid for that Purpose, make the rest of the People stand at a respectful Distance from it, whilst the Clergy, who remain without, sing loud enough to hinder them (as my Informer said) from hearing the Noise these Operators of this pretended *Miracle* make in striking Fire out of a Flint, which the People look upon as coming immediately from Heaven; with this Fire they light a Triple Taper, or rather three Tapers twisted together half way, and then separated into three Branches, equally distant, for a Representation of the *Trinity*; at every Branch that they light, they sing *ὁ αὐτὸς ὁ θεὸς, Light of Christ*; the first in a low Voice, the second something higher, and the third as loud as they can, which is the Signal of the *Miracle's* being wrought; then they light all the Lamps of the *Holy Sepulchre* and fling open the Doors, holding each of them one of these triple Tapers in his Hands: After which the Ecclesiasticks enter first, and then those of the Laity, who can get in, to light their Tapers at this Fire, which they believe descended from Heaven. This Ceremony is accompany'd with great Acclamations of Joy and Eagerness. He added, that himself and the other Eryars attempted to disabuse the People, but that they were too strongly prepossess'd in Favour of the Imposture.

N. B. I have seen at *Milan*, and other Parts of *Italy* several Candelsticks with three Branches, wherein they put Tapers on the same Day for the same Purpose, which they light successively, singing in *Latin*, as the *Greeks* do in their Tongue, kindling them publickly and without *Miracle*, with a Flint and Steel. The extinguishing the Lights in the Church on *Good Friday*, is look'd upon as a Type of the Death of J. C. as the Lightning in them again is of his *Resurrection*. I had the Curiosity afterwards to ask several *Greeks*, if they look'd upon this Fire as truly Celestial? They affirmed it, and that only the Priests of the *Franks*, out of Jealousy, because they are not admitted at the Ceremony, have published the contrary, even against their Consciences. They said moreover, that their Ancestors have, on the same Day,



Day, seen formerly this Fire descend in a long Flame, and penetrate the vaulted Roof of the Sepulchre, and this so publicly, that all who were at *Jerusalem*, and had any Eyes, might plainly see it; and that the Flame set Fire to the Lamps, and this immediately after *St. Helen* had built a Church to the *Holy Sepulchre*.

My Landlord, who was a \* *Mueftin*, whose Family had been driven from *Spain*, lov'd to dispute about Religion, contrary to the Custom of the *Turks*, who hold no Controversies, as well as the *Spaniards*, who have their Mouths lock'd up by the Inquisition. He pretended to be better instructed in the Principles of his Religion than the *Turks* generally are; but it must be own'd, that he had this Advantage, that the *Jews* and *Christians*, whom he rallied about theirs, durst not attack his.

\* *Mueftin*,  
one who stands  
on the Minarets  
or Towers of the  
Mosks to call  
People to  
Prayers, the  
Mahometans  
using no  
Bells.

A *Greek*, who was come from *Jerusalem*, upon the News of our Vessel speedily designing for *Alexandria*, where he intended to go, and seek another for *Constantinople*, brought me an Invitation from him whom I have mentioned, to come and see the Ceremony of the holy Fire. My Landlord ask'd him, whether he had seen it descend from Heaven? He answer'd, that he had not seen it; but he believ'd it did descend, tho' not visibly as formerly, and for many Years, and on the same Day; and that its lighting the extinguished Lamps in the View of the Patriarch, was still a Miracle great enough. Yes, yes, (says he) the Patriarchs and the Priests make you believe strange Stories; 'tis they that work the Miracle, by striking the Fire out of a Flint which they carry for that Purpose. The *Greek* made him no other Answer than that he did not believe he was imposed upon.

But whatever the *Roman Catholics* or *Turks* can say against that pretended Miracle, 'tis impossible to persuade both the *Greeks* and *Armenians* to the contrary. The *Greek* being left with me, endeavoured to justify it as unquestionable Truth: He spoke tolerable *Lingua Franca*, and told me, that he had twice seen the *Holy Ceremony*, and was prevented from assisting at it that Year by the Fear of losing the Opportunity of our Vessel, and related it to me in the same manner as the *Fryar* beforementioned, the Flint excepted; he added, that the *Frank Priests*, who were daily forging Miracles much less credible in their Religion, endeavoured out of Animosity or Jealousy to cry down the Truth of this, and represent it even to the *Turks*, who did not use to meddle with other People's Belief, as an Imposture.

My Landlord, above all, could not let alone the *Jews*, inasmuch that he was call'd their Plague; but they being become insensible to Points of Honour, did not much trouble themselves, but were contented that their Temporal Interest should not suffer by it. He spoke good *Spanish*; and as that was the last Tongue I had studied, tho' but lately, I could both speak and understand it tolerably well.

The *Jew* that was recommended to me by the Purser of the Ship, and two more, being one Day with me, he reproach'd them for pretending to have a Privilege and divine Right to rob and cheat all those who were of a different Religion from themselves. Upon the *Jew's* asking him whence and what that Privilege was? He answer'd, Your Ancestors, who call'd themselves the Faithful and Favourite People of God, did not they pretend to have his Counsel and Permission to borrow and take away from the *Egyptians* their Jewels, Vessels, and the Gold and Silver Bracelets, and Rings of their Wives? Did not they even forget and cheat this very invisible and immaterial Deity, whom they made a Profes-



tion formerly to acknowledge as only adorable, in preferring to him another young God Apis under the Figure of a Calf, which they afterwards made with the Gold of those very People, whom they had before treated as Idolaters for having worshipped him under the Form of an Ox?

The Jew answer'd, That God had presented them with those Things by Virtue of his Sovereign Right over the Earth, and all that it contains, of which the Egyptians had render'd themselves unworthy; and that he could quote Passages out of the Holy Scriptures to authorize it, if he would believe them such: That as to the Golden Calf, all the Israelites were not guilty, but that a great many of them having lived so long amongst the Egyptians, had insensibly sought an Object of Adoration like that of those Idolaters; and that the Women, being the weaker Sex, had thereupon given their Rings to be melted down; and that he ought not to accuse a whole Nation for the Fault of some particular Persons.

But (*says the Turk*) I've your Bible in Spanish, and know very well that Aaron, who permitted it, was not a Woman, but a great Priest, and consequently had most Power and Right to forbid it. Thus your Ancestors have corrupted God's Laws, first by Theft, and then by Idolatry, and afterwards they interpolated Passages to justify them in such Actions, which were not in the Original: For (*says he*) by the Contradictions that I find in your Bible, you have both added and diminished; thus you injure the Mercy of God under Pretence of exalting his Justice, by making him condemn Adam and Eve to Death for eating the forbidden Fruit, as if Man had not been created mortal.

The Jew, instead of answering directly to the Question, turn'd it off upon the Christians; and said, you impute those Faults to us, of which the Christians are only guilty, who by their Additions and Interpretations have made God cruel and unjust so far, as not only to condemn the first Man to an eternal Death, for having eat this forbidden Fruit, but also all his Posterity to the End of the World; and that he could not be appeased or satisfied, but by the Blood of his only Son, whom they make him to have begotten, and offer'd up to Himself for a Victim and Ransom.

To this my Landlord answer'd, that pretended only Son was a Prophet, and not Son of God, who begat nothing, but created all; he preached the true Divine Law to Mankind, which you would not acknowledge nor follow, but stigmatized him with Imposture, and accused him with taking the Title of God, which he never took himself, but was given him by the Christians; and by that you have incurred the Divine Curse, being Wanderers, despis'd, and without any Dominion upon the Earth for your Punishment; in short, you have done too little for him, and the Christians a great deal too much; for which they are divided, unquiet, and destroy themselves, and will one Day lose, like you, all Sovereignty over the Earth, for having given God's Name and Title to his Servant; in whose Place Mahomet was sent, to preach again his eternal, immutable Law, in its Primitive Purity; a Law, that no Musky nor Doctor must presume to alter, under the severest Penalties; and that Power which they yet enjoy will be transferr'd to the faithful People, whom God has promised it.

He afterwards expatiated very much upon the Mischief, Disorders, and Persecutions, which he pretended the Christian Religion had caus'd, which he call'd *Anti-christian*, as oppos'd to the Law which Jesus had brought, and the Effect of the selfinterested Expositions of the



the Priests, whom he accused of confounding the Divine or Spiritual Law, and rendering it obscure and mysterious to the People, instead of expounding it to them as it really was; and afterwards made a very disadvantageous Comparison between them and the Lawyers, saying, that they were like their Counsellors and Attorneys, who perplex the Civil Law, so as to make a Suit last several Years, and often to the utter Ruin of both Parties, which would be fully determined among the *Turks* in less than a Fortnight, and for a very small Expence; in short, he seem'd to give the same Idea of both, as a Clergyman did since of the Duke of *Marlborough*, and an Officer in Return to the Clergy: The first saying, that the Duke had prolong'd the War to his own Profit, and the vast Expence of the Kingdom; the Officer retorted upon him, Doctor, 'tis but just as your Fraternity have done with the Devil, with whom you have been at War for above these 1600 Years, and yet you are never the nearer to a Conclusion.

Whilst I'm upon this Head, I can't forbear making a little Digression, in taking Notice, what I have observ'd, that in this Respect the *Turks* have a great Advantage over the *Christians*, (the former not loving to go to Law, tho' 'tis known some of the latter delight as much in a Law-Suit, as others do in Gaming) which is, the quick Decision of Causes amongst them. For Example, if a *Turk* has lent another any Money, taking a Note for it, (for amongst them, their Word is the most ordinary Obligation) and the Debtor refuses to pay him, he cites him before the *Cadi* or Judge of the Place; if it happens that this Judge, being brib'd or prejudic'd in Favour of the Debtor, either by his Reasons, or his own Ignorance, acquit him of it, the Plaintiff appeals to the *Vizier* or the *Grand Signior*, if 'tis at *Constantinople*, or to the *Bassas*, if else where, and this by Petitions, which he presents them upon the Matter in Hand; he only pays those who write these Petitions, if he can't do it himself: After hearing their Reasons on both Sides, they examine into the Lives and Conversation of each of them; which being done, they compare them, and judge in Favour of him who has the best Reputation; if they have Witnesses, they make the same Enquiry after them amongst those who know them, and have had any Dealings with them; and those who are judged false by their Manner of Living, are sent to the Gallies, and the Debtor to close Prison 'till he pays, and punish'd for having deny'd his Debts; but he that confesses frankly, and pleads his Incapacity of paying, the Creditor may have his Person secured and sent to Prison, wherein he must maintain him; if after six Months the Debtor demonstrates clearly that he is really poor and unable to pay, he is set at Liberty 'till such Time as he shall be so enabled by his Labour and Industry to do it. Such Prisoners are generally relieved or acquitted by the publick Charity; so that the Creditors seldom lose any thing.

As for the rest, the *Christians* and other Nations who are in *Turky* have recourse to the same Justice, altho' the *Franks* are not obliged to it, but when they have any Demand upon those of another Nation, for if they have any Dispute amongst themselves, they are judged by their reciprocal Consuls or Ambassadors.

I did not think it convenient to enter into any Argument about the Questions that the *Turk* brought upon the Stage, wherein he being not oppos'd, he made his own Religion triumph over all others; and considering the Danger of such Controversies for a Stranger, I avoided engaging in them as carefully as possible. I was more willing to hear-



ken to others than to dispute myself; I only said in general Terms, that the People, who were deceived by their Spiritual Guides or Conductors, in Places where they were not permitted to examine for themselves, seem'd to me very innocent; and if they did not believe what they ought, 'twas the Fault of their Conductors; that as for the rest, Faith being the Gift of God, we ought not to force or persecute those who did not believe as we do for their different Opinions; and that several *Christian* Potentates, as well as the *Mahometans*, seem'd to have been incited by this Consideration to grant Liberty of Conscience in their Dominions to every Nation, and never persecute any Body, but on Account of disturbing the Government.

This Discourse flattering both the *Turk* and the *Jew*, as having been both persecuted in *Spain* upon that Account, at least in their Ancestors, they easily agreed to it; the first said, (to shew me how far the *Turks* extend this Toleration) We don't so much as force our Slaves or Concubines to embrace our Religion, but content ourselves with bringing up the Children we have by them. As I could understand *Spanish* better than speak it, he gave me a little *Manuscript* in that Tongue to read, (the Original Copy whereof with the Version is in the *Appendix*) to shew, said he, the Purity of the *Mahometan* Faith, and the Prayers the *Mussulmans* make to God. I found it curious enough to desire to buy it, not having Time to copy it, it happening to be the same Day that I expected the Passengers; he sold it me the more willingly because he had it in the *Arabick* Language, and that at a reasonable Price.

A *Jew* offered to sell me the Medals in the Print N. 12. and there was the little *Apis* in Brass, with the *Isis* of bak'd Earth in the Print N. 8. I bought them for a Trifle, not shewing any Eagerness or Desire to have the first of them, having as then but little or no Taste for Medals.

The *Jewish* Religion is well enough known, and there is no Place where they have a more free Exercise of it, than in the Dominions of the *Grand Signior*; they are reckoned there more honest than in other Places, because they can live more quietly, at a much cheaper Rate, and incomparably less Taxes or Imposts than in *Christendom*, and are consequently less exposed to the Temptation of making use of that pretended Divine Privilege with which the *Turk* reproach'd them; however it is, they have render'd themselves so necessary, not only to the *Turks*, but other Nations, who treat or negotiate with them, that no Bargain is made without them, and the Custom-house is shut up every where, and all other Affairs of Trade are left off on their Sabbath, even between the *Turks* and *Christians*; to which, their Humility and Submission in suffering any Affronts or Injuries, even Blows, without shewing any Resentment in their Countenance, or making any Complaints, contributes very much; but most of all their Industry and Diligence, which is so great, that they often get without wronging any one, where others would lose if they dealt honestly: Nevertheless, I must add, that there is no Nation more despis'd than theirs, especially in *Turkey* in *Europe*; and 'tis a great Affront amongst the *Turks* to call any one *Jew*, who is not so. The Emperor *Amurath* (as they say) extended this Contempt farther, even to the obliging them to wear a Cap made just like a *Turkish* Chamberpot, as represented in the Print N. 1. which is the general one that is worn by them in *Turkey*, especially at *Constantinople*, *Adrianople*, *Smyrna*, and upon the Coasts of



of the *Bosphorus* and *Propontis*, where only those who are Interpreters to Ambassadors or Consuls wear the Cap after the Eastern Manner.

I had the Curiosity to go one *Saturday* to see their Divine Service in a Synagogue at *Rama*, together with the *Jew* of whom I have been speaking; it had not, any more than others I have seen elsewhere, either Architecture, nor Painting, but was very like the Meeting-houses of the Nonconformists in *England*, if you except a sort of Tribune, which was more like the Choir of the Catholick Churches than any thing else, where the *Cacem* or Priest read the *Law*, sung the *Canticles* and *Psalms*, as did the Assembly after him without any Order or Measure, but with a confused irregular Tone, sometimes high, sometimes low, which made a Noise much properer to represent People quarrelling than singing; sometimes they made strange Motions, and Contorsions, which smell'd strong of Enthusiasm, and might have been taken for Dancing, if they had observed any Cadence or Regularity in them; they had a Veil over their Heads to avoid (as they told me afterwards) Distraction in their Prayers, which they said in a Voice half high, half low, like Scolding and Muttering; and when I spoke to them of it, they answer'd, that if I understood the *Hebrew*, which required all those different Tones in the Pronunciation of it, I should be of another Opinion. With all that they pay so great a Veneration to the Name of God, *Jehovah*, that they never pronounce it in their Conversation, but only in their Prayers and Hymns; but they tell several strange Stories about *J. C.* to justify their Ancestors for putting him to Death: Amongst others, they say, he was a poor Child, no more the Son of God than all other Children; that a Rabbi of their Law took him, and brought him up out of Charity; and that finding him endued with great natural Parts, he improved them to that Advantage, and instructed him so profoundly in the Books of *Moses* and the other Prophets, that he was soon distinguished among the most knowing for a Prodigy of Learning; but that his Vanity and Ambition making him afterwards forget the Meanness of his Extraction, he took it in his Head to derive it from God; and that soon finding People who were Lovers of the *Marvellous* and *Extraordinary*, he made them believe that he was born in a different Manner from others, of a *Virgin*, who had conceiv'd without any Commerce with Mankind, and brought into the World by passing thro' her Body, as the Sun-beams do thro' a Glass, without breaking or enlarging its Pores,\* however incredible this might seem; he had such a peculiar Gift of perswading, that his own Master was himself sometimes at a Loss what to think; that he had almost all the *Holy Scriptures* by Heart, and he gave such Expositions of them, which seem'd more than natural; by which Means, he acquired such a Reputation amongst the People, that he was proclaimed first a Prophet, and then God: That this coming to the Knowledge of the Doctors of the Law, he was arrested and examined; but that upon his declaring he had never pretended to be such as the People made him, and that it was not his Fault, nor at his Sollicitation or Desire, the Doctors considering his profound Knowledge of the *Scriptures*, which they judged had given rise to this Report, he was set at Liberty; and that in fine, having been convicted by Witnesses of having again maintain'd his Origin from God thro' a *Virgin*, and made or suffered himself to be call'd the only Son of God, he was a second time seiz'd as an Impostor, Usurper of the Divine Title, and Disturber of the Publick Peace, and accordingly judicially and justly put to Death. Others agree, that the

\* N. B!

Some Armenians, especially Eurychians hold, that he was born after this Manner:



Mother of J. C. was married to *Joseph*, and deny that she remain'd a Virgin; they add scandalously, that during the Festival of the *Tabernacles*, a young Man taking the Opportunity of *Joseph's* Absence, who was according to all Appearances impotent, having been long married without Issue, he seduced her, and got her with Child; that *Joseph*, after her being deliver'd, adopted the Child, and lov'd him as his own, without making any Complaints against the Mother, that she might not be expos'd to the Rigour of the Law. I shall not mention many other such blasphemous Stories, which they spread about against him, especially among their Youth, to inspire them with an Aversion to the *Christian Religion*, or when they have an Occasion to defend their own against it.

They dare not to speak so in Presence of the *Turks*, who still reverence him as a great Prophet, pretend that his Doctrine being rejected by the *Jews*, and corrupted by the *Christians*, God recall'd him to Heaven by the Death of his Body, tho' they differ in their Opinion about the Manner of it; some owning, that he was crucified; some, that he was taken up into Heaven out of the Hands of those who would have crucified him, and another Man substituted in his Room, who being (as they add) a Criminal, suffer'd a just Death, without any one perceiving the Change, so that they always believ'd that they had crucified J. C.; and others, that he died as naturally as other Men. A *Jew* at *Angora* in *Asia*, was very ill us'd by the *Turks* of that Place about fifteen Years ago, for having said, that J. C. was bred up in the *Jewish Religion*.

As for the *Mosques*, it is not so easy to get into them there, and in the other Sea-Coasts of *Egypt*, of *Barbaria*, &c. as in the *European Turkey*, and they are, for the generality, incomparably less handsome; altho' both here and there the most solid, the most sumptuous, and most regular Buildings that the *Mahometans* have. When I declared to the *Turks* of *Constantinople* my Astonishment, that having such rich Materials for building (as Islands almost all of Marble so near at hand) they did not build their Palaces and Houses like their *Mosques*, to render the City more magnificent, but only of Wood; They answer'd, that (besides the Difference of Expence, Time, and Trouble) God being Eternal, they could build nothing too durable for his Service; but for themselves, who were mortal, their Houses, however subject to Decay, Fire, &c. were sufficiently lasting.

\* This Inscription is always painted on the Kibla of the Mosque; a Point that answers to Mecca, as the Altars amongst us do to Jerusalem.

The fine *Greek Architecture* is now no more to be seen, except in these *Mosques*; their interior Ornaments consist in Lamps hang'd as in the Print, N. 16. in \* large *Arabick Characters*, painted in Gold, or engraven on the Marble, which declare the Name of God, with some of his Attributes, as his Almighty Power, Grandeur, Justice, and Mercy; signifying also, that he is only adorable, and that *Mahomet* is his Ambassador. There are Prayers ordinarily in all of them five times a Day, and extraordinarily a sixth Time on *Fridays* at the 15th Hour, which answers to our Ninth during the *Equinox*, for the *Turks* reckon after the *Italian Manner*; and during the *Ramadam*, or their *Lent*, they pray a 7th Time, at six, that is to say at Midnight, according to the same Way of reckoning.

The Respect, Attention, Exactness, and Application with which the *Mahometans* enter their *Mosques* and pray, is not to be imagin'd; I have gone into several at *Constantinople* during Prayer-Time, without being able to remark any one that so much as cast his Eyes on me; and 'tis a Thing



Thing unheard of and unprecedented, for one *Turk* to speak to another therein. Those that are travelling, and have no Mosque near them, don't fail getting off their Horses near some River, Fountain or Well, to wash their Face, Hands, Feet, &c. according to the Precepts of the *Alcoran*; and afterwards to prostrate themselves, and pray as often. Those who omit this (as the *Renegados* do) are despised, and little kept Company with by the *Mussulmans* or *Faithful*, as those who are excommunicated among the *Christians*.

The Baths where they wash their Bodies entirely, and those Fountains where they only wash the Face, Mouth, Ears, Hands and Feet, and some other Parts of the Body, are very proper to keep the People in that Neatness and Cleanliness, which is so necessary for the Preservation of Health, especially in hot Countries; and one may observe, that the *Turks* are not subject to a Quarter of our Distempers; and it seems as if *Mahomet*, who enjoined these Bathings and Ablutions, made them an Article of their Religion, believing that the Fear of disobeying God had a greater Influence over Men, than that of disobeying human Laws, and would consequently render the Observation of them more inviolable.

Notwithstanding the Difficulty of getting Entrance into the Mosques, my Landlord procured me the Liberty of seeing the handsomest at *Rama*, call'd the *Jegni Giami*, or the new Mosque; but as it does not come near those at *Constantinople*, *Adrianople*, and an infinite Number of others that I have seen since in *Turky*, I shall say no more, but only that 'tis a square Building, whose vaulted Roof consists of six little *Domes*, in the Midst whereof is another more large and lofty; its Ornaments are Branches of Iron, from whence hang down Lamps of Brass or some other Metal, Ostridge Eggs, &c. there is a sort of Tribune surrounded with *Balustrades* for the Priest to read Prayers, or explain the *Alcoran*; and these Ornaments are in all other Mosques, whether more or less considerable.

In the mean while, the Passengers being arriv'd at *Rama* in the Morning, I resolv'd to go before, on account of the Slowness of the Carriage that my Landlord advis'd me to make use of, as the most convenient for me in my Condition; to wit, a Waggon drawn by two Camels.

I took Leave of him, after having satisfy'd him, and set forward on my Journey; and being drawn with the Gravity natural to these Animals, I did not arrive at *Joppa* till above an Hour later than the rest of the Passengers, who were already on board. I embark'd immediately; we weigh'd Anchor the 2d of April early in the Morning, with a very favourable Wind, which continuing so, carry'd us the 6th into the Port of *Alexandria*.

This Port is represented to exactly in my Map A, that there is no need to describe it here; I shall only add, that its Entrance, which is about a Mile in breadth, is defended on the N. E. by an old Tower, and on the S. W. by a Castle not very strong, call'd *Pharissar*, or the Castle of *Pharos*, a Name it has derived from the ancient Isle *Pharos*, whereon 'tis situated, and which is become a Peninsula, by the Rubbish of a ruined Bridge that formerly joined it to the Continent, and by the Sand which has been gathered together by the Waves of the Sea: If we believe the common Tradition, that Island or Peninsula has taken its Name from the *Pharos* which was formerly on it, and after the Model of which was made that of *Osia*.

What,



What at first most attracted my Sight upon Landing, was an admirable *Obelisk*, yet standing, of Granite Marble, which is reckon'd a hundred Foot high, and is longer by half than any that I saw at *Rome*, and entirely cover'd with Hieroglyphicks; and another having the like Characters upon it, and of the same Bigness, but lying broken partly above, and partly under Ground, which (as they say) was of an equal Heighth with the other; and they add, that they were both before the Front of *Cleopatra's* Palace, of which there are yet some Ruins to be seen, the Materials whereof are very noble.

The *Turks*, who don't so much as know the Name of *Cleopatra*, call these Ruins, in their Language, the *Old Palace*; but the *Franks* will have them to be either the Palace of *Cleopatra*, or *Cesar*; and the *Greeks*, that of *Alexander*. I don't pretend to decide which is in the Right.

These *Obelisks*, with the ancient double Walls, which are still pretty entire, and flank'd with Towers at an equal Distance, gave me a great Idea of the former Magnificence of *Alexandria*; which was considerably augmented by the Sight of the prodigious Number of Columns of different Sizes, either standing or thrown down and broken, as well as by the Architraves, Chapters, and Pedestals of different Sorts of Marble, that are still to be seen; but above all, by the View of the famous Pillar of *Pompey*, above 100 Spans in Heighth, and 16 Foot in Circumference, of one Piece of Granite; not to mention above 400 admirable Cisterns pretty well preserv'd, which they can still reckon out of some Thousands that were (as they say) formerly in the City; and these Cisterns are all of Marble, like that of *Constantinople*, of which I'll speak in its proper Place, and supported by Pillars after the same manner, (as may be seen in the Print N. 14.); several Apartments also of Marble or Brick, sustained by Pillars, seem formerly to have afforded cool and refreshing Retreats against the Heat of the Summer, and to have made, as it were, a subterraneous or inferior City, which might be call'd the Summer-City, as that which was built over it may the Winter one.

But if these noble Remains raise in us a great Idea of the former State of *Alexandria*, they inspire us at the same Time with Horror and Detestation against the Havock and Ravages of War, which often overthrows and destroys in a few Days, nay sometimes Hours, what has been the Work of whole Ages to build.

This City was formerly (if one may judge by its Remains) between ten and twelve Miles in Circumference; but it is at present not two Miles long, nor half a one in breadth, and its Houses are generally low, its Mosques very plain, and ill-built.

The Pillar of *Pompey* is about half a quarter of a Mile off, upon an Eminence to the South of the City; from whence one may discover the *Palm-Trees* that surround the Lake *Pouchir*, formerly *Mareotis*, in the midst of a vast sandy Plain. Nevertheless, I observ'd there abundance of Provision, as Bread and Meat, especially Mutton and Goats, several of which were well-rasted, as much I could judge by reason of my Indisposition; the first of them being so unwholesome, as they told me, that they were apt to give the Fever to Strangers who had it not before.

They make there a Sort of Pitchers of a particular Earth, of a light grey Colour, which they send as far as *Constantinople*. They are admirable for cooling the Water in the most sultry Weather; they set them

out



out in the Air, without the least Wind, and find an incredible Alteration in the Water, which was before perfectly hot.

The Country thereabouts is very sandy and unfruitful, at least as much as my Illness wou'd let me see seem'd so, if we except some very agreeable Gardens beautified with Lemon, Orange, Figg, and Palm-Trees, which are their principal Ornâments. These Gardens are mostly situated upon the Sides of a large and deep Canal, which as they say was artificially made to conduct the Water of the Nile for above 70 Miles into the Cisterns above-mentioned, which is another noble Mark of its former Magnificence.

Alexander the Great (as History informs us) built this City as a Monument of his Conquests in the 112th Olympiad, 129 Years before the Christian Æra; tho' some will have it that he only repaired it, and that it was before that call'd *Nô*. However it was, after the Destruction of *Carthage*, it not only became the Capital of *Africa*, but the first City in the World after *Rome*; and the *Ptolomies*, Kings of *Egypt*, chose it for their Residence. It has undergone several Sieges and Sackings, which have reduced it to the Condition wherein it now is; the most desperate was when the *Saracens* took it from the *Greeks*, who, having then only this Place left of any Strength, defended it to the utmost Extremity; and the Conquerors hating all manner of Figures, destroy'd (according to Custom) the Statues, *Basso Relievos*, &c.

In the mean while, spite of my Ague, which had not yet left me, my Curiosity gave me Strength enough to go four Miles about the City and the Parts adjacent, whither the *Greek*, who had nothing to do but to wait for a Vessel in order to embark, wou'd generally accompany me. The Captain of the Vessel, with some Fathers of the Order of the *Trinity*, whose Business was to redeem Slaves, carry'd me to see what they call'd *St. Mark's Pulpit*; it is in a little Church very obscure, to which it gives Name, and wherein they pretend that the *Evangelist* was beheaded by *Herod's* Order. This Pulpit is of hard Stone, with some Pieces of Marble; it has nothing in it but what is very common. They add, that his Body was taken hence, and carried to *Venice*: Upon which I told them, that I wondered the Republick had not this Church in her Possession, since having proceeded so far as to quit the Protection of *St. Theodore*, to put her self under that of *St. Mark*, she might at a very small Expence have bought the Place of the *Turks*, especially at a free Port as *Alexandria* was, where her Commerce might always have maintained some Priests, it being a piece of Respect which she seem'd to owe to her new Protector. To which they answer'd, that they were more surprized at it than my self.

The Fathers, having redeem'd a Number of Slaves of their Religion in the City, were going to *Tripoli*, and other Places upon the Coast, on the same charitable Errand. These Slaves have great Advantages over those of a different Religion, for they are much sooner redeemed, and that at a cheaper Rate, there being always *Missionaries* upon the Spot, with an infallible Head of Credit, besides the Fathers of the *Trinity*, who come thither well-provided with Money collected from the publick Charity for their Redemption; insomuch, that they are often return'd into their own Countries, before the others, as the *Hollanders* and other Protestants, can give Advice of their Captivity, or treat for their Ransom at an excessive Price by Means of the *Jews*; and I remember, that an *Hamburgher*, despairing of Relief, turn'd *Roman Catholic*,



tholick, and was redeem'd by them. They are not deprived of the Exercise of their Religion, during their Captivity, as the others are; the *Missionaries* having Chapels where they say Mass, and give the Communion, even in the Prisons, where they are shut up after their Work is over.

The Greek carry'd me to one of their Churches, consecrated to the *Panagia*, which was one of the finest they had in *Alexandria*, but inferior in Beauty even to that of *St. George's* at *Venice*. I heard there a Priest saying the *Liturgy* in *Arabick*, the most natural Tongue both to him and the People; and as I was inform'd afterwards, he could neither understand the *Greek*, nor read it no more than the most Part of the Natives, who pray and sing always in the vulgar Tongue, best understood by the People.

The Priest was clad like the Figure C in the Print, N. 22. viz. with the (a) *Albe*, the (b) *Hypogonate*, the (c) *Stole*, the (d) *Maniples*, the (e) *Chasuble*, the (f) *Polo*, like the Figure C in the Print N. 22. of a Bishop going to celebrate, all in Gold Brocade; the Priestly Habits of the Greeks being generally very rich, except in some poor Churches, where they have them of ordinary Stuffs.

He was already retired into the *Sanctuary* (g) when we came in, to prepare the Bread and Wine for the Liturgy, wherein no Layman is admitted, and which is call'd also the Place of the sacred Mysteries; there are two Tables in this *Sanctuary*, not Altars, as some were pleased to call them, (all the Eastern Churches having each but one Altar) one (h) for the Preparation of the Bread and Wine before it is carried to the Altar for the Consecration, and the other (i) for the Books, sacred Utensils, and Priestly Ornaments to lie upon.

The Preparation is perform'd as follows; the Priest takes the Leavened (k) *Bread* with an Impression like O or P in the Print N. 23. he raiseth and pareth with a Knife (l) made as Q in the same Print, the whole *Crust* on which is the Impression, which he puts in a sort of Silver (m) *Dish* made in the Shape of our Plates with raised Sides, then pours Wine into the Chalice and covers it; which done, he cuts the *Crust* in sundry Parcels, and offers them to God one after another on the Point of the Knife, in the Name of the *Panagia*, the 12 *Apostles*, or other *Saints*; at last replaces them in the said Dish rejoined together, as if they had not been cut, puts over the *Asterisk*, and over both the Dish and the Chalice, placed next to one another, a square Piece of Silk.

N. B. During this Preparation of Bread and Wine, a *Sub-deacon* clad as F in the Print N. 22. is continually fanning, as to keep off Flies or Dust from falling upon them, with a thin Piece of (n) *Silver* or other Metal fasten'd to a wooden Handle, as R in the Print 22, sometimes adorn'd with *Cherubims* or other Figures in *Relievo*, but most commonly plain.

The afore said Priest, having prepared the Bread and Wine, came out of the *Sanctuary*, cross'd himself thrice with three Fingers join'd in Honour of the *Trinity*, carrying them first to his Forehead, then to his right Shoulder, lastly to the Left, saying, *holy God, mighty God, immortal God, have Mercy*, at each Time, and bowing; as did all the

People, like the Figure G and every one coming in the Church had done already: Many People bowed to the Images of J. C. of the *Panagia*, and other *Saints*, and to the Priest himself, as the Figure H to B, who is

(g) *Sanctuary*, *οικουμένη*. (h) The Preparation Table, *τραπέζα τῆς προετοιμασίας*. (i) The Table for Ornaments, *τραπέζα τῶν ὀσφύων*. (k) *Loaf*, *Περίσσεια*, or *Oblation*. (l) *Knife*, *ἄκον*. (m) *Dish*, *Δίσκος*. (n) *Pinion*, *Λαβ. Flabellum*.

(a) The *Albe* is call'd by the Greeks in their present Tongue *αλβανισμός*.

(b) The *Hypogonate*, *Υπογονάτιον*, is a square Ornament peculiar to the Greeks, of a rich Piece of Stuff fastened to the Priest's right Side.

(c) The *Stole*, *παρεσχέλη*, much broader than the Latin one.

(d) The *Maniples*, *Υπομάνια*, a kind of half-Sleeves.

(e) *Chasuble*, *φιδωρίον*, a long wide Robe only open on the Breast like a Shirt.

(f) *Polo*, *πόλο*, a small square Piece of the same rich Stuff as the *Hypogonate*.

(g) *Sanctuary*, *οικουμένη*, pinn'd on the Backside of the Phelon. as in the Figure turn'd in the Pr. 22.

(h) The Preparation Table, *τραπέζα τῆς προετοιμασίας*.

(i) The Table for Ornaments, *τραπέζα τῶν ὀσφύων*.

(k) *Loaf*, *Περίσσεια*, or *Oblation*.

(l) *Knife*, *ἄκον*.

(m) *Dish*, *Δίσκος*.

(n) *Pinion*, *Λαβ. Flabellum*.



a Bishop represented in his ordinary Bonnet, or kind of *Capuccio*, which the *Greek Monks* wear, very like that of the *Dominican Friars* among the *Roman Catholics*.

The Celebrant then began the Liturgy with reading Prayers and tuning *Canticles*, and was answer'd by the Choir; after about half an Hour's Singing and Praying, he went to fetch the Bread and Wine, being cens'd all the Way by a Deacon holding the Censer as represented by *c*; then standing at the left Entrance of the *Sanctuary*, shew'd them to the Auditory, holding the holy Dish in his right Hand, and the Chalice in his Left as high as his Forehead, first faced them, then turn'd to the South, and to the North; during which they made many Crosses, and bow'd, and sung *Alleluias*, &c. which done, he carry'd them to the Altar, (the Choir and the People continuing to sing, and the Deacon to cense) after which, the Priest taking the Censer from his Hands, cens'd them; a little while after, he uncover'd the Chalice, being fanned by a Sub-deacon, poured some Water into it; and having also uncover'd the Bread, consecrated them, and breaking the biggest Piece of the Crust into four, he soak'd each in the Chalice, eat them, and gave three of the Parcels also soak'd to the Deacon; then put all the rest into the Chalice, sweeping into it with a Sponge the small Crumbs that remain'd on the Dish.

There were no Lay-Communicants but a Man, with his Son, a Child about three Months old and sick, whom he was holding in his Arms; the Priest gave to the first a Spoonful \* of what remain'd in the Chalice, saying, *Thou Creature of God receive the Body and Blood of our Saviour J. C. for the Remission of thy Sins*; then he put a little of the same in the Child's Mouth, which the Father held open with two Fingers, repeating the same Words, which were explain'd afterwards to me, as I relate them. This was accompany'd with many Crosses and Bows, made before and after by the Man who receiv'd the Communion standing, for this is the Way of the *Greeks* worshipping, who don't use to kneel; he kiss'd at last the Priest's Hand, and retir'd; then the Priest having supp'd up all that remain'd in the Chalice, rubb'd it clean with his Fingers and lick'd them, gave his Hand to be kiss'd by the People, and the Deacon distributed among them the under Part of the aforesaid Loaf and some others cut into small Pieces unconsecrated.

\* The Spoon used to give the Communion to the Lay-People is called *basila*.

The *Greeks* and *Armenians*, especially those who live in *Egypt*, *Abyssinia*, and other Parts of *Africa*, (besides being tax'd the first with *Nestorianism*, and the second with *Eutychianism*) are accused of retaining some *Jewish* Ceremonies, as the Circumcision; though there are now, as I have been assur'd, but very few that are circumcised.

I heard some Religious Missionaries of *Rome* boasting the best Share in the Abolition of it, and many other Errors; but above all, amongst the *Armenians*, whom they found more sincere and zealous for the Truth, than the *Greeks*.

The principal Difference that I observ'd in the Ceremonies of the *Greeks* and *Armenians*, with Respect to the Mass, is, that the last mix no Water with the Wine in the Communion, saying, that J. C. put none in his last Supper, of which it ought to be an exact Imitation; tho' several say, that 'tis the Representation of one only Nature in J. C. When any one asks them if they believe the Annihilation of the Bread and Wine, they answer (almost in the same Manner as the *Greeks*, without giving themselves the Trouble of explaining their Belief) we



Believe, that, by the Virtue of the Words used in the Consecration, the Body is where there was before only Bread; we don't comprehend it, no more than the Mystery of the Union of the Divine Nature with the Human; we eat them in the Communion, and we don't know whether St. Peter and the other Apostles believed any more than us, or could give any other Reasons.

The Armenians, who hold that there is no Bread remaining after the Consecration, but a total Change or Transubstantiation of one Substance into the other, are accused, not only by Protestants, but by their own Countrymen, who are wedded to their pristine Opinions, of having learn'd this Language of the Latins, who have render'd the Words of J. C. intricate under the Pretence of explaining them.

To say the Truth, they are so confounded, and in such a Chaos in respect to this Unity of Nature in J. C. and several other Articles, as well as the Nestorians about the two Persons, that 'tis impossible to draw any Light from thence; they contradict themselves in their Answers to any Questions proposed, nor do they understand themselves; in a Word, they talk much, without saying any thing to the Purpose, and have only preserv'd the Exterior of their former Religion, as Ceremonies, Forms of Prayer, Hymns, and Fasts; and tho' they all pray in a known Tongue, they do it with incomparably less seeming Devotion and Zeal than the Roman Catholicks, tho' these pray in Latin, which, for the most part, they don't understand; nay, their Priests and Deacons themselves officiate with so little Attention and Reverence, and their Eyes wander so much up and down during Divine Service, that it shews they are taken up altogether with other Thoughts than those their Religion exacts from them.

It may be in some manner judg'd, even by the modern Greek Names of the Priestly Utensils mentioned before, into what deep Ignorance the Greeks are fallen since they have lost the Empire, having so much corrupted the Language of their Ancestors, as that it seems no longer the same.

The Armenians differ also from the Greeks in the Form of their Priestly Vestments, wearing their Stoles narrower, and their Copes almost after the Manner of the Latins, as may be seen in the Print, N. 1. As for the rest, they are divided into several Branches, who call one another Hereticks, as the Eutychians, Jacobites, &c. as the Greeks are into Nestorians, &c. They generally agree in Respect to painted and not carv'd Images in their Churches, and in frequent Abstinence from Meat, Butter, Milk, Fish, &c. N. B. The separate Branches and Sects of the Greeks and Armenians, have their distinct Patriarchs, who take the same Titles as those of the Orthodox in different Places.

The Pope also gives the same Titles to those who acknowledge his Authority, and are already created, or whom he creates himself; these, who reside ordinarily at Rome, are generally call'd Patriarchs or Bishops in Partibus Infidelium; for he creates as many of them as there are Patriarchates or Bishopricks in Asia, Africa, and Turkey in Europe, as well for the Armenians as Greeks.

I had both heard and read, that the Coptes boasted of having some Parts of the New Testament, that were unknown to other Christians, call'd the Secrets of St. Peter; upon which, I ask'd several of them what they were, and in what they consisted, and if they contain'd any thing more Orthodox, and extraordinary than the others. I could find but few who had so much as heard Talk of the Existence of any



any such Secrets; those who have pretended to know any thing of them, or who perhaps were ashamed of owning their Ignorance on that Head, have told me, that the Original was in the Country of the *Abissines*, and that the Patriarch of *Alexandria*, whose Residence was at *Cairo*, had a Copy of it; which was all that I could learn concerning it.

The *Armenian* Priests (as I have already hinted) administer Baptism by Immersion, in plunging the Infant three Times in the Tub, after the Manner of the *Greeks*. The richest of them perform this Ceremony with a great deal of Pomp, having it done either by the Patriarch, or some *Vertabier*, or Doctor of Consideration, accompany'd by the Clergy in their Sacerdotal Vestments; and they chuse instead of a Tub some River, or deep Fountain; if 'tis a River, they come thither in Boats adorn'd with Branches of Trees and Flowers, and the Patriarch plunges the Child three Times in the Water, after which he anoints it with holy Oil; the Ceremony being thus ended, the whole Company return to the Father's, and pass the Day in good Eating and Drinking.

The *Armenian* Priests, as well as the *Greeks*, are allow'd to be married but once, and the Monks never.

As for the Ceremonies of the *Armenian* Mass, and their Manner of administering the Communion even to Infants in both Kinds, there is no essential Difference between theirs and the *Greeks*; only that they consecrate unleavened Bread, somewhat thicker than the *Roman* Catholic's Host, and mix no Wine with Water in the Chalice; and that the Deacons and Sub-deacons seem to evoke or call down the Body of J. C. by singing in a loud Voice, *be present before us*, with other Prayers in their Tongue, striking a sort of Brass Plates one against another, in a manner something harmonious, and holding lighted Tapers in their Hands, following the Priest, whilst he carries the Bread and Wine in Procession round the Sanctuary before he sets them upon the Altar and consecrates them.

He is also fann'd by a Deacon, but the Fan differs in this, that there are several small Bells round it as to a Tabor; they anoint with their *Myron* or Holy Oil the dead Bodies of Ecclesiasticks, which the *Greeks* do not; one of the Fryars, who was in our Vessel, and who heard that they had given this Unction to a Priest of that Nation, who died at *Alexandria* while we were there, took Occasion to declaim against this Custom, which he call'd a superstitious Profanation of the Sacrament of *Extreme Unction*; those of the *Romish* Church administering this Unction before the Agony, and not after Death.

N. B. The *Armenians* in these Places are generally Strangers, as at *Constantinople*, but in a much smaller Number; they carry thither several sorts of Merchandize by Land from the *Indies*, as Rhubarb, Jewels, Coffee, &c. This Coffee, is commonly call'd the *Turky Coffee*, tho' it does not grow in the *Grand Signor's* Dominions, but in the *East-Indies*, and 'tis more valuable, because it comes by Land to *Alexandria*, or at least to *Cairo*, from whence 'tis transported into *Turky* or *Christendom*, where having been less Time upon Sea, it loses less of its Virtue, than that which comes directly by Sea from the *Indies*. Thus these two sorts of Coffee come out of the same Country, but by different Ways, which is all that makes the Difference in Quality. *Alexandria* has lost the Advantage which it had formerly in its Commerce by the *Red-Sea*, since the *Portuguese* have discovered the Passage by the *Cape of Good-Hope*.

After



After having staid six Days in the Port of *Alexandria*, we set sail for *Tripoli*, where we arriv'd the 20th, without touching at any Place, or meeting with any other Accident than one of our religious Passengers being attack'd with an Ague, which prov'd as bad as mine.

## CHAP. VI.

### *Voyage from Tripoli thro' the Streights of Gibraltar to Lisbon, and from thence to France.*

ON my Arrival at *Tripoli*, I had the Mortification of hearing that the Envoy was already set out for *France*. Its Port is represented in the Map B. and is one of the finest, the most safe, and most convenient in the *Mediterranean Sea*. All Approaches to it on the East are defended by a little Fort call'd the \* *English Fort*, and on the South West by a Chain of Rocks, on which several other little Forts are rais'd, which are guarded by good Pieces of Artillery; and this Chain of Rocks, besides its being a Defence, serves also instead of a Mole. A pretty good Castle commands the Inside of the Port, and contributes very much to the Strength of the Place.

\* The only Reason they could give why 'twas call'd the English Fort was, because they believ'd it to have been built by the English, during the Holy War.

All these Fortifications did not hinder the *French Fleet*, commanded by Admiral *d'Etrees* in 1685, from doing it so much Damage, as was not all repair'd even when I was there.

Their Houses have generally Terrasses on the Top, and the Streets are narrow and ill pav'd: Next to the Mosques, the Baths are there, as well as throughout *Turky*, the most magnificent and sumptuous Edifices; I saw only the Outside of the Mosques, which was sufficient for me to make a Judgment of their Beauty, not being able to get Admittance into any of them; but I went into the handsomest of the Baths, which was a solid square Building with a *Cupola* on the Top of it, in the Sides whereof are several Holes covered with Glasses, (in the Shape of the Bells that are put over Melons in cold Countries) to let in the Light, and hinder the Dirt from falling into it. The Print hereunto annexed N. 10. represents the Inside sufficiently to give an Idea of it. I'll add here a short Account of the Custom used therein by Men and Women; that of the first I know by Experience, but for the second I can give no other Account of them but as I've been informed by those of their own Sex, it being forbidden for the Men and them to meet therein together on the most severe Penalties, even Loss of Life on some Occasions, but each go at distinct Hours, at least in the publick Baths; for as for those who are rich enough to have private Baths at their own Houses, they may go thither with their Wives or Concubines if they will, and have themselves rubb'd and wash'd by their She-Slaves; tho' this is but seldom practis'd. One generally crosses two sorts of Anti-chambers, or Rooms moderately hot; the first less, the second more, before one goes into that which is properly call'd the Bath, and is very hot. I have since seen at *Constantinople* several that have 12 Rooms, reckoning the little private Bathing ones, which have all Domes at the Top like that before-mentioned, to let the Light in: In the first is a sort of *Sofa* or Couch raised



fed up all round against the Wall; it is sometimes made of Boards, but was of Stone in the Baths at *Tripoli*; the Persons who design Bathing undress themselves upon this *Sofa*, and fasten a great Piece of blew or dark Colour Cotton about their Wastes, as you see about the black Slave in the Print, N. 10. to cover what Decency forbids to be exposed.

One being thus undress'd, goes thro' the second Room into the third, which is properly the hot Bath, and is generally pay'd with Marble, where there is a large square Stone-Table, raised up on a sort of Scaffold; that at *Tripoli* was seven Foot long, four broad, and one and a half high. Upon this he lies along, and feels immediately the Sweat distill from all Parts of his Body; then a Waiter, who attends also entirely naked, except the Cloth afore-mentioned about his Waste, stretches and pulls out the Arms, Legs and Fingers, and rubs the Shoulders and almost all the Parts of the Body of the Person who lies down, turning him sometimes upon his Back, sometimes on his Face, sometimes on one Side, sometimes another, with an incredible Dexterity; then pressing him with his Knees, he makes every Bone in him crack without putting him to the least Pain, which is reckon'd very wholesome, and a general Remedy for all manner of Distempers in *Turky*, where they are much less incommoded with Diseases than elsewhere. After he has sweated as long as he pleases, been thus stretch'd out, press'd, rubb'd, turn'd and winded, they shave his Head and under his Arm-pits, and then give him a Razor to shave himself elsewhere; to which end he retires into a little Room\* provided for that Purpose in the Body of the Bath, over the Door of which hangs a Piece of Linen, as a Signal that no Body must go in; when he has done, he calls a Waiter to rub him afresh, and clean him, which is done with a little Hair-bag, or Goat's-Beard, that answers to the Flesh-Brush of the Ancients; then he is soap'd, and wash'd with hot Water mix'd with cold, which they take in great Brass Ladles out of the Marble Basons that are underneath, and in which the Water runs as represented in the same Print. The Water is generally warmed by Art; but sometimes 'tis naturally hot, as that is at the Bath abovementioned, which comes out of a Spring half a Quarter of a Mile from thence, and is there hot enough to boil Eggs, but is temper'd and cool'd by the Way in the Conduit that brings it to the Bath. In fine, having been thus shaved, wash'd, and had his Nails pair'd, if they are too long, he puts on a long Gown or Shirt of thick but soft Cloth, and goes back into the first Chamber, where he dresses, and if he pleases smokes and drinks Coffee, and at his going pays but a Trifle for the Bath.

\* N. B. M  
The Place  
which I call  
a little Room  
has two  
Cocks, the one  
for hot Wa-  
ter, the other  
for cold, made  
as that of the  
great Hall in  
the Print 10.  
where any  
Body may be  
rubb'd and  
wash'd pri-  
vately, if  
they please.

The Women are served in the same Manner by the Slaves or Servants belonging to the Bath, who are generally Black at *Alexandria* and *Tripoli*; only that instead of a Razor, they make use of a *Depilatory Plaster*, call'd in *Turkish* *Zernap*, and dye the Eye-brows with Black, call'd *Rasick*, and the Nails of their Hands and Feet and Ends of their Hair with Red, call'd in the same Tongue *Kna*; on great Holy Days and Marriages, they dye also their Heels, and their Fingers and Toes. The Manner of making this *Depilatory Plaster*, and these *Dyes*, is as follows.

The *Depilatory* consists of a sort of Mineral, very common in *Egypt*, call'd *Rasma*, of a dark Green, and a little quick Lime finely powder'd, of which they make a sort of Mortar or soft Paste, by diluting them with



with Water, and mixing them well together; they clap this Paste on the Parts whence they would take off the Hair, and after having let it lie on some Minutes, they put over it a sort of fat Earth soften'd with Water, call'd by the *Turks Kill*, by the *Greeks Pila*, by the *Ancients Terra Chia* or *Lampsacia*, *Chian* or *Lampsacin* Earth, which is not only very common in these Places, but also in *Africa*, and in many Parts of *Asia*.

This Earth being thus apply'd over the other, serves to loosen it the more easily, together with the Hair which it brings away with it, and is much esteem'd for several other Virtues that are ascribed to it; as that it cleans better than Soap, that it softens, preserves, and whitens the Skin; the Women use it with Success to cleanse their Hair, of which they are very curious, having it braided after being well wash'd, and dry'd with hot Napkins by black Slaves, like her in the Print, at least in *Africa*.

\*N.B. It is with the Rastick and Gun-powder mix'd together, that the Greeks and Armenians make the Figures of J. C. of the Virgin Mary, &c. on the Breast, Arms, &c. by pricking lightly the Skin with Needles.

The *Rastick*\* is made of what the Chymists call *Æs Adustum*, *Amphacitis*, *Faretro d'Espagna*, and Gall of *Istria*, which being well pulveriz'd, they put a Spoonful or more, according as they want, in a Vessel made of Earth that bears the Fire, or of Brass tinn'd, and adding a little more than the third Part of Water, they mix and dilute the Ingredients well together, holding the Vessel over a lighted Lamp 'till they boil, and then paint themselves as they will with a Pencil; and both the Colour and the Red tinge the Skin so deeply, that a few Hours after they may wash even with Soap without its coming off. There are some old Men, who having a Mind to look young, make use of it to dye their *Beards* and *Eye-brows*; for as for the Hair of their Heads, none of them wear any, but are shaved for the most Part at least twice a Week.

The *Christian* and *Jewish* Women use also the Baths, but not so frequently, because their Religion does not oblige them to it; and they paint also their *Eye-brows*, and have their Hair braided in the same Manner.

The *Mahometan* Women are so strictly oblig'd to the Baths, as well as the Men, that they can't say any Prayer after having lain with one, without first purifying themselves; and they wash in the same Manner their Hands, Feet, Mouth, Ears, before every Prayer, even if they have not. They pray in their Apartments, and not in their Mosques, to avoid the Confusion that one Sex may cause in another.

Bathing is not a Duty enjoyn'd by the *Mahometan* Religion to Maidens, 'till they are subject to the Tribute which Nature exacts from that Sex at a certain Age; which as long as it lasts, they are reckoned impure by their Law, and unfit for Prayers; as for the rest, they frequent them voluntarily out of Neatness, and generally wash themselves like the Men in cold Water before every Prayer they say.

The Mosques at *Tripoli* are handsomer than at *Alexandria*; the most considerable is call'd after the Name of its Founder *Osman Dey*; the Architecture is plain, but noble, it has on the Top several fine Domes, and its Porch is lik'd very much; as for the Inside, one may judge of it by what I have said of the new Mosque at *Rama*, at least as to its Ornaments and Tribune, which are almost the same in all of them.

The finest Remnant of Antiquity in the City is a large Triumphal Arch all of Marble, with four others of a lesser Size included in it; it is adorned on the East with *Basso Relievs*, and the Busts of some Emperors, with Groups of Children, and *Festoons* that are but ill preserved;

on



on the West are others yet worse, representing the *Wolf* suckling the *Roman Twins*, with this Inscription, as far as I could read, *Viro Armeniaco Silvio Flamen perpet. marmor. solid. fecit, &c.* upon one single Orbicular Line on the South, *Imp. perpet. & feci.*

Several other *Basso Relievs* with the Figures of Men, Birds, Festoons; &c. that are upon the Pilasters are so spoil'd, that one can make nothing of them, (I speak now in the Time present, tho' 'tis above 20 Years since I saw them;) and the *Mahometans*, who have ruin'd so many fine Monuments in the Cities that have fallen under their Power, out of the Aversion they have to the Figures of any living Things, may have destroyed this Arch to employ the Materials in laying the Foundations of some Mosques, they having made it one of the Magazines of the Admiralty when I was there.

The *Tripolins* of the first Rank wear a Turban like the *Turks*, tho' something lesser and lighter, with long Gowns open behind, as may be seen in the Print, N. 1. This opening is embroider'd on both Sides, and fasten'd with little Clasps of Silver, or Brass gilt. Those of the second Class wear only a little red Calet or Cap, and a great Coat, like the Sailors, which covers all the Body; and those of the lowest have only a sort of Wrapper of thin white Wool.

The Wives and Daughters of those of the first Sphere wear a little embroider'd Cap, and are entirely cover'd in Publick with a Wrapper of the same Shape and Colour as those of the lowest, only not so coarse; and they have Shifts and Drawers of fine Linnen that reach down to their Slippers, and sometimes a kind of short Petticoat, when the North or N. E. Wind blows coldest. These never stir out but to go to the publick Baths, and are well guarded by old Women, who are the Mothers or Relations of their Husbands or Masters, if they are \* *Odaliks*; nor can their Faces be seen as they pass in the Streets. Those of the meaner Sort allow themselves more Liberty, by opening from Time to Time the Vail that covers them, because those to whom they belong have not the Opportunity of having them watch'd so narrowly; and if either the first or second ever happen to be alone with any Man, who has the same Inclination as themselves, they are in general, as well there as throughout *Turky*, so little scrupulous, and have so little Notion of Virtue or Ceremony in Point of Love, that one may say, as *Cesar* did in another Sense, *I came, I saw, I overcame.*

\* *Odalik*  
is a Slave  
kept for a  
Concubine.

The old Women or black Slaves don't vail themselves at all, their Colour nor having any thing to fear from the scorching of the Sun. As for the rest, the young ones shew their Necks, their Arms, and their Legs freely enough, and take Care to set them off by Necklaces of false Pearl, and a sort of Silver Bracelets, which they wear even upon their Ankles, as in the Print, N. 10. They have also large Silver Pendants in their Ears, shap'd like a Ring.

The People of *Rama* and *Alexandria*, whom I forgot to mention, differ little from those at *Tripoli*, in Respect to their Habits.

The Fryars, who came from *Jerusalem*, redeem'd here Numbers of *Roman* Catholicks of different Nations, as *Italians*, *Maltese*, *Sicilians*, *Calabrians*, &c. They carry'd me to see the *Bagnos*, a Name the *Italians* give to the Prisons for Slaves. 'Tis a long dark Building very irregular, partly Brick, partly Stone, arch'd at the Top; and I don't know if it is not call'd so, because it receives the Light as the Baths do thro' Holes pierced in the Roof; it resembles a Stable, the Beds or Mats whereon the Slaves lie being ranged along the Wall, and separated



for the most part like the Racks and Troughs for Horses; with this Difference, that there are several Stories of Scaffolding, where the Slaves lie amongst the Arches that sustain the Roof.

There are two Chapels in the *Bagnos* at *Tripoli*, where the Missionaries say Mass, and perform their other Exercises for the Captives of their Religion; and I must do them the Justice to own, that they seem very zealous, both for the Redemption of the Slaves, and the Propagation of their Faith.

The *Italian* Missionaries of the Order of *St. Francis* had a pretty good Chapel at *Tripoli*, which was too small for the great Number of *Christians* of this Country, that they had converted to the *Roman Catholic* Faith, together with those who were educated in it, and lived there.

The Medals which I bought for such a Trifle at *Rama*, having given me some Inclination for such Relicks of Antiquity, I enquired after others at *Tripoli*, and I bought several of the *Roman* Emperors and Empreſſes, tho' not very scarce; and amongst the rest, the Medalion of *Faustina*, and the Medals of *Caracalla*, and his Mother *Julia*, as in the Print, N. 13.

These *Bagnos* and the Port are guarded at Night by Dogs kept for that Purpose, as is the Town of *St. Malo* in *France*; about an Hour after the *Turkish Ackſham Namas*, or Evening Prayer, these Dogs, who are chain'd up the whole Day, are let loose, and then 'tis as dangerous to walk in the Streets of *Tripoli*, or on the Sea-shore, as on the Ramparts of *St. Malo*, after the ringing of the Evening Bell, where Experience has shewn these Animals leap at the Throat of the first Person they meet, and are at least very proper to alarm a Place by their Barking, and to awake the Garrison, and hinder it from being surpris'd.

My Fever not being yet gone, and my Weakness not permitting me to walk much, I here put an End to my Observations; and being very weary of such a Companion, I began to wish myself in *France*. There being no Vessel bound for *Marseilles*, I was advis'd to go to *Tanis*, where I might possibly meet with one: I should have been very glad to have seen that City, but was afraid of sinking under my Illness, and falling short of Money in a Place where I had no Credit; upon which, my honest Captain advis'd me, either to return back with him to *Italy*, or to take the Opportunity of a *Venetian* Vessel that was in the Port, bound for *Lisbon* with the first Wind. He knew the Captain, and offer'd to recommend me to him; I accepted his Kindness, and going with him, agreed for my Passage; the Master was very reasonable, and encourag'd me much, by assuring me, that I should not fail there of meeting with Vessels bound for *France*; upon this, I immediately sent my Things aboard. He had besides for Passengers two Fryars *Portuguese*, or at least that belong'd to a Convent of that Country, with some Slaves of *Spain* and *Portugal*; that they had redeem'd.

I should have been very glad to have inform'd myself of what I had not seen at *Tripoli*, and the Parts adjacent; to which Intent, I ask'd them some Questions, but whether they were ignorant themselves, or would not give any Insight therein, they gave me to understand, that their principal Errand was the Propagation or Preservation of the *Catholic* Faith in these Countries, and the Redemption of Slaves, and that all their Thoughts were taken up about that alone, they looking upon every thing else only as Vanity and Trifles; after which Declaration, I took Care not to ask them any more.

The



The Wind being fair on the 3d of *May*, we set sail, and on the 4th at Noon we pass'd very fortunately by *Lampadusa* and *Pantalasia*, which we lost Sight of that Night, as well as *Cape Bona*, which we left on the Larboard Side; and it beginning then to blow very fresh, we found ourselves on the 6th in the Morning to the East of *Sardinia*; but on the 8th, it changing too much to the South, and our Pilot apprehending a Storm, ask'd Leave to put into *Port Mahon*, whither (as he said) we went almost afore the Wind; the Captain approved of it, and we anchor'd there before Midnight, having weather'd a fierce Gale that might pass for a Storm. The next Morning, I was charm'd with the Beauty of the Port, which is the best in the *Mediterranean*, being safe, deep, and large enough for above 100 Men of War, and all that is remarkable in this little Kingdom, according to the Accounts which I have had from Persons who have been ashore; the Fort St. *Philip* seem'd pretty strong, but they say, that since the *English* got it, they have built one stronger, call'd *Fort Ann*, from the Name of the late Queen, by whose Arms it was taken.

A Boat came from the Garrison to examine us, but did not approach any nearer than for an Officer to ask from whence we came? Upon our telling him from *Tripoli*, he forbid us Landing; to which we answer'd, that we did not intend it, tho' we had authentick Certificates of Health, and that there was neither Plague nor Appearance of it in that Place.

I expected that Day my Fit of the Ague, and was very fortunately and agreeably disappointed, not being troubled with it any more from that Time; and the Wind changing to the N. E. on the 11th, we hoisted Sail again, and it was so favourable to the 15th, that we arrived before Night in Sight of *Gibraltar*, with a S. E. which left us there, and was succeeded by a great Calm; and the Air being clear, we could see the Light, and hear the Sound of Guns firing against *Centa*, in *Africa*, besieged by the *Moors* for near two Years.

The Captain fearing lest some contrary Wind should follow the Calm, and drive us back again, made them tow the Ship into the Bay, and cast Anchor. I observ'd that both the Captain and the Pilot were very careful; the last was accused by the Sailors of being so, even to Fear; but he slighted their Reflections, saying, that they were rash Fools, and only fit to feed Fish with.

We were now near enough *Gibraltar* to take a View of its natural Strength, which join'd to its Improvements by Art, made it look'd upon as impregnable; and they once call'd it so: History made me remember, that tho' the *Dutch* Fleet had burnt that of the *Spaniards* even in the Harbour in 1607; and the *French* in 1693, had brav'd the Artillery of its Castle and Forts, in setting Fire to some *English* and *Dutch* Vessels, most part Merchants; yet neither the one nor the other had gain'd any Advantage over the Place, 'till the *English*, who are now Masters of it, shew'd it was to be taken; and have render'd it (as they say) so strong by their Additional Fortifications, that they can't lose it but for Want of a good Garrison, (which has not yet been deficient) or if they should not be willing to keep it.

The Wind now declaring it self contrary, as the Captain had apprehended, detain'd us here three Days, and gave us more Leisure than we desired, to view the City, without entring it, on Account of the same Scruples as at *Port Mahon*; which we did not strive to take away, as we might have done, by our Certificates, because we had no manner of Business there.



The Fryars our Passengers had some Visits from those of a Convent at *Gibraltar*, if one may call it visiting to talk out of a Boat to a Ship, without either coming on Board, or permitting us to come to them; they flung them some Refreshments, as Oranges, dry'd Fruits, Figs, Raisins, &c. We also bought some Fruits and Wine of the Inhabitants, who toss'd them to us, and receiv'd our Money after the same Manner, without touching us; in short, they treated us as if we were infected, tho' we were better in Health aboard than they were in the City, where (as we heard) Fevers were very common; as for me, I had been quit of mine ever since our entring *Port Mahon* Harbour, and it seem'd as if one Storm brought it, and another had carry'd it away. In the mean while, the 18th in the Morning, a Land Breeze carried us out of the Bay, and then changing to the S. E. it brought us very briskly as high as *Cape St. Vincent*; when it abated, and became so weak, that on the 21st. about two in the Afternoon, we were afraid of another Calm; but about nine, it changing to the South, and afterwards to the West, was favourable enough to bring us on the 23d into *Lisbon* Harbour.

Tho' I have not mentioned the Prayers and Litanies that were said in this Vessel, they were not neglected here any more than in the other; and the *Virgin Mary*, the Patrons of *Venice* and *Portugal*, and other *Saints*, that were so often invoked for a favourable Passage, had now Thanks returned them with a great deal of Devotion, after having obtain'd it; and our Fryars, who had serv'd very regularly as Chaplains to the Ship, now serv'd to give Credit and Weight to our Bills of Health, and obtain'd Leave for themselves, and consequently for us, to go ashore the next Day.

I found nothing in *Lisbon* to add to the Remarks of others, neither of its advantageous Situation, the Beauties of its Palaces, Churches, and other publick Edifices; neither will I say any thing against the Narrowness of many of its Streets, for which they may plead the same Excuse as at *Genoa*, tho' they are not in so great a Number. One sees many more on Horseback, or Mules, than in Coaches; which seems to be a Custom retained from the *Moors*, or an Imitation of the Eastern Nations; for they (especially the *Turks*) never go in Coaches, not even the *Grand Signior* himself, nor the *Ottoman Sultans*, or *Tartars*, without they are sick, old, or Prisoners, as I shall observe elsewhere.

In *Portugal*, they prefer *Mules* to *Horses*, tho' they have very good ones, and it is not at all extraordinary to see six to a Coach, tho' only the King and Ambassadors may have this Number in the City; other Persons of Quality are not permitted to have more than four, but out of Town, they may use as many as they please. The Litters that are generally carried by two of these Animals are only for People of Distinction, most commonly old Men or Women. Even the *Fryars* themselves, except those that make a Vow of Poverty and going bare-foot, ride generally on Horseback, or upon Mules, in the Streets of *Lisbon*, and they brought two very fine ones to the Port for our Fellow-Travellers.

The Royal Palace is very beautiful both for its Architecture, Sculpture, and Painting; as are also several Churches, among which, those of the *Virgin of Loretto*, *St. Dominick*, and that of the *Benedictins*, with the Abby, seem to me to deserve the most Attention. The Cathedral demands the Preference for its Antiquity; but this Antiquity does not much strike the Imagination, or attract the Eye. They shew'd me there two *Ravens* shut up in a sort of Cage with an Iron Grate, who, when



when any Piece of Money was thrown them, would take it up in their Beaks, and put it in a Box, whereon was written, *La Limosina para el Entretenemento de los Corvos*; Charity for the Maintenance of the Ravens. This Charity towards the Ravens seems much like that which the Turks exercise towards their Camels, which they keep without Labour, after they have been with them a Pilgrimage to Mecca. They give at Lisbon this Reason for its Institution, viz. That St. Vincent having courageously suffered Death for the Christian Faith, his Body was thrown to be devoured; and that the Ravens, resisting the Call of their Carniverous Appetites, were found several Days afterwards flying round (as it were) to guard it; and follow'd his Body without touching it, when taken thence to be carry'd into Spain; and that some both Males and Females suffered themselves to be caught, and were preserved till then, either (as some say) by the Multiplication of their Species, or according to others, by the Longævity attributed to those Birds.

Every Body knows with what Severity the Inquisition here punishes all Hereticks, especially Jews, whom they burn alive; as there are here vast Numbers of them, who are originally of this Country, to which they are attached by Interest, and the Benefit of Commerce, they affect to be thought good Christians, have their Pockets full of Christian Books or Beads, their Houses hung with the Images of J. C. the Virgin Mary, and other Saints, and oftentimes enter into Ecclesiastical Orders. I myself have since seen at Constantinople, a Physician of this Religion and Country, call'd Dr. Fonseca, who own'd to me freely, that he had said Mass for three Years at Lisbon.

The Patriarch of Lisbon now makes a more pompous Figure in the Church, than the Archbishop himself, tho' (as I am inform'd) 'tis not long since he has done so; the present King having obtain'd of Pope Clement XI. the Privilege for him to celebrate pontifically, with all the Papal Utensils, except the Spoon and Sanguisachello. He has even the Cross\* of Silver gilt carried before him, which is only usual before the Pope, and by his Permission, before the Chapter of St. Peter; he has also the three Lotions in the Mass administer'd to him by three Noblemen of Distinction. A Swedish Gentleman, who was at Lisbon, when this Patriarch first went in State after this Pontifical Concession from his Palace to the Royal Chapel, said, he had never seen any thing more magnificent; of which he gave me the following Account.

He was dress'd in his most solemn Robes, with the Mitre on his Head, riding (under a rich Canopy, supported by 16 Gentlemen) upon a white Mule richly caparison'd, two Counts holding the Bridle, and preceded by about 100 Noblemen, besides several Ecclesiasticks, with the Gold Cross in the Middle of them. I have been inform'd since, that the King of Portugal, having furnish'd Clement XI. with two Men of War against the Turks, his Holiness was graciously pleas'd to gratify his Majesty's known Zeal for the Splendour of the Church, with this Spiritual Reward, in the Person of this Patriarch, who had hardly before as great Prerogatives as the Primicero of St. Mark at Venice.

The Triple Lotion was formerly administer'd in England to Cardinal Woolsey, first by a Baron, secondly by an Earl, and thirdly by a Duke; and I heard from Persons that pretend to be well vers'd in the History of that Country, that the Cardinal having one Day appointed the Duke of Buckingham for the third Lotion, more to mortify than to do him Honour, the Duke, as if by Chance, spilt the Water in his Shoes;

\* N. B. This Cross of Silver gilt, is single, and succeeded the Triple one in the Print Numb. 1. which was formerly carried before the Pope, but is now no more in use.



Shoes ; whereupon the Cardinal, knowing the Duke hated him, and did it designedly to affront him, said, *I shall sit upon your Skirts* : After which, his Grace, not fearing his Malice, the more to provoke him, came to Court with his Cloaths without Skirts ; and being ask'd the Reason, answer'd, *Because the Cardinal should not sit upon them as he had threatned* ; tho' some others say, that the Occasion of the Duke's spilling Water in the Cardinal's Shoes, was, because it being his Turn on some solemn Day to hold the Bason to the King, as Lord of the Bed-Chamber then in Waiting, the Cardinal, after his Majesty had done washing, dipp'd his Fingers in the same Bason ; upon which the Duke disdain'd to hold it for one so mean by Birth as the Cardinal, who was a *Butcher's Son*, (tho' rais'd to such Dignity and Power) spilt it purposely upon him. But let it be as it will in Respect of the Circumstances ; the Duke's appearing at Court as aforesaid, and his Tragical End, shews how dangerous it is to provoke an Enemy so powerful as *Woolsey* was, who, besides his Archbishoprick of *Tork*, had the Bishoprick of *Winchester in Commendam*, was Lord High Chancellor of *England*, and had above 100,000 *l. per Annum*.

They say that the Emperor, having a peculiar Kindness for the Duke, wrote to the King in his Favour, but the Letter came too late ; in which, amongst other Expressions was this, *Audivimus quod vestra Regia Majestas traditura est suum Damam Macellario occidendum* ; *We have heard that your Majesty will deliver up your Buck to be kill'd by a Butcher*.

That Cardinal was yet more magnificently attended than this Patriarch, being preceded on solemn Occasions by near 200 Noblemen in black Velvet and Gold Chains, besides the Clergy, and having two Crosses before him, the *Legatina* as the Pope's Legate, and the *Archiepiscopalis* as Archbishop of *Tork*.

The *Portuguese* are generally tawny, some of them are almost as black as the *Moors* ; tho' not black enough to deserve the Name of handsome amongst those People, who reckon the blackest the handsomest. The Women are white enough, which is owing to their Vails and Retirement, that defends them from the Sun.

It being whisper'd in *Lisbon*, that some Difference had happen'd between the *French* and *Portuguese*, on Account of a Fort which the former had built on the Northern Side of the River of the *Amazons*, where the latter pretended they ought not to build ; some adding, that they were already come to Hostilities, which (if true) was likely to occasion a Rupture between the two Courts ; I thought proper to hasten my Return. I had already enquired if there were any *French* Vessels in the Port, and upon hearing there were two or three, I went myself on Board one, which was ready to return to *Nants* ; I agreed with the Captain for my Passage, and embark'd immediately, and we set sail on the 26th with a fair Wind, which (as the Captain said) had been so for two Days, to his great Regret, but that he had been hinder'd from taking the Advantage of it by some Business. This Wind was admirable, both for its Force and Favour, as far as *Cape Finisterre*, where we were becalm'd, and on the 29th, a North East succeeding, oblig'd us to laver, and keep off at Sea for 24 Hours, but turn'd again in our Favour, and remaining pretty constant, we arriv'd at the Mouth of the *Loire* the 4th of *June*, where the Wind ceasing, I took a Fisher's Boat, and went to lie at *Nants*.

This



This City has already been sufficiently described; therefore, I shall only add, that according to some Geographers, it is built upon the Ruins of the ancient *Condevicum*, is a fine City, well peopled, and has a great deal of Trade; it is famous in History for the Edict that goes by its Name, and was made by *Henry IV.* in Favour of the *French Protestants*, in 1598, and revok'd by his Grandson, *Lewis XIV.* in 1683, and a second Time more strictly in 1698.

The Country round about it is the most agreeable, and the most fruitful in *Britanny*, of which it is call'd *the Eye*; 'tis impossible to conceive the Antipathy that the *Britans* have against the *Normans*, without being an Eye-witness of it.

I staid but one Day at *Nants* to view its publick Buildings; above all which, I was the most taken with the Town-House, the Architecture whereof is modern and noble. The Cathedral is a great Pile, but built after the *Gothick* Manner, and not at all agreeable. Among several Tombs of the ancient Dukes of *Britanny*, that of *Francis II.* is a fine Piece of Workmanship by *Michael Colomb*.

I resolv'd to stop (between this Place and *Paris*) at the Abbies both of *La Trappe*, and at *Port Royal*; the first upon hearing that *K. James II.* had made what they call a pious Retreat thither, both because I was curious to observe this Prince's Manner of living, and that it was not much out of the Way; and the second, because it was not out of my Road, and I was acquainted with *Mr. Eustasse*, one of their Spiritual Directors.

An Officer, who was present at the Inn when they told me this News of the King's Retirement, did not seem to be a great Admirer of this Monarch's Devotion, that was so much extoll'd; he said, that he had much rather see that King at the Head of his faithful Irish, and other Friends, endeavouring to recover his Crown, than at *La Trappe*; his Majesty (added he) ought never to have quitted England, but staid there, sacrificed his Life in the Defence of his Right, which would have saved us a great of Blood and Treasure. I don't know (continues he) in *Railery*, whether the Monks will be well pleased with the Ardour of his Zeal, which is so hot, that it has almost burnt down their Convent.

What gave Rise to this *Railery*, was another Report, that his Attendants had, thro' Carelessness, set Fire to the Abby, and they had been at a great deal of Trouble to quench it.

I remained but one Day at *Nants*, and set forward for this Abby, where I arriv'd on the 9th.

This Abby is in the Diocess of *Seez*, between the Towns *Mortagne*, *Verneuil*, and *L'Aigle*; the first being to the South of it, and the other on the N. E. It lies pleasantly between several little Lakes or Ponds that abound with Fish, and give one an Idea of large Ditches dug by Nature round a Place for its Defence; it is so hidden from Travellers by the Mountains and Woods that surround it, that I was forc'd to take a Guide to conduct me thither, tho' they directed me within a little where I should find it.

After having pass'd the first Court, the Farmer or Receiver of the Abby rang a Bell to make them open the Gate, that separated it from that of the *Fryars*; it was opened by a Lay-Brother, who saluted me by kneeling down; then without speaking a Word, he went before me with his Eyes fixed upon the Earth, and conducted me cross the second Court to the Gate of the Convent; where he pull'd a Bell, and it was immediately open'd by another, who prostrated himself at my Feet with-



## • N. B.

There are  
Pasteboards  
fasten'd to the  
Wall to give  
Notice to  
Strangers not  
to ask any  
worldly Que-  
stions, or tell  
any News to  
this Door-  
keeper, and to  
inform them  
of all the  
Rules they  
must observe  
during their  
Stay there.

without opening his Lips: I was confounded at so much Humility, and taking him under the Arm made him rise; after which, he made a Sign for me to follow him, and conducted me into a Parlour, where he made another to me to sit down, and then retir'd to go make a third to the Father Door-keeper, that there was a Stranger arriv'd; he came to me immediately, and spoke to me, being the only one, except the Abbot, who has that Liberty for the Convenience of asking Strangers, who are not accustomed to this dumb Language of Signs, the Motive of their Visits: \* Upon his demanding mine, I told him, that being return'd from my Travels of above a Year's Continuance, I could not pass by a Place so famous for the *Reform* which Mr. *L'Abbé de Rance* had introduced, and for their Manner of living which was worthy of it, without calling there, and to see him if possible. He told me, that I was welcome; and, tho' he had resigned to another *Fryar* the Office and Title of *Abbé*, yet he continued to talk as before. I said, then I should be very glad to pay him my Respects in Person. He told me before-hand, that all Ceremonies with him consisted in observing none, and in making him neither any Compliment or Bow; after which, he introduced me to him. I found him very affable, as represented (without Ceremony); and thought he talk'd so well, that he would have done very ill to have confin'd himself to the Silence he had enjoy'd the rest of his Monks.

This Silence extends farther than ever was before heard of; he has not only forbid them talking, but reading, writing, looking any one in the Face, or making use of their Eyes, but only to guide their Steps, and direct them in their Work; and tho' the Abby is rich enough to maintain as many more *Fryars* as there are without working, he has oblig'd the strongest of them, who have not learn'd to Turn, nor to exercise any other Art, for the Profit of the Poor to till the Ground, cultivate the Gardens, and cleave Wood, during the Intervals of Divine Service; and they assured me, that this Abby gives 40000 Crowns *per Annum* in Alms. These *Fryars*, who labour thus as well as the rest, live only upon Pulse, Herbs or Roots boil'd, without Butter or Oil, and on very brown Bread, never eating either Flesh or Fish; and if we except the *Caloyeros*, or Greek Monks of the Convent of *Mount Athos*, whom I shall mention hereafter, never Abstinence was so austere practis'd, not even by *Anchorites*; I mean Abstinence as to eating and drinking, for *Greeks* don't abstain from speaking: Whereas those of *La Trappe* only speak to confess their Sins to the Director of their Conscience; who is generally the Abbot, and to accuse themselves aloud in the publick Chapter of any Faults, which they believe they have committed contrary to the Rules of Silence, and the Vow of working; which is call'd proclaiming themselves, and is done after this Manner: O Yes! I such a one, naming himself by his Christian Name, proclaim and accuse myself of having work'd lazily, and not done as much as I could, and of eating an Apple in the Garden out of Meals, &c. after which, he prostrates himself, kisses the Earth, and lies there till the Abbot gives the Signal for him to rise, by knocking with his Foot.

The Abbot, having heard of the Voyages I was return'd from, ask'd me the State of the Church of J. C. (to use his own Words) amongst the Infidels: And he heard with a great deal of Satisfaction, that the *Mahometans* were not so barbarous or inhuman as represented in several Accounts, but granted Liberty of Conscience to Religious Missionaries so far, that they preserv'd the Slaves in their Religion, and made Converts



Converts of some other *Christians*, as *Greeks* and *Armenians*. I wish'd him Joy of his *Royal Guest*; he told me I might better say of his *Royal Saint*, since 'twas impossible to shew a greater Humility and Resignation to the Decrees of Heaven, or a more exemplary Piety than he did; of which I might be a Judge, if I would observe him at Church, whether he came five or six Times in 24 Hours, rising even at 2 to go to *Matins*. I saw him at the Mass, which the new Abbot said at 11; he was constantly upon his Knees, and had his Eyes continually fix'd upon the Altar, and the Person who celebrated, and his Devotion seem'd serious even to melancholly. He dined afterwards in the publick *Refectory*, eat nothing but Pulse, drank but two Glasses of small Cyder, and refused two new laid Eggs, which they had sent to some Peasants for him.

N. B. They neither keep in the Abby any Poultry, or any other Animals whose Flesh is eatable; even Fish is banished, as being too delicious; but they give it to Strangers, who either won't or can't fast so austere as the Monks, as they did to this King's Attendants.

This Prince after Dinner, which lasted about half an Hour, had a long Conference with the old Abbot for above two Hours, till Vespers, at which he also assisted, as well as at the *Complies*, *Litany*, and *Salve Regina*, with the same Devotion. As for the Fryars who sang it, they seem'd like Statues, or Machines that moved with Springs; they sung all the Offices in admirable Order, without Book, with their Eyes either shut, or fixed upon the Ground, and their Hands cross'd before them; they kissed the Ground in coming in and going out, with the same Humility, Gravity, Seriousness and Regularity, as I've since seen the *Turkish* Dervises or Monks, after their religious Dances.

The Door-Keeper told me in the Evening, that the old Abbot had desired his Successor to tell a Lay-Brother, who was Cook, that the King would be served with nothing more than the rest of the Fathers. He added also, amongst other Circumstances, concerning the Chastity and Purity of a monastick Life, that if a Woman only set her Foot in the nearest Court to the Monastery, they threw seven Buckets of Water to wash the Place; as happened once upon a Country Woman's finding the Gate open and entering it; but being perceived, she was driven away by the Door-Keepers, and all that Part of the Court where she had walk'd purify'd after this Manner.

I could not forbear objecting upon this Head, that I had heard that Madam *de Guise* had not only entered the Court, but even the Cloister and the Cells, being accompany'd with several others of her own Sex; and asking if they threw seven Buckets of Water for each of them? He answered no, they did not throw any; that this Visit was an Exception to the general Rule, and a Privilege granted to her alone by the Institutor of the *Reform*, which all the Ladies of her Company enjoy'd on the Days that she came, which was but very seldom; and that this was done in Acknowledgment to the Family of *Guise*, who had been Benefactors to the Monastery, but that none of the Fryars ever appeared then in the Places where she walked. He added also, that a Brother-Gardener, who met her one Day in a Gallery, through which she was passing, having through Carelessness cast his Eyes upon the Bottom of her Petticoat, which was of a Violet Colour, accused himself in the publick Chapter of having seen the Bottom of a Bishop's Robe, he taking it for such, because the Bishops wear Gowns of that Colour.



The History of the Abbot *Bouthillier de Rancé*, is as well known as his Family, therefore I shall say but little of it; his Merit and Learning will always live in the Commonwealth of Letters; he was long an Ornament of the Court of *France*, whilst he held the Abby of *la Trappe* only in *Commendam*; the Death of Madam *la Duchesse de Montbazen*, one of the greatest Wits and Beauties in *France*, with whom he was passionately in Love, was, as they generally say, the Cause of the surprizing Reform at *la Trappe*: Several who pretended to have had a strict Eye upon his Conduct in the World, and who had less Charity for his Failings, than Jealousy of his good Qualities, published some Reports equally disadvantageous to his Reputation, and the Memory of the Dutchess; as, that coming into the Room where her Body was, to see it once more, he was seiz'd with Horror, upon perceiving the Head cut off by the Coffin Side, to that Degree, that he fainted away upon the Chair that was nearest to him, without speaking one Word; and that coming a little to himself, he cry'd out, *What cruel Hand has severed that noble Head from so fine a Body, as if Death had not done enough in making a Separation between it and the Soul!* That a Domestick giving for a Reason, that the Coffin was too short, on Account of their having taken wrong Measure; he answered, *O ungrateful and barbarous Oeconomy in the Servants of so generous a Mistress!* That thereupon he took the Head, kiss'd it, and bathing it in his Tears, put it upon the Body, and then retired in all haste. Others say that his Surprise was double, because that Lady dyed suddenly, before he was so much as acquainted with her Sickness, by Poison, which (as some say) a Chamber-maid who was corrupted put in a Remedy that was prepared by her Physician to facilitate the coming out of the Small-Pox, which she then had; he came into her Apartment as usual, without giving any previous Notice, and found her not only dead, but so mutilated. Some will have it, that the Death of this Lady did but finish what a Disgust at Court had already begun; which Disgust was occasioned (as they say) on account that having espoused the Part of the Cardinal *de Retz* against Cardinal *Mazarin*, the latter happening to get the better, had hindered his Advancement and Promotion to the greatest Employments, which he was thought so worthy of in the general Opinion. However it was, she had no sooner closed her Eyes, and was hardly buried, before he resolved upon burying himself alive; and after having bestowed on this amiable Lady the Tears that his Love, Esteem and Acknowledgment extorted from him, he drew up in his repenting Heart the Plan of this Reform, which is the most austere, and the most singular in the whole *Latin Church*.

Full of this Design he came to his Abby, where he found the *Monks* as irregular in a great many Respects, especially in regard to Wine, Cyder, and eating the finest Fish, as he had been in Love, and other worldly Pleasures. Being informed of their Lives, he strove to restore them to the Purity enjoined by their Founder, remonstrating to them mildly the Faults that both himself and they had committed against their Duty and Vocation, and the Necessity of doing Penance in order to obtain Pardon, with the Means he had found out to edify the World as much as they had scandalized it, and that Means was the *Reform*, which he proposed (as they assured me) severer than it is: He startled them so much by the Articles which he gave them in Writing, that several asked him if he would reform even St. *Bernard*, or change his Rule; and if it was not sufficient to obey religiously the Order of that



that Saint. They were so little satisfy'd with the Answers he gave them, (as, that it was not changing a Rule to do more than it prescribed; that they could not do too well, &c.) that they protested they would sooner quit the Monastery, than accept all the Articles; and 'twas reported, that many of them were as good as their Word; but some submitted to it, and other new ones embraced the Order, so that when I was there, there was more than 100 *Fryars*; and the Number encreased daily. The Father Door-Keeper, being sensible what Reports were spread in the World, by the Enemies of their Reform, gave me the Renovation of Vows in the *Appendix*, to shew that this Yoke of Mortification was not so heavy, to cause several among them to abandon the Monastery.

No Body there is idle; those who can't support the Fatigue of the Spade or Mattock, employ themselves in Turning, or some other Work. The same Father presented me, as I came away, with an Ivory Spoon and Fork, wrought as well as possible; and I gave some Money in Return for the Poor, according to Custom, though one is not obliged to it.

On the 13th in the Morning, I took my Leave from both the old and new Abbots, who were together in the former's Room, where there was nothing more than in the Cells of other Monks, but a good Number of Books, which they are not allowed; his Bed was like theirs, a thin hard Mattraß, had for Sheets two Pieces of a hard Stuff of white Wool, a coarse Blanket, and Pillow answerable to it. I departed after Dinner, and reached *Port Royal des Champs* the 18th in the Evening.

This Abbey is famous for the vertuous Ladies of Quality, and of exemplary Life, retired thither. The few that remained there at that Time, had distinguished themselves by their Patience and Constancy in the last Persecution raised against them by the *Jesuits*, who accused them of *Jansenism*. This Persecution extended not only as far as Excommunication from the Pope; but even to such a Violence from the Executors of both spiritual and secular Orders, as to break open their Doors, and to drive them out of the Abby by Force; and some of these Vestals flying into the Gardens and Woods for Sanctuaries, being found out, opposed nothing but their Tears and Prayers; others embraced the very Trees for Defence and Protection, saying, Break our Arms, kill, or leave us to end our Days among the Animals, who inhabit these Woods or Forests, more human than you; and as I was assured, several Members of the Society of Jesus, none of which had ever been seen there before, were Spectators and Directors of this Outrage, the Reason of which was, because they refused to sign the *Formulary* in the *Appendix*, by which they were obliged to acknowledge, that five Propositions condemn'd as heretical by the Holy See, were to be found in a Book of *Jansenius*, entitled *Augustinus*, from whence the *Jesuits* extracted them; they excused their Refusal, by alledging that the Book was written in *Latin*, which they did not understand; and when the Propositions were explained to them in *French*, they said that they condemn'd them in whatsoever Book they were, but could no more in Conscience sign that they were in *Jansenius's* Book, than they were not in it, till they were certain of one or t'other. This Refusal and Excuses were called Obstinacy and Rebellion against the Church, attributed to the Assurance that Messieurs *Arnaud*, *Nirbal*, and the Directors of their Consciences gave them, that these Propositions were nei-



ther really in the Words, nor in the Sense of whatever *Jansenius* had written; and that this Bishop's Doctrine did not at all differ from that of *St. Augustin*, *St. Chrysostom*, nor of the most orthodox Fathers of the Church. This Resolution and Constancy of several of them, (though called Obstinacy and Rebellion against the Church) found nevertheless so much Favour at Court, to whom it was represented by their Friends, as to obtain the Liberty of passing the rest of their Days at *Port Royal des Champs*, but without taking into it any Novices for the future, or admitting any other Person; there were then but a very few, and I don't know whether there are now any remaining. After this the Court imposed Silence on *Messieurs* of *Port Royal*, touching *Jansenism*, and on their Antagonists; those who would write for it retired into foreign Countries. It was these who (besides many fine Books they have given to the Publick) translated the Holy Scriptures into *French*, and were treated by the *Jesuits* as Innovators and Heretics, or, which comprehended both in their Sense, *Jansenists*; but what most irritated the *Jesuits* against them, was, that these Gentlemen pretended (unfortunately for themselves) to convince the World that the others had corrupted the Christian Morality; upon which one may read *La Morale Pratique des Jesuites*, written by *M. Arnaud*; the *Lettres Provinciales*, by *M. Pascal*; *Les Visionaries & Imaginaries*, by *M. Nicole*, &c.

The Gentlemen and Ladies of *Port Royal des Champs* have also signalized themselves by their Hospitality and Charity, especially whilst they were permitted to enjoy all their Revenues; that is to say, before the Alienation or Translation of the greatest Part for the Maintenance of another Monastery at *Paris*, call'd *New Port Royal*, whither a great many of the Nuns of *Port Royal des Champs* retired, either not being able to resist the Violence of the Persecution, or being won by the Persuasion of their new Directors.

This other was a new Monastery of the same Order, founded in 1625, the first Nuns whereof were a sort of Colony, or Branch of the other; which grew full by the vast Number of Novices, that their great Reputation for Regularity daily drew thither. Before the last Alteration, there were every Day several open Tables for Travellers or others, who pass'd that Way, where they were well treated, however strange or unknown, and that according to the Rank and Recommendation which their Aire and Behaviour entitl'd them to; and those who would make pious Retirements, and stay there some Days, had Beds provided for them. Several Physicians used to be maintained to go where-ever they were sent for, and take Care of poor People who were sick; and they furnished them not only with Medicines, but the Victuals that was proper for them; and supply'd the Necessities of at least as many as the *Monks* at *la Trappe*: Even when I was there, they kept two good Tables, if not for all Comers and Goers, at least for those they had any Knowledge of, or who had the slightest Recommendation from any Friend of the House; and one Physician for the Poor.

There is a noble Simplicity in the Structure of the Monastery and Church, as well as in its Ornaments. *M. de Santeuil*, who is so well known for the Vivacity of his Wit, and the Spirit that reigns in his Poetical Works, speaking of this Church and Burying Place, which are almost all paved (especially the first) with the Tombs of several Persons, famous for their Piety and personal Merit, said one Day to

Mr.



Mr. Eustasse, and some others that were walking there with him, *One can't go four Steps, without treading upon a Saint.* He did not indeed live very strictly himself, but he always shew'd a great deal of Esteem and Consideration for those who did; especially if they were Persons of Learning. He said, after the Death of Mr. Arnaud, the Doctor of the Sorbonne, that he naturally imagin'd him in the Number of the Saints, and that when he was repeating their Litany, he cou'd hardly forbear saying, *Sancte Arnalde, ora pro nobis; Holy Arnaud, pray for us.*

The Epitaph he made for him, when Father Quesnel, of the Oratory, transported his Heart from Liege, where that Doctor died 23 Years before, to deposit it at Port Royal, brought all the Jesuits upon his Back, who threatened to cause his Pension to be taken from him. I have lost the Copy, but I remember very well the Terms that shock'd these Fathers, which were these—*Ejectus & exul—Hoste triumphato, Veri Defensor & arbitraequi*: That is, who was *despised and banished, after having triumph'd over the Enemy, Defender of Truth, and Umpire of Equity.* They wou'd have it, that he apply'd the *Hoste Triumphato* to them, and gave the Doctor the Victory over the Society in his Writings against them; and they wou'd not allow that he shou'd call a Defender of *Jansenius*, who had been condemned as a Heretick at the Court of Rome, a *Defender of the Truth*; and they interest'd the King very subtilly in their Quarrel, by saying, that Mr. de Santeuil insinuated, that his Majesty had exiled Mr. Arnaud, for having defended the Truth. Mr. de Santeuil was more apprehensive of the Power of Father la Chaise at the Court, than of all the rest of the Society; and as he was afraid of losing his Pension by his ill Offices, he went to him, and told him that he never had any Design of offending the Society, and that there was not one Word which regarded them; that *Hoste Triumphato* signified *Calvinism*, which Mr. Arnaud had so gloriously combated, and that on this Account he thought he cou'd not refuse him the Title of *Defensor Veri*; that by the Word *Exul*, he understood the voluntary Retreat or Flight of this Doctor into foreign Countries, that he might not be obliged to sign the *Formulary*, on Account of what he had written in favour of *Jansenius*.

The Father seem'd contented with his Explication, but was not quite so well pleased with his Admiration of Mr. Arnaud; however his Friends on the other Hand remonstrating his Innocence to the King, reserved his Pension and the Royal Favour.

Several of the Houses of the Gentlemen of Port-Royal were built separately, up and down, like so many little Pleasure-Houses; they seem'd to me, together with the Walks that some Groves and Gardens afforded, entirely proper for the Studies and Meditations for which their former Masters designed them.

Mr. Eustasse was just recovered from a long Sickness, which had begun by an intermitting Fever. He shew'd some Satisfaction at the Account of my Travels, by the Questions he ask'd me about them; and the Abbess, to whom he presented me, seem'd as curious to hear it. They detain'd me, by their Civilities, till the 24th in this Place, which I left in the Morning, and arriv'd at Versailles in the Evening, where I lay; and the 25th, entertain'd very agreeably my Eyes, with the Sight of the King's Palace, which, tho' I had seen before, I admir'd the most, after having seen that of Italy, on the Model of which it seem'd built, as well as the Gardens contriv'd after theirs, but surpassing them in Magnificency; and, in a Word, compleatly worthy of Lewis the XIVth's Grandeur.



\*N.B. That  
by Monseigneur,  
absolutely taken,  
is understood  
the Dauphin  
of France.

I reach'd *Paris* the same Day in the Evening, and renewing my Acquaintance, visiting my Friends, and being visited by them, I heard several Pieces of News both in Church and State (at least they were so to me who had been so long absent) as the Prince's of *Piedmont's* (eleven Years old) Arrival, six Months ago in *France*, by whose Marriage with the Duke of *Burgundy*, \* Monseigneur's eldest Son, the Peace concluded between the King and the Duke of *Savoy* was to be cemented and confirmed.

That Peace was extraordinarily advantageous both in respect of Interest and Honour to his Highness, whose Ambassadors were thenceforth to be treated as those of the first crown'd Heads, in being accompany'd to the Audience of his Most Christian Majesty, by a Prince instead of a Mareschal.

The Republick of *Venice* had no sooner heard this, but the Senate wrote to Mr. *Erizzo*, then Ambassador in *France*, to demand the same Honour. He address'd first to the Ministry by Word of Mouth, with his natural Eloquence, but receiv'd very ambiguous Answers, many Compliments, uncertain Promises and Hopes; a Language which the *Italians* understand as well as the *French*; with which not being content, he made a long Memorial in Writing, wherein he detail'd or represented to his Majesty, the Antiquity, Dignity and Power of the Republick, formerly Sovereign not only of *Cyprus*, but of *Candia*, &c. its old Alliance with *France*, the many real Marks of its Devotion, as the Supplies advanced by her in urgent Occurrences; (of which *Henry III.* was so sensible, that he sent, as a Present to the Senate, the Sword with which he fought the Battle of *Jury*, and did not think it below his Royal Dignity to take the Habit of a Noble *Venetian*, to appear and act in the great Council, as such;) he did not omit the Preference given by the Senate to the *French* Ambassador, before that of *Spain*; which Example was followed by the Pope, who never durst be the first Giver, tho' he was the first Follower of it, and which served so seasonably to the Cardinal of *Lorain*, to magnify and extol in the Council of *Trent* the Pre-eminence of the *French* Monarchy.

This Memorial took at last its Effect, (as appear'd by Mr. *Erizzo's* Audience of Leave, whereto he was conducted by the Prince *Camille* of *Lorain*, in the latter end of 1698.) but the first Answers were (as we heard) full of Objections and Difficulties; as, the King's extream Repugnancy to change the Ceremonial of his Court; tho' he had done it for the Duke of *Savoy*, 'twas purely on Account of the Royal Blood of *Bourbon's* Union with that of *Savoy*; that the very Denial of Majesty to the King of *Denmark*, was an Example or Instance of such Reluctancy.

This particular Peace was look'd upon as a Fore-runner of the general one, towards which great Steps were already made. I heard also, that the Prince of *Conti* was gone to take Possession of the Crown of *Poland*, to which he had been elected; that the *Italian* Comedians had been silenced for having attempted to play a Comedy call'd, *La Fausse Prude*, a Satire against *Madame de Maintenon*, and some other Offences given to the Court in their free and merry Plays; that there had happened some new Disputes, which were call'd *The Jansenism reviv'd*, by Father *Quésnel*, a Priest of the Oratory, and great Defender of *Port Royal des Champs*, and Mr. *du Guay*. The first had made an Apology for a Book, intitled, *An Exposition of the Catholick Faith, concerning Grace and Predestination*, against Mr. *du Guay*, who attack'd



Part of it as Heretical, tho' he was reckon'd before a *Jansenist* himself: That a Mandate had been published six Months before my Arrival, by the Archbishop of *Rheims*, forbidding to give to the Virgin Mary, the Titles of *Mater Dei*, Mother of God; *Mater divine Gracie*, Mother of divine Grace; *Mater Misericordie*, Mother of Mercy; *Regina Celi*, Queen of Heaven.

A little while after, was a Censure of the Bishop of *Arras*, upon several Propositions advanced by a *Fryar* of his Diocese; among which were the following, That the blessed *Simon Stock* received the *Scapulary* (a) of the Lady of *Mount Carmel*, as an unquestionable Sign of Predestination; that the Devotion of the *Scapulary*, was one of the most certain Marks of Salvation; that a Brother of the *Scapulary*, who should obstinately resolve to dye in his Sins, might dye impenitent, but could not do it with his *Scapulary* on, because the Virgin Mary would rather take it away from him, then let him dye rebornate with it, &c. which shews that the *Gallian* Clergy are not generally so favourable to Superstition, as many others. A new sort of Way of serving God, or Piety, called *Quietism*, also begun to spread in *France*; it consisted (as well as I could understand) of the Soul's abstracting from the Body, to devote and unite it self intirely to God; infomuch, that by contemplating his Power, his Goodness, his Justice, his Mercy, and other Attributes, it was so much taken up with the Love of him, that it did already enjoy, in some Measure, or by Way of Anticipation, the glorious and ineffable Vision, which is believed to make the Happiness of all good Believers after Death, and that such Enjoyment was reckoned and called the *State of Quietude*, or *Quierness*.

This new Sort of Piety made a great deal of Noise, not among those who were called *Quietists*, but against them by their Antagonists, who endeavoured to disturb their Quietness, by all imaginable Means, opposing their Contemplations, or their pretended immediate Union of the Soul with God, before its actual Separation from the Body: They commented upon their Sentiments in much the following Manner.

They said, that the *Quietism* tended to destroy the *Mediation of Saints* between God and Man, and even *Confession* it self; that it was a Production of *Cartesianism*; and that dangerous Philosophy, which had taught the *Calvinists* to trust to their Reason, and deny the universal and real Presence of the Body of J. C. in the Sacrament; taught likewise this Disunion of the Body and Soul; that as *Des Cartes* maintained, that the Beasts were such mere Machines, that a Dog, when beaten and crying, was no more sensible than a Drum or Organ, when play'd upon, because it has no Soul, and that Pain is a Perception of the Soul; and that the Soul might be so alienated from the Body, or the Senses, when busy in the Contemplation of metaphysical Objects, that one might hollow in vain, or prick the Body with Pins, without its either hearing or being sensible, on account of its Absence; so the *Quietists* pretended, that when the Soul had attained to the State of *Quietism*, by Contemplation, it was not at all concerned in what related to the Body; and that tho' it should commit a Crime, as Murder, during the Union of the Soul with God, the Soul would not be at all answerable, as not knowing any Thing of it; and that it was not so much as a Philosophical Sin.

Every one perhaps may not understand the Language of the *Casuits* enough to know what a *Philosophical Sin* is, for which Reason I shall insert the following Explication:

The



The *Jansenists* have pretended to prove, by Extracts from the Books of the *Jesuits*, that their Morals are so loose, as to hold that what would seem the greatest Crime to the rest of Mankind, is not a Sin against God, nor his Commandments, if 'tis committed without thinking of him. It may not be amiss to insert the following Dialogue upon this Subject, which was sung in *France*, according to the gay Humour of the Nation, who sing even their Troubles.

It is a Dialogue between a Penitent and a Jesuit Confessor; where, among other Things, the Penitent is made to say as follows.

Pen. Jay tue mon pere pour avoir tout son bien; enpoisonné ma mere, de peur qu'elle n'en dit rien; Une Soeur jeune & sage, evita le poignard, mais je luy fis l'outrage qu'Amnon fit a Tamar.

Confessor. What you tell me is certainly very bad; but let us see whether it deserves eternal Punishment.

Pen. Pray tell me Father where have you found, that one may commit such Sins, without being doom'd to Reprobation.

Conf. 'Tis only in our Schools that this Secret is to be learnt, and I'll explain it to you in two or three Words.

Philosophical Sin is contrary to Reason, Theological Sin is of another Nature. Tell me, Brother, when you were so doing, did you think you did any Thing that offended God?

Pen. No, I thought of nothing but of my Ambition, and like a Brute I followed headlong my mad Inclinations.

Conf. So much the better, God is only offended when you think of him; see then the Ignorance of the Sinners of this Age!

Several impartial Persons, vers'd in Divinity, of Understanding and Moderation, and who pretended to have examined narrowly and impartially into the Matters, assured me, that there was nothing of that Perverseness, that they had published, in the Opinions of the *Quietists*, and that 'twas a *Chimera*, existent only in the Imaginations of some of the *Casuits*, and form'd by themselves to combat with, as they had done before by *Jansenism*; and that a Regularity of Life, with an extraordinary Piety, of which some made Profession, was all their Crime; and these very Persons themselves were treated as *Hereticks* for their fine Discovery; and they told me, that two Preachers had declaimed so boldly against this new pretended *Heresy*, as they called it, and had carried their Anger so far, as to wish for the *Inquisition* in *France*, to exterminate it; but the Archbishop of *Paris* threatened them with Suspension from their Office, if they should ever mention a Tribunal so contrary to the Liberties of the *Gallican Church*. Others pretended to see deeper in it, and said that *Quietism* was not a Phantom, and had not its Rise in *France*, but that it sprung from the Brain of *Molinos*, or a Book that he published in 1675, intitled, *Il Guida Spirituale*, or *The Spiritual Guide*; in which they pretended to find that he spiritualized too much on the Worship of God, exalting his Mercy above his Justice, and thus encouraged or favoured Sin: They quoted the following Terms, or at least the Sense of them, as among others; 'We ought not to be discouraged or disheartened, when we fall into any Vice or Error; but rather to take Courage, and recover nimbly, to continue and apply our selves to the Exercise of Piety, imitating thereby one who running a Race for a Wager, and happening to fall in the midst of his Career, is animated with new Vi-

Pen. Or dites moy mon pere, ou vous avez trouvé, qu'on puisse si mal faire, sans être reprouvé.

Conf. Ce n'est, qu'en nos ecoles, qu'on apprend ce secret & deax ou trois paroles vont vous expliquer le fait; peché philosophique est contre la raison, peché theologique est d'un autre façon; or dites moy mon frere, quand cela s'est passé, avez vous crû rien faire, dont dieu fût offensé?

Pen. Non je n'avois en tête, que mon Ambition, & je suivois en bête, ma folle passion. Conf. Tant mieux dieu ne s'offense, que quand on pense a luy; voyez donc l'Ignorance des pecheurs d'aujourd'hui.

gour



gour by the Fall it self, and rising nimbly, begins to run more swiftly, and outstrips his Competitors, who have not met with the like Accident; upon which they urged with some Heat, that 'twas setting (by an unheard of Impiety) Vice in comparison with Virtue, and taking the Way of Evil or Wickedness, and Corruption, to arrive at the State of Goodness, and the Glory of a perfect Union with the Deity.

His Apologists gave a more favourable Interpretation of his Sentiments, tho' they allowed that there were some too high for the People's Understanding; they maintained that he taught nothing but Orthodoxy, and what lead to Salvation; that his Book tended to stir up such Ambition in the Soul, as to direct it how to ascend to the Holy Ghost, its Source, and that by Way of Prayer, and by the Steps of Meditation and Contemplation, or an attentive Consideration of the Mysteries of Faith, of the divine Attributes of God, an entire Resignation to his Will, an Application to good and charitable Works, and an Aversion to Evil, &c. which produced an internal Satisfaction and Peace of Mind, &c. That he made indeed the Soul pass through several States before its Arrival at that inward Peace, as a Desolation of the intellectual Faculty and a Darkness; by which he understood Temptations, and an Incapacity of reflecting upon the Mysteries of Faith; but that he divided this Incapacity into two Sorts, the one *Happy*, wherein God suffers the Soul to fall, to try it, and fortify it in the Paths of Virtue, and to enlighten it afterwards with a clearer and brighter Knowledge; and the other *Unhappy*, which proceeds from Sin, and leads to everlasting Misery; but that whosoever finds himself in this State, he ought to imitate one who being in a dark Night in the midst of a thick Forest, would rather chuse to wait patiently for the Return of Day, than by being desperate to run the Hazard of going farther out of his Way; that he ought to receive the Horrors of this Spiritual Darkness with an entire Resignation, and put his Trust and Hope wholly in the divine Power and Mercy; and that he ought to look upon this Darkness it self, as a Means by which God conducts the Soul to himself, and should have recourse to Prayer. 2<sup>dly</sup>, That by this Desolation of the intellectual Faculty, he understood a Privation of the sensible Comforts of Prayer; he added, that this State of Desolation was accompany'd with Temptations, the greatest internal Torments, and that this was another Means which God made use of to purify and try the Soul, and make it sensible of the Misery of its worldly Desires, and that these were truly Mortifications, and efficacious Crosses, capable of purging it; in comparison of which, those which Men imposed upon themselves, as *Hair-Cloths, Disciplines, Fasts, &c.* were nothing but Trifles. In fine, That he made the Recollection of the internal Faculties consist in Faith, or a mystical Silence of the Soul, considering its Creator with an amorous Attention, abandoning it self to him without Reserve, and forsaking and forgetting for him all worldly Things; that one ought to mortify the Body by the Spirit, and not the Spirit by the Body, in overcoming its Passions, rooting out Self-Love from the Heart, and renouncing ones own Judgment; and that 'twas reversing the Order of Things, to pretend to mortify the Spirit by the Body.

However it was, his Book had gained at first so much Credit with the Publick, that almost every one had it in their Hands; and the Archbishop of *Palermo* had recommended it to all the Nuns within



his Jurisdiction, as a Work which they could not read too much; and his Letter of Recommendation to these *Nuns*, as well as to several others on the same Subject, were all full of the Praises of its Author. *Molina* was a *Spaniard* by Extraction, and according to the most general and credible Accounts, a Man of extraordinary Parts, and of a great Piety, which appear'd both in his Work and Conversation, and gained an infinite Number of Friends and Admirers (as well as of Enemies) of all Ranks and Conditions; among the first, the Cardinals *d'Estrees* and *Petracci*, and above all, Pope *Innocent XI.* who would have him lodged in the *Vatican*; but in the Middle of the greatest Applauses, he was accused of teaching pernicious Maxims and contrary to the Unity of the Church, denounced to the Tribunal of the Inquisition, seiz'd and condemn'd to a perpetual Prison in 1685; and 'twas remark'd, that he heard the pronouncing of his Sentence, with a perfect *Quietism* or Tranquility of Mind, which appeared always in the Serenity of his Face and Countenance, without any Alteration whatsoever, even when he was conducted to Prison, through the midst of an unmannerly Populace, exasperated against him, throwing Dirt in his Face, and calling *Fire, Fire.* They asked me at my Return to *France*, whether I heard that he dy'd at *Rome*, the latter End of *December*, 1696, when I was there? I said no, and wondered at it: 'Twas added, that his Death happened on the *Innocent's Day*, and was interpreted by his Partisans as a Sign of his Innocence and Purity of Sentiments.

Before the End of *September*, the general Peace was concluded; and the Subjects of *France*, who did not know the prudent and almost prophetick Foresight of the King, heard the Conditions with Chagrin and Regret; and they could not forbear letting it appear even in their Songs, according to the natural Humour of that Nation; they prais'd ironically the Ability of the Plenipotentiaries, Messieurs *Hurley*, *Versus*, and *Callieres*, saying thus in their Language:

*These able Ministers, in one Day alone,  
Had deliver'd up thirty two Towns, and the City of Luxembourg;  
'Tis with much ado they have kept Paris, &c.*

Those who were most zealous for the Catholick Religion, would have had, after such a continued Series of Conquests, for one of the Conditions of Treaty, the re-establishing King *James the III.* on the Throne of *England*; and they could not believe, or did not consider that this Re-establishment was not altogether given over in the Cabinet, but only defer'd for an *infallible Occasion*; they did not penetrate the high and great Designs of his most Christian Majesty, viz. to give two Kings to *Christendom*; one to *Poland*, (King *John Sobiesky* being dead) where Prince *Conti* was gone; and another to *Spain*, which every Moment expected the same Fate from the Sickness of *Charles II.* They did not remark his Prudence in disarming, by this general Peace, all those who might oppose the Execution of so great a Project.

The Prince of *Conti* was indeed chosen King of *Poland*, and went as far as the Frontiers, to take Possession of the Crown offered him by the Party he had there; but the Elector of *Saxony* having strengthened his, by sacrificing his Religion to that of *Rome*, and the Emperor and most Part of the *German* Princes being his Friends, and he having his own Troops near at hand to oppose any Competitor, got the Throne.

His



His Highness returned into *France* in the Beginning of *December*, tho' he did not reach *Versailles* time enough to be present at the Solemnization of the Nuptials of the Duke of *Burgundy* and the Princess of *Peidmont*; they were celebrated the 7th, the Princess's Birth-Day, in the 12th Year of her Age, about 11 a Clock in the Morning. The King led the Princess to the Royal Chapel, accompany'd by *Monseigneur*, the Dukes of *Burgundy*, & *Anjou*, de *Berry*, † *Monsieur*, †† *Madame*, \* *Mademoiselle*, all the Princes and Princesses of the Blood, the Cardinals & *Etrees*, de *Fourbin*, de *Furtemberg*, de *Coaslin*, the Archbishops of *Paris*, *Rheims*, and other Persons of the first Quality, with all the foreign Ministers: The Cardinal *Coaslin*, his Majesty's chief Almoner, said the Mass, and join'd their Highnesses Hands: The Ceremony was followed by a sumptuous and splendid Dinner, where all the Princes and Princesses of the Blood sat at the Table, the rest of the Nobility standing round it; afterwards the King retired to his Apartment, attended as usual, and the Duke of *Burgundy* led the Dutchess into her own, where she remained till Supper Time, had a great Court of both Sexes, and was visited by King *James* and his Queen, who were entertained there with a Supper no Ways inferiour to the Dinner; after which, the Cardinal *Coaslin* blessed the Nuptial Bed, wherein the Duke and the Dutchess lay together, for about half an Hour undressed, with the Curtains open, and in View of the whole Company, the Ambassador of *Savoy* standing at the Dutchess's Side, close to the Bed. The Duke having given some modest Kisses to her, they rose and dressed: In the mean while fine Fire-Works were played off without.

† By Monsieur, they understand the King's eldest Brother or Uncle.  
†† By Madame, his Aunt, or his eldest Brother's Lady.  
\* By Mademoiselle, his Niece, or first Cousin German.

The Night being pretty far advanced, the Duke took Leave of the Dutchess, and retired to his own Apartment, as did his Majesty, the Dauphin, and the rest of the Company, to theirs. Two or Three Days afterwards his Majesty gave a most magnificent Ball, with a delicious Collation in the Gallery; the Reflection of the Looking-Glasses, with which it is wainscoted, and the some Thousand Wax Tapers, gave a resplendid Light, and augmented the Lustre of the Diamonds and other Jewels, as also the Gold and Silver, with which the Cloaths of the Courtiers were embellished on that Occasion.

The Richness of the Jewels tempted some Thieves to venture into the Assembly; and being well enough dressed to be taken for Courtiers; they found Means to steal, as 'twas reported, the Value of above 500000 Livres; they all escaped with their Booty, except one, who being not yet provided to his Satisfaction, was catch'd cutting *Monsieur's* Diamond Buttons.

About that Time *M. de Fenelon*, the Duke of *Burgundy's* Preceptor, and the Archbishop of *Cambray*, was taxed with *Quietism*, both at the *Vatican* and *Versailles*, and this (as his Friends and Admirers of his Merit said) less out of Enmity to his Doctrine, than Envy to his Pension and Bishoprick; and he had written a Book, entitled, *La Pratique de Devotion*, and *Telemachus*; the first was represented at the Court of *Rome*, as another *Guida Spirituale*; and the second, at the Court of *France*, as great a Heretick in Politicks.

Hearing in the Beginning of *January*, 1698, that Count *Tallard* was named to go as Ambassador to the Court of *Great Britain* the next Month, I took a Resolution to pass over into *England* at the same Time; and before I left *France*, I added the following Remarks to what I had before made.



## C H A P. VII.

## Lewis XIVth's Reign; of the Metropolis of the Kingdom, and Inhabitants.

**T**HE King of France, Lewis XIV. was called *Louis le Grand*; his Greatness, as well as that of *Alexander*, who claimed *Jupiter Hammon* for his Father, begun with his Birth; which was so much the more extraordinary, singular, and agreeable, in that it happened when least expected; the Circumstances of which were related as follows.

*Lewis* the XIIIth, his Predecessor, called the *Just and Pious*, had been marry'd above twenty Years, to *Anna of Austria*, without Issue; there were many different Opinions of the Queen's Barrenness; some of the King's Physicians ascribed the Cause of it to an interior disposition of his; whereupon their Majesties united their Vows and Prayers to Heaven, for obtaining, by such a spiritual Union, the Heir whom Nature seem'd to deny to the corporeal One.

The King had trusted the Government in the Hands of two Ministers, whom his Piety (as History says) had mov'd him to choose, being well vers'd both in Temporal and Spiritual Affairs, *Armandus Du Plessis de Richelieu*, a *Frenchman* by Extraction; and *Julius Mazarin*, an *Italian*; both afterwards Cardinals. The first was of a vast Genius, made for the greatest Projects; and the second of a very regular Judgment, and fit to carry them on; in whom his Panegyrist *Monfieur Aubry* tells us, that Nature seem'd to have united the most exquisite Qualifications of Soul and Body; who was born with a Cawl and Teeth, as an Omen of the Happiness with which his whole Life had been attended. *Armandus* governed the King, and was himself governed by *Julius*, who being in the Flower of his Age, and of a healthier Constitution than the other, was every where, (if it is allow'd to speak so) and doing all.

In the mean while, there was hardly any he or the Saint, famous for Miracles, whose Intercession was not implored for a Successor, and whose Churches and Altars had not been enrich'd with precious Gifts by the Royal Liberality, and to whose Honour the Sacrifice of the Mass had not been offered, &c. to obtain One; but all Hopes were given over, when they were agreeably surprized to find in the Beginning of 1638, the 23d Year of their Marriage, that the Queen was with Child; their Joy was perfect and general, and expressed by Thanksgivings and Bonfires all over the Kingdom, when her Majesty, the 5th of September, was delivered of a fine Prince; which, being considered as a divine Present, was by the unanimous Voice, named *Deodat*; and the King ordered the Presents, mentioned in my Account of *Italy*, to be prepared for the *Madona of Loretto*, &c. The Nurse to whom the Royal Infant was given to suckle, having perceived that he had Teeth, it was look'd upon as a Presage of his future Power and Grandeur. *Julius Mazarin* had the Honour to stand his Godfather, and named him *Lewis*. He ascended the Throne before five Years of Age, by the Death of *Lewis XIII.* who left the Regency to the Queen; and recommended the Education of the young Prince, his Successor, to Cardinal *Mazarin*, who (Cardinal *Richelieu* being dead six Months before) was become chief Minister of State.

The



The 7th Year of the young King's Age, the Queen his Mother signalized her pious Gratitude to Heaven, by founding a magnificent Church, called *Val de Grace*, and caused him to lay, with his tender Hands, the first Stone of it; and enclosed in the Foundation a Gold Medal, weighing 13 Ounces, on which he was represented newly born in her Arms, with this Legend. ANN. AUSTR. FRANCOR. ET NAVARRÆ REGINA MATER LUDOVICI XIV. D. G. FRANC. ET NAVAR. REGIS CHRISTIANISSIMI. On the Reverse, the Perystle of the Church, and in the \* *Exergue*, O B-GRATIAM DIU DESIDERAT. REGII ET SECUNDI PARTUS, V. SEPT. M. DCXXXVIII.

She dedicated this Church to *Jesus's Birth*, and to the *Virgin Mary*, in those Terms engraved on the Front, *Jesu Nascens Virgineque Matri*; which Inscription was criticised upon, and disapproved by learned Doctors, as insinuating, that *Lewis* 13th had no more Share in *Lewis* 14th's Birth, than *Joseph* had in that of *J. C.*

I leave History to tell the Ups and Downs, the Crosses, Troubles and Difficulties which accompany'd the first Part of this King's Reign, and how admirably they were surmounted by the Prudence and Wisdom of *Julius*, who was often obliged to fly and exile himself, or cause himself to be exiled by the Queen Regent, or the young King's Orders, knowing perfectly well when to disappear, and when to appear again. I leave the same, to relate and represent the suppressing of the Power which the *French* Parliament formerly enjoy'd, and by what Steps his Majesty ascended to that Degree of Glory, Authority and Richness, &c. by which he acquired the Title of *le Grand*; how he exalted his own Authority, by keeping the Nobles under; how these being forbidden, on Pain of Degradation, any Mechanick Profession, for fear they should acquire by it Riches enough to tempt them to some Action contrary to the Obedience due to their Sovereign, he made their Fortunes depend upon the Services they did him in his Armies or in his Cabinet, wherein he furnished them with frequent Occasions of signalizing their Courage, or Ability in State Affairs, to obtain the Rewards which he did not deny to Merit; how he encreased insensibly, and without Appearance of Violence, the Numbers of his Soldiers, by reducing the poorest or laziest of his Subjects, who had no Money to pay Taxes, to serve him in his Armies, where he supply'd their Wants; and how he reduced the others, by Multiplying of those Taxes, to have recourse to their Wits for so many new Methods to pay them and fill his Treasury, that he rendered them one of the most ingenious Nations in the Universe.

As for Liberality towards Persons of Merit, hardly any Prince ever carry'd it higher, or knew how to give so seasonably: Even Strangers of different Qualities and Professions, who with extraordinary Talents were neglected at home, found in his Kingdom Employs, with Rewards proportioned to their Services; and though he was not himself learned, no one was a greater Encourager of Learning.

His Subjects, who bore the Burthen of his Grandeur and Authority, might seem unhappy to other Nations; but except those of the Reformed Religion, forced to abandon it or their Country, they appeared content, merry, and sung with Pleasure his Glory, which they looked upon as their own, celebrated his Conquests and Victories with Bonfires, &c. and there is no Example of a King so much admired, so much praised, and almost worshipped by his Subjects: Several stately Monu-

\* *Exergue*, is a Space left at the Bottom on the Reverse of a Medal, for an Inscription and Date together, or for this alone.



Monuments and triumphal Arches were erected to him; amongst others, a gilt Statue crown'd with Victory, with four Nations chained to its Pedestal, and Inscriptions which extoll'd him above the greatest Emperors, and gave him the Epithet of *Immortal*.

His Actions are not only eternized by such Monuments, and the best Pens, but some Hundred Medals of Gold, Silver and Brass, of which I'll describe 137 of the most remarkable, from his Birth to the End of 1697.

1638. The First was for the *Birth of his Majesty*, and represents *France* under the Figure of a Woman kneeling, with a Royal Crown on her Head, her Cloaths adorned with *Flowers de Luce*, and her Arms open and ready to receive a Child newly born, whom an Angel hastening from Heaven brings to her; the Words of the *Legend*\* are these, COELI MUNUS, Present of Heaven; and that of the *Exergue*, LUDOVICUS DELPHINUS. NAT. V. SEPT. MDC. XXXVIII. *Lewis Dauphin, born Sept. 5.*

\* Legend, is the Motto or Device of a Medal.

The Second on the same Subject, represents the Sun rising, under the Figure of an Infant sitting on a *Quadriga* or Chariot, with four Horses driven by *Victory* on the Clouds, holding in the right Hand the Reins, as a Symbol of her intending to guide him in all his Undertakings; in the Left, a Crown of Laurels, as another Symbol of his future Advantages over the Enemies of *France*, &c. There are round this the 12 Signs and the 7 Planets, in the same Position wherein they were remark'd to be in at the Moment of his Birth: The *Legend* is ORTUS SOLIS GALLICI, the rising of the *French Sun*; in the *Exergue*, V. SEPT. MINUT. XXXVIII. ANTE MERID. M. DCXXXVIII. i. e. The King born the 5th of *Septemb.* 28 Minutes before Noon.

1643.

The Third, for the *Death of Lewis 13th*, on the 14th of *May*, 1643, there is *Justice* represented on the Pedestal, crowning that Prince; the Words of the *Legend* are LUDOVICO JUSTO PAR. OPTIM. and in the *Exerg.* OB. XIV. MAII MDC. XLIII.

\* Pavois, a kind of Buckler, so called by the French, from the Italian Pavese; the Soldiers used formerly in the military Elections, to raise upon them their Generals, when they proclaim'd them Emperours; and the ancient Gauls, to shew their new Kings to the Army upon them.

The Fourth, for the *Beginning of Lewis 14th's Reign*, wherein he is raised on a *Pavois*\*, which is held up by *France* and *Providence*: The *Legend* is, FRANCORUM SPES MAGNA; in the *Exerg.* INEUNTE REGNO, MDCXLIII. the Hope of the *French* in the Beginning of his Reign.

The Fifth, for the *Queen's Regency*; the King is sitting on a Throne, and her Majesty at his left Side, holding up and sustaining the Scepter, which he has in his left Hand; the *Legend* is thus, ANNÆ AUSTRIÆ REGIS ET REGNI CURA DATA; in the *Exerg.* MDCXLIII.

The Sixth, for the *Battle of Rocroy*, representing a Pile of Arms, Standards, &c. and *Victory* sitting on the Clouds, holding in her right Hand a Palm Branch, and in the Left a Crown, with this *Legend*, VICTORIA PRIMIGINA, the *King's first Victory*; in the *Exerg.* AD RUPEM RECIAM DIE V. IMPERII, MDCXLIII. near *Rocroy*, the 5th of his Reign.

The Seventh, for the *Taking of Thionville*, wherein *Hope* is represented, after the Manner of the Ancients, with a little *Victory* in her right Hand leaning upon a Pedestal, on which is the Plan of the Town; the *Legend* is this, PRIMA FINIUM PROPAGATIO; on the Plan, THEODONISUILLA EXPUGNATA, or the taking of



of Thionville, the first Conquest which extended the Limits of France; the Date of the Exerg. is M.DC.XLIII.

The Eighth is the Taking of Trino and Ponte Stura. The River Po appears leaning upon his Urn near him, that of Stura under the Figure of a young Nymph crown'd with Reeds, also leaning on an Urn. The Legend is TRINO ET STURÆ PONTE CAPTIS; in the Exerg. M.DC.XLIII.

The Ninth for the Sea-Fight at Carthage; on which, in the middle of a Corona Rostralis, is seen a Trident, a Branch of Palm, and another Laurel join'd together, the Fleet at the right Side, and the Town at the left; the Legend, OMEN IMPERII MARITIMI, Prefage of the Sea Empire; the Exerg. HISPANIS VICTIS AD CARTHAGINEM NOVAM, M.DC.XLIII.

The Tenth for the Peace of Italy, on which Italy is represented with her ordinary Attributes, and sitting, with this Legend, REX PACIS ARBITER, the King Arbitrer of Peace; in the Exerg. ITALIA PACATA, the Peace rendered to Italy.

The Eleventh for the Taking of Graveling; the Town is under the Figure of a Woman, crown'd with Towers presenting its Keys to France, with this Legend, GRAVELINGA CAPTA, or Graveling taken; in the Exerg. M.DC.XLIV.

The Twelfth for the Battle of Freiburg, with three Trophies erected on three Mountains; this Legend, TERGEMINA VICTORIA; and in the Exerg. AD TRIBURGUM BRISGOIÆ, M.DC.XLIV. the Triple Victory gain'd near Friburgh in Brisgau.

The Thirteenth for the taking of 30 Towns; the King is represented (on this Medal) sitting on a Chair raised on a Pedestal, with a Soldier offering him many Shields; the Legend is, PUER TRIUMPHATOR, the young King Triumphant; in the Exerg. XXX URBES ET ARCES CAPTÆ, M.DC.XLIV.

The Fourteenth for the Taking of Roses, with the Prow of a Ship, on which is a large Rose, with two other smaller, and this Legend, RHODA CATALONIÆ CAPTA; in the Exerg. M.DC.XLV.

The Fifteenth for the Battle of Norlingen, with Bellona sitting on a Pile of Arms, holding in the right Hand a Lance or Javeling, and in the left a Shield, with three Flowers de Luce upon it; this Legend, DELECTO BAVARORUM EXERCITU CASO DUCE, the Army of Bavarians defeated, and their General kill'd; in the Exerg. AD NORLINGAM, M.DC.XLV.

The Sixteenth for the Battle of Liorenz, and the taking of Balaguer, with Victory putting a Foot on the Arm of the River Segra, a Woman crown'd with Towers presenting her a Key; the Legend runs thus, HISPANIS CÆSIS AD SICORIM ET PYRENÆOS SALTUS; the Exerg. BALAGUERA CAPTA, M.DC.XLV.

The Seventeenth for the Restoration of the Elector of Treves, on which France is represented putting in his Hand a Sword, a Crozier, and a Shield, whereon are her Arms, with this Legend, TUTELÆ GAL-LICÆ FIDELITAS, France Faithful in protecting her Allies; in the Exerg. ELECTOR TREVIRENSIS IN INTEGR. RESTIT. M.DC.XLV.

The Eighteenth for the taking of 35 Towns, with France sitting on a Pile of Arms, under a Laurel-Tree; this Legend, GALLIA UBI-QUE VICTRIX, France every where Victorious; and in the Exerg. XXXV URBES AUT ARCES CAP. M.DC.XLV.

The



1646.

The Nineteenth for the Taking of Courtray, Bergues, S. Vinoch, and Mardike, with Victory running and holding three mural Crowns; this Legend, FELIX PROGRESSUS; in the Exerg. CURTRACO VINO CIBERGA ET MARDICO EXPUGNATIS, M.DC.XLVI.

The Twentieth for that of Dunkirk, with France sitting, and a Sailor on his Knees offering to her a Rudder; this Legend, VIRES HOSTIUM NAUALES ACCISAE; in the Exerg. DUNKERCA EXPUGNATA, M.DC.XLVI.

The Twenty-first for that of Piombino and Porto Longone, with Italia represented after the ancient Fashion, and Victory shewing her two mural Crowns; the Legend, FIRMATA SOCIORUM FIDES; and in the Exerg. PLUMBINO ET PORTO LONGO EXPUGNATIS, M.DC.XLVI.

The Twenty-second for that of 13 Towns, with Mars holding a Lance, on the upper End of which are several mural Crowns; the Legend, MARS EXPUGNATOR; and in the Exerg. XIII URBES AUT ARCES CAPTAE, M.DC.XLVI.

1647.

The Twenty-third for that of 11 more, with a Quadriga loaded with a Trophy, which Victory is crowning; the Legend, DIVERSO EX HOSTE; in the Exerg. XI URB. ET ARCES CAPTAE, M.DC.XLVII.

1648.

The Twenty-fourth for the Duke of Bavaria's being beaten and expelled from his Dominions, with Victory holding in one Hand a Crown of Laurels, and in the other a small Trophy on the Point of a Javeling; the Legend, VICTORIA FRACTAE FIDEI ULTRIX; and in the Exerg. PULSO TRANS OENUM BAVARO, M.DC.XLVIII.

The Twenty-fifth for the Taking of Fortosa, with an afflicted and thoughtful Woman sitting near an Urn, from which flows the River Ebro, and leaning on an Anchor; the Legend, DERTOSA EXPUGNATA; and in the Exerg. M.DC.XLVIII.

The Twenty-sixth on the Battle of Lens, with France leaning on a Buckler, and holding a long Pike, trampling on a Spaniard, and having behind her a great Heap of Arms, with Castilian Standards; the Legend is LEGIONUM HISPANARUM RELIQUIAE DELETAE; and in the Exerg. AD LENTIUM, M.DC.XLVIII.

The Twenty-seventh for the Peace of Munster, with France near an Altar, on which is represented a Caduceus, or Mercurius's Rod, with two Cornucopia's, or Horns of Plenty; she holds in one Hand an Olive-branch, and in the other a Ballance, in which the Imperial Crown and that of the Electors and other Princes of the Empire are kept in equilibrio, and a Yoke under her Feet; the Legend is LIBERTAS GERMANIAE; and in the Exerg. PAX MONASTERIENSIS, M.DC.XLVIII.

1649.

The Twenty-eighth for the Taking of Condé and Maubeuge, with a Pallas holding a Jaculum, ready to launch the River Escald, and leaning frightened on his Urn; the Legend, HISPANIS TRANS SCALDINI PULSIS ET FUGATIS; and in the Exerg. CONDATUM ET MALBODIUM CAPTA, M.DC.XLIX.

1650.

The Twenty-ninth for the Raising of the Siege of Guise, with a Woman crown'd with Towers, and holding a Crown of Flowers and Grains of several Sorts, which the Ancients call'd Graminea, leaning on a Trophy, below which was Ammunition and Provision; the Legend HISPANORUM COMEATU INTERCEPTO; and in the Exerg. GUI-SA LIBERATA, M.DC.L.

The



The Thirtieth for the *Battle of Rethel*, with *Victory* holding a Javelin, trampling on *Discord*; the *Legend*, VICTORIA RETELENSIS, on the Shield, DE HISPANIS; and in the *Exerg.* M.DC.L.

The Thirty-first for the *King's Majority*, with the Queen-Mother presenting to him a Rudder cover'd with *Flowers de Luce*; the *Legend*, REGE LEGITIMAM ÆTATEM ADEPTO; and in the *Exerg.* M.DC.LI.

1651

The Thirty-second for the *King's Return to Paris after the Civil Wars*, with his Majesty on Horseback, and the City under the Figure of a Woman on her Knees presenting him with her Keys; the *Legend*, LÆTITIA PUBLICA; and in the *Exerg.* IMPETRATO REGIS OPTIMI IN URBEM REDITU, M.DC.LII.

1652

The Thirty-third for many *Cities retaken from the Spaniards*, and reduged to the *King's Obedience*, with the Sun in his Chariot dissipating the Clouds; the *Legend*, SERENITAS; and in the *Exerg.* PLURIMÆ URBES RECEPTÆ, M.DC.LIII.

1653

The Thirty-fourth on the *Taking of Belfort*, with two Women sitting and leaning on their Shields, representing *Alsatia* and *Lorrain*; the *Legend*, ALSATIÆ ET LOTHARINGIÆ QUIES; and in the *Exerg.* BELFORTIUM CAP. M.DC.LIV.

1654

The Thirty-fifth for the *Coronation of the King*, whereon he is represented kneeling, and the Bishop standing imposes his Hand on his Majesty's Head, they are surrounded with the Spiritual and Temporal Peers of the Kingdom; the *Legend* is REX COELESTI OLEO UNCTUS, the King anointed with the Heavenly Oil; and in the *Exerg.* REMIS, M.DC.LIV.

The Thirty-sixth for the *Taking of Altenay*, with the Town under the Figure of a Woman prostrate at the Feet of *France*, which leans with her right Hand on her Shield; and the *Legend*, URBIVM GALLICARUM AD MOSAM SECURITAS; and in the *Exerg.* STERNUM CAPT. M.DC.LIV.

The Thirty-seventh for the *Taking of fourteen Towns*, with *Victory* holding in her right Hand several *Mural Crowns*, and putting one of them with the left on the Head of *France*, which is sitting and leaning on her Buckler; the *Legend*, DIVES TRIUMPHIS GALLIA; and in the *Exerg.* XIV URBES ET ARCES CAPTÆ, M.DC.LIV.

The Thirty-eighth on the *Taking of Cadaqués and Castilion*, with a Trophy on the Sea-shore, and two *Mural Crowns*; the *Legend*, CADAQUESIVM ET CASTILIO CAPT. and in the *Exerg.* AD ORAM CATALONIÆ MARITIMAM, DC.LV.

1655

The Thirty-ninth for that of *Landrechies, Condé and St. Guisling*, with three *Mural Crowns* on three Laurel Branches; the *Legend*, LANDRECIUM, CONDATUM ET FANUM SANCTI GISLENI CAPTÆ; and in the *Exerg.* M.DC.LV.

The Fortieth for the *Foundation of a general Hospital*, with a Woman holding a Child in her Arms, and two other near her. The Dome and the House of the Hospital represented at a distance; the *Legend* ALENDIS ET EDUCANDIS PAUPERIBUS; and in the *Exerg.* ÆDES EXTRUCTÆ ET FUNDATÆ, M.DC.LVI.

1656

The Forty-first, for the *Entry of the Queen Christina of Sweden*, representing her Majesty on Horseback, the Duke of *Guise* near her, four Magistrates holding the Canopy; the *Legend*, REGINA SUECORUM IN URBEM REGIÆ EXCEPTA, in the *Exerg.* M.D.CLVI.

The Forty-second, for the *Taking of Valentia on the River Po*, with



France raising her Standard on a Bastion, and treading Spain overthrown with her Feet; the Legend, VALENTIA AD PADUM VI CAPTA. in the Exerg. M.DC.LVI.

The Forty-third, for the Taking of Capella, with Fortune holding in her right Hand a Cornucopia, and in the Left a Rudder, on the Top of which there is a mural Crown; the Legend, FORTUNA REDUX; and in the Exerg. CAPELLA CAPTA. M.DC.LVI.

1657.

The Forty-fourth, for that of Mommedy, with a Trophy on a Mountain, and on the Top of the first a Buckler, with the Arms of the Town; the Legend, MONSMEDIUS CAPTUS, and in the Exergue, M.DC.LVII.

The Forty-fifth, on that of S. Venant, Mardike, and the raising of the Siege of Ardres, with France holding in one Hand a naked Sword, and in the other a Shield; the Legend, FINES DEFENSI ET AMPLIATI; and in the Ex. MARDI. ET FANO S. VENAN. CAPTIS, ARDRA OBSIDIONE LIBERAT. M.DC.LVII.

1658.

The Forty-sixth, for the Battle of the Downs near Dunkirk, with Victory holding a Caduceus in her Hand, and trampling upon overthrown Enemies; the Legend, VICTORIA PACIFERA; and in the Exerg. HISPANIS CÆSIS AD DUNQUERCAM. M.DC.LVIII.

The Forty-seventh, for the Taking of Dunkirk, with Victory holding in her right Hand a Branch of Palm-Trees, and in the Left a Shield, on which are the Arms of the Town; the Legend is DUNQUERCA. ITERUM CAPTA; and in the Exerg. M.DC.LVIII.

The Forty-eighth, on the Taking of Mortaro, with Fame flying and holding her Trumpet to her Mouth with the right Hand, and with the Left a mural Crown; the Legend is, RES IN ITALIA FELICITER GESTÆ; and in the Exerg. M.DC.LVIII.

The Forty-ninth, on the Taking of several Towns, with Bellona in a Chariot, drawn with great Rapidity by 2 Horses, and 3 Rivers overthrown about her; the Legend is, VICTORIARUM IMPETUS; and in the Exerg. AD SCALDUM. LYSAM ET YPERAM. M.DC.LVIII.

1659.

The Fiftieth, on the Conference for the Peace, with the Course of the River Bidassaa, and the Island of Pheasants, called since that Time, Island of Conference, on which is represented a Temple of Peace; the Legend is, PACIS ADYTUM; in the Exerg. AD BIDASSOAM. M.DCLIX.

1660.

The Fifty-first, for the Meeting of the King of France with that of Spain, in which they are represented in their Royal Mantles; the Legend is REGUM. CONGRESSIO; and in the Exerg. PAX AD PYRENEOS. M.DC.LX.

The Fifty-second, for the Marriage of the King with Maria Theresa of Austria, Infant of Spain, representing Hymen, who holds in one Hand 2 Crowns of Mirtle, and in the other a Torch, with which he is setting Fire to a Heap of Arms; the Legend is PAX ET CONNUBIUM; and in the Exerg. MARIA THERESIA AUSTRIACA REGI NUPTA IX JUN. M.DC.LX.

1661.

The Fifty-third, on the King's taking the Reins of Government after Cardinal Mazarin's Death; his Majesty is represented on this Medal under the Figure of Apollo, sitting on a Globe, adorn'd with Flowers de Luce, and holding in his right Hand a Rudder, and in the Left a Lyre; the Legend runs thus, ORDO ET FELICITAS; and in the Exergue, REGE CURAS IMPERII CAPESENTE. M.DC.LXI.



The Fifty-fourth, on the *Establishment of a Chamber of Justice* for the examining of the Maleversations committed in the Administration of the publick Money, during the War, with *Themis* putting a naked Sword in his right Hand, and a Ballance in the Left; the Legend is, REPETUNDARUM JUDICES, CONSTITUTI M.DC.LXI.

The Fifty-fifth, upon the Duke of Lorraine's paying Homage for the Dukedom of Bar, to his Majesty, who is sitting on a Throne; his Haron, holding between his Hands those of his Highness, who is kneeling; the Legend, HOMAGIUM LIGIUM CAROLI DUCIS LOTHARINGIA OB DUCATUM BARENSEM; in the Exergue, M.DC.LXI.

The Fifty-sixth, for the Birth of the Dauphin, with a Genius holding in his Arms a Child, upon whom he looks with Tenderness and Attention; the Legend is, FELIX GALLIARUM GENIUS; in the Exergue, NATALIS DELPHINI I. NOVEMBR. M.DC.LXI.

The Fifty-seventh, for the Promotion to the Order of the Holy Ghost, with the King clad in the Habit of the Order, sitting and receiving the Oath of a new Knight, the great Treasurer holding behind his Majesty a Collar of that Order; the Legend is, GENERI ET VIRTUTI, and in the Exergue, LX PROCERES TORQUE DONATI, M.DC.LXII.

The Fifty-eighth, on the Abolishment of Duels, with Justice standing with a naked Sword in her right Hand, and a Ballance in the Left, in the Middle of four Men lying on the Ground, wounded and expiring, with their Swords still in their Hands; the Legend, JUSTITIA OPTIMI PRINCIP. and in the Exerg. SINGULAR. CERTAMINUM FUROR COERCITUS. M.DC.LXII.

The Fifty-ninth, for the Right of Precedency acknowledged and yielded by Spain, with the King standing before his Throne, the Ambassador of Spain lower, and in the Posture of a Suppliant, or begging Excuse, and surrounded with the Pope's Nuntio, and several foreign Ministers; the Legend, JUS PRÆCEDENDI ASSERTUM; in the Exerg. HISPAN. ORATORIS EXCUSATIO CORAM XXX LEGATIS PRINCIPUM. M.DC.LXII; the Right of Precedency confirmed, and Satisfaction made by the Spanish Ambassador, in the Presence of 30 foreign Ministers.

The Sixtieth, for the King's Liberality during the Famine, caused by a Sterility of two Years, with Charity under the Figure of a Woman standing, who presents Bread to another afflicted one sitting on the Ground, and to two young Children near her; the Legend, FAMES PIETATE PRINCIPIS SUBLEVATA; in the Exerg. M.DC.LXII.

The Sixty-first, for the Encouragement of liberal Arts and Sciences; that Monarch is represented upon it under the Figure of Apollo, holding an Olive Branch in his right Hand, and a Cornucopia in the Left, with this Legend, FELICITAS TEMPORUM; and in the Exergue, M.DC.LXIII.

The Sixty-second, for the Foundation of the Academy of Inscriptions and Medals, with a Mercurius, holding in his right Hand a Style, \* after the ancient Manner, with which he seems to engrave on a Tablet, and in the Left a Caduceus, leaning his Elbow on a Vessel overthrown, from which some Medals fall; the Legend, RERUM GESTARUM FIDES; and in the Exerg. ACADEMIA REGIA INSCRIPTIONUM ET NUMISMATUM INSTITUTA, M.DC.LXIII.

\* A Style, from the Latin Stylum; a sort of a Graver used by the Ancients to write on Tablets or to grave on Brass, &c.



The Sixty-third, for the King's *Chief Device*, representing his Majesty under the Figure of the Sun shining from the Height of the Firmament, with the Device it self for the *Legend* in these Words, *NEC PLURIBUS IMPAR*: which hints that his Majesty was no less capable of governing the whole World, than the Sun enlightning it; and in the *Exerg.* *M.DC.LXIII.*

The Sixty-fourth, for the *Alliance with the Swissers*, representing the Cardinal *Auraine*, great Almoner of France, holding the Book of the Gospel, on which his Majesty puts his right Hand, and at the same Time, one of their Ambassadors his; the *Legend*, *POEDUS HELVETICUM INSTAURATUM*; and in the *Exerg.* *M.DC.LXIII.*

The Sixty-fifth, on *Satisfaction given by the Pope to the King*, for Monsieur de *Crequi*, his Majesty's Ambassador at Rome, having been insulted by his Holiness's *Cosack* Guard, with the Figure of a Pyramid, which was erected there in Memory of it; Rome is represented thereon, as in the old Medals, leaning on her Buckler, with *ROMA* written upon it; the *Legend* is this, *OB NEFANDUM SCELUS A CORPIS EDITUM IN ORATOREM REGISTRANCORUM*; and in the *Exerg.* *M.DC.LXV.*

The Sixty-sixth, for the *Establishment of Manufactures*, with *Minerva*, having about her a Spindle, a Shuttle, some Bottoms of Woolsted, a Piece of Tapistry, &c. this *Legend*, *MINERVA LOCUPLETRIX*; and in the *Exerg.* *ARTES INSTAURATAE*, *M.DC.LXIV.*

The Sixty-seventh, for the *restoring of the Navigation*, with a Ship under Sail; this *Legend*, *NAVIGATIO RESTAURATA*, and in the *Exerg.* *M.DC.LXV.*

The Sixty-eighth, for the *settling of a Colony in Madagascar*, with an Ox, having a natural Hump on his Back like that of a Camel, such as the Oxen of that Island are said to have; this *Legend*, *COLONIA MADAGASCARICA*; and in the *Exerg.* *M.DC.LXV.*

The Sixty-ninth, for the *Death of the Queen Mother*, representing a Grave, from which a Pyramid raises up, with her Portrait in the Middle, a Crown on the Point, and two Women sitting at the Foot of it; one made for Religion, holding the Model of the *Val de Grace Church*; the other, with a Rudder in her right Hand, and a Globe under her Feet, seeming to cry; the *Legend* is this, *ANNÆ AUSTRI. MATRI COLENDISS.* and in the *Exerg.* *OBIIT XX JANU. M.DC.LXVII.*

The Seventieth, for the *Encouragement of Learning*, with *Liberality* under the Figure of a Woman, holding a *Cornucopia*, and under those of four Infants, the *Genii* of Eloquence, Poesy, Astronomy, Literature or fine Language, the First with a Lyre, the Second with a Trumpet, the Third encompassing a Globe, and the Fourth writing on a Book; with this *Legend*, *BONÆ ARTES REMUNERATÆ*; and in the *Exerg.* *M.DC.LXVI.*

The Seventy-first, for the *Establishment of the Academy of Sciences*, with *Minerva* sitting, and about her a Spear, a Skeleton, an Alimbeck, &c. the *Legend*, *NATURÆ INVESTIGANDÆ ET PERFICIENDIS ARTIBUS*; and in the *Exerg.* *ACADEMIA SCIENTIARUM INSTITUTA.* *M.DC.LXVI.*

The Seventy-second, for the *Dispossessing of the English of the Island of St. Christopher*, with a Woman habited after the *American* Manner, who is leaning on a Shield, on which are the Arms of France, and has under her Feet another with those of England; the *Legend*, *COLON.*

FRAN-



FRANCOR. STABILITA; and in the *Exerg.* ANGLIS EX INSUE.  
SANCT. CHRISTOPHORI EXTURBAT. M.DC.LXVI.

The Seventy-Third, for the *King's Campaign in Flanders*, to renew his Pretensions, or vindicate the Rights of his defeated Consort, whereon he is represented, armed *Cap-a-pe*; the Legend runs thus, HUS AUGUSTA CONJUGIS VINDICATUM; and in the *Exergue*, EXPEDITIO BELGICA. M.DC.LXVII.

1667.

The Seventy-fourth, for the *Taking of Tournay and Courtray*, with Victory offering to the King two Mural Crowns; the Legend, TUR-  
NACUM ET CURTRACUM CAPTA; and in the *Exergue*, M.DC.LXVII.

The Seventy-fifth, for the *Royal Observatory*, representing the principal Face of that Building; with this Legend, TUR-  
RIS SIDERUM SPECTATORIA; and in the *Exergue*, M.DC.LXVII.

The Seventy-sixth, for the *Joining of two Seas*, by a Canal from the River Garonne to the Port of Set, on which Neptune is represented digging the Ground with his Trident, and drawing out a Quantity of Water; the Legend is thus, JUNCTA MARIA, and in the *Exergue*, FOSSA A GARUMNA AD PORT. SETIUM M.DC.LXVII.

The Seventy-seventh, on the *Establishment of the Academy of Painting and Carving*, both at Paris and Rome, with two Genii, one having a Pencil in his right Hand, and the other a Chissel, &c. the Legend, SCHOLÆ AUGUSTÆ; and in the *Exerg.* ACADEMIA REG. PICTURÆ ET SCULPTURÆ, LUTETIÆ ET ROMÆ INSTI-  
TUTA. M.DC.LXVII.

Four or five other Medals were struck for that Year, on different Occasions, as on the taking of Oudenard, Lisle, and Douay, on a Battle gained over two Spanish Generals, Prince de Ligne, and Count Mar-  
fin, &c.

The Seventy-eighth, on the *Conquest of the Franche-comté*, with Vic-  
tory conducting a Chariot, drawn by winged Horses; this Legend, VICTORIÆ CELERITAS; and in the *Exerg.* SEQUANOR. PRO-  
VINCIA X DIED. SUBACTA. M.DC.LXVIII. Franche-comté ta-  
ken in ten Days.

1668.

The Seventy-ninth, for the *Peace of Aix La Chapelle*, with the King armed, to whom Peace offers an Olive Branch; the Legend, PAX TRIUMPHIS PRÆLATA; and in the *Exerg.* AQUISGRANI. M.DC.LXVIII.

The Eightieth, on the *Abolishment and Eversion of the Pyramid*, e-  
rected at Rome on Account of the Insult offered to Monsieur de Crequi, by the Pope's Guard aforementioned, with Religion holding a Cross in her right Hand, and a Book in the Left; an Altar next to her with burning Incense, the Pyramid half overthrown, or falling; the Legend is thus, VIOLATÆ MAJESTATIS MONUMENTUM AB-  
OLITUM; and in the *Exerg.* PIETAS OPTIM. PRINCIPIS ERGA CLEMENTEM IX. M.DC.LXVIII.

There have been several more struck for that Year, as among o-  
thers, on the taking of Besancon, of Dole, on the Restitution of the Franche-comté to Spain, &c.

The Eighty-first for *King Casimir of Poland's Reception in France*, after the Renunciation of his Crown, with an Altar of *Jupiter Hospes*, or the Hospitable, and two Hands join'd together (as that of Faith) above it;

1669.

the



the Legend is thus; HOSPITIUM REGIBUS; and in the Ex. CASI-  
MIR ABDICAT REGNO IN GALLIA EXCEPTUS, M.DC.LXIX.

There were three or four more coin'd for that Year; on the Pavement, the enlarging and cleansing of the Streets of Paris, suppressing Thieves and Highwaymen all over the Kingdom.

1670. The Eighty-second for the Conquest of Lorrain, with France holding in her right Hand a naked Sword, and leaning the left on a Shield adorn'd with three Flowers de Luce, and having two others at her Feet, with the Arms of Lorrain on one, and that of Bar on the other; with this Legend, CAROLO DUCE LOTHARINGIE NOVAS RES MOLIENTE; and in the Exerg. LOTHARINGIA CAPTA, M.DC.LXX.

There were some more struck for that Year on Account of his Majesty's Care of the Publick Security, and of some Ornaments added to the Metropolis.

1671. The Eighty-third for the Fortifying of Dunkirk, with a Plan of the Place; the Legend, FRETI GALLICI SECURITAS ET DECUS; and in the Exerg. DUNQUERCA MUNITA ET AMPLIATA, M.DC.LXXI.

1672. The Eighty-fourth for the Protection given to the Academie Françoise, and its being allow'd an Apartment in the Louvre, with Apollo holding his Lyre, and leaning on his Tripod, and the Front of the Louvre; this Legend, APOLLO PALATINUS, alluding to a Temple built to him in the middle of Augustus's Palace; and in the Exerg. ACADEMIA GALLICA IN REGIAM EXCEPTA, M.DC.LXXII.

The Eighty-fifth for the Campaign in Holland, whereon the King is represented on Horseback, with a Javelin in his right Hand, and preceded by Victory, who holds a Crown of Laurels in one Hand, and a Palm-branch on the other; this Legend, PRÆVIA VICTORIA; and in the Exerg. EXPEDITIO BATAVICA, M.DC.LXXII.

The Eighty-sixth on the Sea-Fight of the French and English Fleet combined against that of Holland, with Neptune on his Chariot, pointing his Trident at Holland frightned; the Legend VICTORIA NAVALLIS; and in the Exerg. M.D.LXXII.

The Eighty-seventh for the Taking of forty Towns in twenty-two Days from the Hollanders, with Victory, who crowns the King sitting on a triumphal Chariot, which he drives with the utmost Velocity; the Legend, BATAVIA VICTORIIS PERAGRATA; and in the Exerg. XL URBES DIEB. XXII CAPTÆ, M.DC.LXXII.

There have been five or six more coin'd for that Year; and among them, on the Hollanders forced out of their Retrenchments, the Relief of Woerden, the Raising of the Siege of Charleroy.

1673. The Eighty-eighth for the Taking of Maestrich, with the River Mæse leaning on his Urn, and frightned at the Sight of Victory, who holds a Thunderbolt in one Hand, and a mural Crown in the other; the Legend, VIRTUS ET PRÆSENTIA REGIS; and in the Exerg. TRAJECTUM AD MOSAM EXPUGN. M.DC.LXXIII.

There were some more coin'd for that Year; among which, one upon the Advantages got over the Troops of the Empire.

1674. The Eighty-ninth for a second Conquest of Franche-comté, with the King on a Quadriga driving over many Standards and Bucklers, with the Arms of the Towns taken; the Legend, DE SEQUANIS ITERUM; and in the Exerg. ADDITA IMPERIO GALLICO PROVINCIA M.DC.LXXIV.

The



There have been struck for this Year, nine or ten more, viz. another on the same Subject, and the rest for the taking of the Town and Citadel of Besançon, of Dole, the raising of the Siege of Oudenarde, the Battles of Alheim, of Dentheim, of Ladenburgh, of Simseim, and Seness.

The Ninetieth, on the Campaign in Catalonia, and taking of 80 Towns with Hercules holding his Club, and walking boldly at the Foot of the Pyrenean Mountains, Spain under the Figure of a Woman sitting on the Ground afrighted; the Legend, CATALONIA ADITUS OCCUPATA; and in the Exerg. LXXX URBIBUS AUT OPPIDIS CAPTIS. M.DC.LXXV.

The Ninety-first, on his Majesty's sending to John Sobiesky, King of Poland, the Collar of the Order of the Holy Ghost, by the Marquis de Bethune, Brother in Law to the Queen of that Country. This Medal represents two Collars, surrounding the Arms of Poland and Lithuania, one of the Holy Ghost, and the other of St. Michael; the Legend, CONCORDIAE VINCULUM; and in the Exerg. JOAN. POLONOR. REG. TORQUE DONAT. M.DC.LXXV.

The Ninety-second, for the Foundation of the Hospital des Invalides, on which is represented a noble Church at the Head of a large Body of Buildings; the Legend, MILITIBUS SENIO AUT VULNERE INVALIDIS; and in the Exerg. M.DC.LXXVI.

There were several others struck for that Year, as on the Sea-Fight near Agosta, the Taking of Dinant, of Huy, of Limburg, of Aire, the raising of the Siege of Maestricht, the retaking of Cayenna, and Messina relieved, &c.

The Ninety-third, on the Taking of Valenciennes, with that Town under the Figure of a Woman prostrate at the Feet of Victory; the Legend, CONSERVATORI DEO; and in the Exerg. VALENTIANÆ CAPT. ET AB EXCIDIO SERVAT. M.DC.LXXVII.

There were Nine more struck for that Year, viz. on the burning of the Dutch Fleet at Tabago, the Taking of the Fort of that Name, of St. Omer, of Cambray, of St. Guislain, of Friburgh, the Battle of Cassel, the raising of the Siege of Charleroy, and on the Defeat of the Spaniards in Catalonia.

The Ninety-fourth, for the Campaign in Germany, with the King driving a Quadriga, and crown'd by Victory; the Legend, DE GERMANIS AD RHENOFELDAM AD KINTZAM FLUVI. AD ARGENTORATUM; in the Exerg. M.DC.LXXVIII.

The Ninety-fifth, for the Peace of Nimeguen, with a Caduceus, and a Thunderbolt, joined together; the Legend, PACE IN SUAS LEGES CONFECTA, the Peace made on the Terms which he prescribed; and in the Exerg. NEOMAGI. M.DC.LXXVIII.

There were five or six others struck for that Year, on the taking of Ghent, of Ypres, of Lewee, of Puyserda, and the Battle of St. Dennis.

The Ninety-sixth, for the Marriage of Mademoiselle with Charles the 2d, King of Spain, with the Spanish Ambassador in an humble Posture demanding that Princess of the King of France, who sits on a Throne, holding her by the Hand, with Monsieur standing at his Right; the Legend, PAX PRONUBA; and in the Exerg. MARIA LUDOV. AUREL. CAROL. II. HISPANIAR. REGI COLLOCATA. M.DC.LXXIX.



The Ninety-seventh, for the *Northern Peace*, with an Altar of Peace, who is represented at one Side of it, with a Torch in her right Hand, burning a Pile of Instruments of War lying at her Feet; and in the Left an Olive Branch, *Victory* leaning on the other Side of the Altar; the Legend, SOCIORUM DEFENSIO; and in the Exerg. PAX SEPTENTRIONALIS. M.DC.LXXXIX.

The Ninety eighth, for the *Marriage of Monsieur with Ann, Victoria*, Daughter to *Ferdinand, Mary*, Elector of *Bavaria*, whereon is seen Cardinal *Bouillon*, clad Pontifically, joining the Prince and Princess's Hands; the Legend, VICTORIA ET PACE AUSPICIBUS; and in the Exerg. ANN. VICTORIA BAVAR. LUDOVICO DELPH. NUPT. M.DC.LXXX.

The Ninety-ninth, for the *lifting and maintaining 60,000 Seamen*, with a Sailor leaning his right Elbow on a broken Column, and holding a Rudder in his Hand; the Legend, BELLO ET COMMERCIO; in the Exerg. SEXAGINTA MILLIA NAUTARUM CONSCRIP. TA. M.DC.LXXX.

The Hundredth, on the *Royal Palace of Versailles being finish'd*, with that Part which looks on the Garden; this Legend, REGIA VERSALLIARUM; and in the Exerg. M.DC.LXXX.

One hundred and one, on the *fortifying of Hunninghen*, with the Goddess of War and Arts, to whom the Town, under the Figure of a Woman, offers a Plan of the Fortifications, the Rhine leaning on his Urn, and looking at them; the Legend is thus, MUNITI AD RHE- NUM FINES; and in the Exergue, HUNNINGA CONDITA. M.DC.LXXX.

One hundred and two, for the *reducing of Strasburg, and restoring the Bishop to his See*, with the Rhine in the same Posture as before, holding a Cornucopia in his right Hand; the Legend, SACRA RESTITU- TA; and in the Exergue, ARGENTORATUM RECEPTUM. M.DC.LXXXI.

One hundred and three, on the *Citadel of Casal, delivered up to the King*, with the Duke of Mantua holding in one Hand an Ensign, with his own Arms upon it, and introducing with the other in the King's Presence the Town under the Figure of a Woman, who offers him kneeling the Plan of the Citadel; the Legend, TUTELA I- TALIAE; and in the Exergue, CASALIS ARCE IN FIDEM RECEP- TA. M.DC.LXXXI.

One hundred and four, on the *Port of Brest*, with the Plan of the Town and Harbour, the chief Resort of the King's Fleet in the Ocean, at the Entrance of which is represented Portumnus, leaning on a Dolphin, with a Key in his right Hand; the Legend, TETULA CLASSIUM OCEANI; and in the Exerg. PORTUS ET NAVALE, M.DC.LXXXI.

One hundred and five, for the *Corsairs of Tripoli and Barbary*, with a Corsair prostrate at the Feet of *Victory*, who holds the Banner of France, tramples on a Turbant, and the Town of Scio with the Harbour represented at a Distance; the Legend runs thus; DE PIRATIS TURCA SPECTANTE; and in the Exerg. AD INSULAM CHIO M.DC.LXXXI.

One hundred and six, on the *Restitution of the Companies of \* Cadets*

\* Cadets, composed of the younger Sons of the Gentry, to supply the Army with Officers upon all Occasions, maintained and instructed in the Art of War at the King's Expences.



One hundred and seven, on the *Birth of the Duke of Burgundy*, with *Hope* represented as in the ancient Medals, holding an Infant in her left Hand, and a Lilly in her Right; the *Legend*, NOVA SPES IMPERII; and in the *Exerg*, LUDOVICUS DUX BURGUND LUDOVICI DELPH. FIL. LUDOVICI MAG. NEPOS NAT. VI AUGUST. M.DC.LXXXII.

One hundred and eight, on the *King's keeping a publick Drawing Room*, and giving a Ball twice a Week, with a magnificent Collation at *Versailles* for the Diversion of his Nobility; with three Deities in a fine large Hall, viz. a *Muse* holding a Lyre, *Pomona* a Basket full of different Fruits, and *Mercurius* with a Chess-board near him; the *Legend*, MUNIFICENTIA PRINCIPIS; and in the *Exerg*, HILARITATI PUBLICA APERTA REGIA. M.DC.LXXXIII.

One hundred and nine, for the *fortifying of Strasburg*, with a Plan of the Fortifications; the *Legend*, CLAUSA GERMANIS GALLIA, or *France* shut up from the *Germans*; and in the *Exerg*, ARGENTORATI ARCES AD RHENUM. M.DC.LXXXIII.

One hundred and ten, for the *Bombarding of Algiers*, with *Pallas* facing with her Shield a Corsair, who falls terrify'd at her Feet, having at her left Hand two Slaves deliver'd; the *Legend*, CIVES A PI-RATIS LIBERATI; and in the *Exerg*, ALGERIA FULMINATA. M.DC.LXXXIII.

One hundred and eleven, on the *Death of the Queen*, with a sumptuous *Mausoleum*; the *Legend*, MARIA THERESA AUSTRI. UX. ORI CARISS. and in the *Exergue*, OBIT XXX JULII. M.DC.LXXXIII.

One hundred and twelve, for the *Establishment of 800 Guards of the \* Marine and Standard*, much of the same Nature as the Nursery of the *Cadets*, representing an Officer on the Sea-shore, with two young Men, one at his right Hand, who looks on the Compass, and the other at the Left, measuring a Sea-Chart; the *Legend*, LECTI JUVENES IN NAVALEM MILITIAM CONSCRIPTI OCTINGENTI; and in the *Exerg*, M.DC.LXXXIII.

One hundred and thirteen, on the *Birth of the Duke of Anjou*, with his Bust under that of *Monseigneur* his Father, and his eldest Brother triangularly disposed; the *Legend*, ATERNITAS IMPERII GALLICI; and in the *Exerg*, PHILIPPUS DUX ANDEGAVENSIS NAT. DECEMB. XIX. M.DC.LXXXIII.

There were several others struck for that Year, as on the taking of *Courtray*, of *Dixmude*, for the Foundation of *Sarlouis*, on the River *Saar*, &c.

One hundred and fourteen, for the *Bombarding of Genoa*; the King is represented on this Medal, under the Figure of *Jupiter*, armed with his Thunder, his Fleet before the Town; the *Legend*, VIBRATA IN SUBERBOS FULMINA; and in the *Exerg*, GENUA EMENDATA. M.DC.LXXXIV.

One hundred and fifteen, for the *Peace with Algier*, with an Ambassador of that Commonwealth prostrate at the King's Feet, who grants the Pardon ask'd; the *Legend*, ALGERIA SUPPLEX; and in the *Exerg*, CONFECTO BELLO PIRATICO. M.DC.LXXXIV.

There were three or four others coined for that Year, as on the taking of *Luxemburg*; on a Truce of 20 Years, &c.

One hundred and sixteen, on the *Revocation of the Edit of Nants*; this Medal represents Religion trampling upon a *Fury*, who holds a Torch

1683.

1683.

1683.

\* The Marine Guards, and that of the Standard, are young Men of good Parts, and generally taken from the Gentry, maintained and taught Geography, Hydrography, Mathematics, and Navigation; at the King's Expence, and distributed the First on Board the Men of War, and the Second on Gallies, and taking Place after the Ensigns.

1684.

1685.



Torch extinguished still smouldering, and seems to groan over Books torn into Pieces; with this Legend, EXTINGUATA HÆRESIS; and in the Exerg. EDICTUM. M.DC.LXXXV.

One hundred and seventeen, on the demolishing of the Churches of the French Protestants, called the Temples of the Calvinists by the Roman Catholics, and by themselves reformed Temples, with Religion planting a Cross upon Ruins; this Legend, TEMPLIS CALVINIANORUM EVERSIS; and in the Exerg. M.DC.LXXXV.

One hundred and eighteen, on the Discovery of 5 Satellites of Saturn, on which the Planet Saturn is represented in the Middle of a Ring surrounded with Circles, on which they are marked with Cyphers to show their Distance from it, and how long they are making their Revolution; the Legend runs thus V SATURNI SATELLITES PRIMUM COGNITI. in the Exerg. M.DC.LXXXV.

There were some more struck for that Year, at least two; one upon the Conversion of Numbers of French Protestants to the Roman Catholic Faith; and the other for several Churches built for them.

1686.

One hundred and nineteen, on a third Son's being born to the Dauphin, named Charles Duke of Berry, with four Busts, viz. that of his Father's, two Brothers, and his own; this Legend, FELICITAS DOMUS AUGUSTÆ; and in the Exerg. CAROLUS DUX BITURICENSIS NAT. XXXI AUGUST. M.DC.LXXXVI.

One hundred and twenty, on Audience given by the King to the Ambassadors of Siam, which represents his Majesty sitting on a magnificent Throne in the Gallery of Versailles, and the Ambassadors bowing almost to the Ground at the Foot of it; the Legend is thus, FAMA VIRTUTIS; and in the Exerg. ORATORES REGIS SIAM. M.DC.LXXXVI.

There were two or three more struck that Year, on the King's Sickness, Recovery, &c.

1687.

One hundred and twenty one, on the Foundation of S. Cyr, for the Maintenance and Education of 300 poor young Ladies of Quality; there are on this Medal several young Ladies of different Ages, some with a Veil and some without; in the Middle of them, Mad. de Maintenon under the Figure of Piety veiled to preside over them; the Leg. is, CCC PUELLÆ NOBILES SAN-CYRIANÆ; in the Ex. M.DC.LXXXVII.

There were some others struck for that Year, on the stately Bridge, called Pont Royal, for a Communication between the Louvre and the Faubourg S. Germain, and on the King's going to the Cathedral Church to hear Te Deum sung, and return Thanks for his Recovery, and being splendidly entertained at the Hôtel de Ville.

1688.

One hundred and twenty two, for the Dauphin's Campaign in Germany, and taking of 20 Places on the Rhine; Monseigneur is represented on this Medal, offering divers mural Crowns to the King, who opens his Arms to embrace him; the Legend, DOCUMENTORUM MERCES; and in the Exergue, XX URBES AD RHENUM A DELPHINO SUBACTÆ; M.DC.LXXXVIII.

One hundred and twenty three, on the Building of 40 Gallies at Marseilles, to assert the King's Empire in the Mediterranean Sea, with the Port of that Place, and a Galley compleatly rigged in it; the Legend, ASSERTUM MARIS MEDITERRANÆI IMPERIUM; and in the Exerg. XL TRIREM. M.DC.LXXXVIII.

1689.

One hundred and twenty four, on the Arrival of King James in France, the Royal Reception given to him at St. Germain en Laye, with



with *France*, who receives that Prince, and his Queen holding a Child in her Arms; the Legend, PERFUGIUM REGIBUS; and in the Ex. JACOB. II REX MAG. BRITAN. CUM REGINA CONJUG. ET PRINCIP. WALL. IN. GALL. RECEPT. M.DC.LXXXIX.

There have been several others struck for that Year, on the Advantages gain'd by the *French* Arms in the *Palatinate*, which they laid waste with Fire and Sword, and taking of *Campredon*, in *Catalonia*, &c.

One hundred and twenty five, for the Conquest of *Savoy*, represented under the Figure of an afflicted Woman sitting alone amongst Rocks and Mountains; with this Legend, SABAUDIA SUBACTA; and in the Exergue, M.DC.XC.

There were some more struck for that Year; amongst them one for the Advantages gained near *Beachy*, on the Coast of *Sussex*; by the *French* Fleet over some *English* and *Dutch* Squadrons; on which the King was still'd Emperour of all Seas, and for the Land Battles of *Fleurus* and *Stafford*, &c.

One hundred and twenty-six, for the Taking of *Mons*, representing *Hercules* standing, and holding in his right Hand a mural Crown, and leaning with his Left on his Club, with a Shield on which are the Arms of the Town; the Legend is TOTA EUROPA ADVERSANTE ET SPECTANTE, in the Sight and in Defiance of all *Europe*; and in the Exerg. MONTES HANNOVIE EXPUGNAT. M.DC.XCI.

There have been some more coin'd for that Year, as on the taking of *Montmelian* and *Nice*.

One hundred and twenty-seven, on the Building and Fortifying of 150 Towns and Citadels, from 1661 to 1691, with Security under the Figure of Woman sitting, and leaning her left Elbow on a Pedestal, at the Foot of which there are several Plans, and holding a Lance in her right Hand; the Legend, SECURITAS PERPETUA; and in the Ex. URBES AUT ARCES EXTRUCTÆ AUT MUNITÆ CL AB AN. M.DC.LXI. AD AN. M.DC.XCII.

There were for this Year some others, as on the Battles of *Stenkerke*, *Phortzeim*, and *Genbach*, the taking of *Namur*, &c. But the *English* Fleet, with some auxiliary *Dutch* Men of War, having been attack'd by the whole *French* Fleet, in the Bay of *la Hague*, commanded by M. *Tourville*, to the great Disappointment and Disadvantage of the latter, who lost the glorious *Rising Sun* of 110 Guns, 2 others of 90 each, 10 or 12 more of the second Rate; they struck (as I have heard) in *England* a Medal, with a Fleet running from another; the Legend taken from *Virgil*, wherein *Neptune* is introduced, bidding the Winds fly away, and make haste to tell their King *Eolus*, that the Empire of the Sea is not his, in these Terms; MATURATE FUGAM REGIQUE HOC DICITE VESTRO NON ILLI IMPERIUM PELAGI; and in the Exerg. M.DC.XCII.

One hundred and twenty-eight, for the Institution of the Order of *St. Lewis*, by which the King conferr'd new Marks of his Favour on his military Officers, whereon the King is represented laying a Sword on the Shoulder of a Candidate, who is kneeling according to the Form of the Investiture of that Knighthood, with this Legend, VIRTUTIS BELLICÆ PRÆMIUM; and in the Exerg. ORDO MILITARIS S. LUDOVICI INSTITUTUS. M.DC.XCIII.

One hundred and twenty-nine, on the Merchant Ships bound for *Smirna*, and other Parts of *Turkey*, convoy'd by Sir *George Rook*, being attack'd by a superiour Number of *French* Men of War, who got the



better, burnt and took many of the Merchant-Men, or reduced them to sink themselves in the Bay of Gibraltar; this Medal represents the Straights by two Columns, and in the Middle a Ship, in which stands Victory with a Thunderbolt in her Hand; the Legend is, COMMERCIA HOSTIBUS INTERCLUSA; and in the Exerg. NAVIBUS CAPT. ET INCENSIS AD FRETUM GADITANUM. M.DC.XCIII.

There were some others struck for the taking of Farnes, Dixmud, the Castle of Heidelberg, of Charleroy, Roses, and the Battles of Nerwinde, and Marfaglia.

1694. One hundred and thirty, upon the King's saving most of his Subjects from starving and perishing, by an excessive Dearth, with which France was afflicted that Year, first in beating the Dutch Fleet near the Texel, taking many Ships loaded with Corn, and purchasing even out of his own Treasury a considerable Quantity of it, which he caused to be ground, baked, and sold to the People at a reasonable Rate; there is represented on this Medal, the Prow of a Ship, with Ceres standing and holding a handful of Ears of Corn; the Legend, ANNONA AUGUSTA; and in the Exerg. FUGATIS AUT CAPTIS BATAVIS NAVIB. M.DC.XCIV.

There have been several more struck for that Year, viz. on the Battle of Ter, the taking of Palamos and Girona, on the miscarrying of the English Expedition at Brest, &c.

1695. One hundred and thirty one, on the Taking Deynstle, Dixmud, &c. with a Soldier kneeling and surrendering his Arms; the Legend, HOSTES AD DEDITIONEM COACTI; and in the Exerg. DEINSSIO ET DIXMUD. CAP. M.DC.XCV.

1696. One hundred and thirty two, for the Campaign of 1696. whereon the King is represented under the Figure of Mars in an Enemies Camp, leaning his left Elbow on a Shield, with the Arms of France upon it, and a Horse grassing behind him; the Legend, MARS IN HOSTILI SEDENS; and in the Exerg. M.DC.XCVI.

One hundred and thirty three, for the separate Peace with Savoy, representing Minerva, holding in her right Hand a Javelin, and in the Left an Orange Branch; and Hymen under the Figure of Cupid, with a lighted Torch in his right Hand, and leaning the Left on a Scutcheon, upon which are both the Arms of France and Savoy; the Legend is thus, MINERVA PACIFICA; and in the Exerg. SABAUDIÆ PAX. M.DC.XCVII.

1697. One hundred and thirty four, on the Taking of Aaeth, Barcelona, Carthagen Nueva, with Victory writing or engraving on three Bucklers, fixed upon a Palm-Tree; the Legend, AD ANTHAM AD BARCHINONEM HISPANIÆ, AD CARTHAGINEM NOVI ORBIS; and in the Exerg. VICTORIA COMES FRANCORUM. M.DC.XCVII.

One hundred and thirty five, on 350 Towns taken from the Year 1643 to 1697. representing a Heap of Arms, as Cannons, battering Rams, &c. with a mural Crown upon it; the Legend, VICTORI PERPETUO, to the King always victorious; and in the Exerg. OB EXPUGNAT. TER CENTUM ET QUINQUAGINTA URBES. AB ANNO M.DC.XLIII. AD AN. M.DC.XCVII.

One hundred and thirty six, for the Peace of Ryswick, with Equity and Valour holding together a Crown of Olive Branches, the Legend, VIRTUS ET ÆQUITAS; and in the Ex. PACATA EUROPA. M.DC.XCVII.



One hundred and thirty seven, on the *Marriage of the Princess of Piedmont to the Duke of Burgundy*; there is represented on this Medal *Hymen*, holding in his right Hand a Torch, and in his Left a sort of Veil, called by the Ancients *Flammæum*, which the new married Women used to put on their Heads; the Legend, TÆDIS FELTICIBUS; and in the Exerg. MARIA ADELAIS SABAUDIE LUDOVICO DUCI BURGUNDIÆ NUPTA SEPTIMI DECEMBRI MDCXCVII.

There was one more struck on the same Subject.

The French have imitated, in this Respect, the ancient *Grecians* and *Romans*, who used to represent on Medals of Gold, Silver, and Brass, the chief Events of their Time, and most remarkable Actions of their Emperors, Kings, and other illustrious Persons, to transmit the Memory of them to Posterity; only with this Difference, that the Ancients made them current Money, as to render the History of these Events and Actions the more Publick. The first that were struck on any Occasion, were presented to those who had any Share in it, with some other Marks of Honour bestowed on them; so the late *Louis le Grand* has not only conferr'd on the Persons, who have distinguished themselves in his Service, several Honours, as that of ennobling, knighting, promoting them to Employments, &c. but made them Presents of such Medals in Gold and Silver, as an Incitement or Encouragement for them to signalize themselves farther, and for others to endeavour to deserve his Favour, and these Effects of his Liberality.

The Kingdom of *France* generally abounds with all Sorts of delicious Fruits, exquisite Wines, and several Sorts of Grain; tho' in the last, and most material Respect, its Fertility is not always answerable to the Labour and Diligence of the Husbandman, for sometimes they are in the utmost Want of Corn, even to Famine, tho' yearly Supplies of it are drawn from *Barbary*, and *Turky* in *Europe*. Its Ports are good, pretty many, and well situated for Commerce with all the Parts of the World; the Advantages Traders reap from others, proceed chiefly from their Workmens being more laborious, contenting themselves with less to live upon, and with smaller Wages than theirs. Many Royal Edicts, which allow the Import of the only foreign Commodities which are indispensably necessary, forbid at the same Time the dealing in those which may draw the Money out of the Country, or else impose on them such Duties as are no better than real Prohibitions.

The Towns are generally populous, but were much more so before the Desertion of many Subjects, persecuted for having refused to conform themselves to the exteriour Practice of the established and only permitted Religion of that Kingdom: I don't pretend to describe any one of them, but will only endeavour to give a general and superficial Idea of *Paris*: There were reckoned in 1697 in that Metropolis, by the Generality, above 700,000 Inhabitants, and by Persons well vers'd in Political Arithmetick, and who would not magnify the Account out of Prepossession, only 600,000, and 34000 Houses, besides several stately Palaces, Monasteries and Convents, &c. with a great Number of Churches: It was then about three Leagues in Compass, with its Suburbs, and daily encreasing by the Addition of new Buildings.

The River *Seine* divides it into two almost equal Parts, forming three Islands, one at the East, and the two others near to one another towards the Middle of it.

The



The old *Lutetia* stood on the largest of these Islands, which hardly makes a Mile in Compass; it contains nothing remarkable, but a fine Church, called *la Sainte Chapelle*, and a large Palace, wherein the Court resided for some Ages, from which the Island had its Name, and is called *l'Isle du Palais*. The first is esteemed one of the finest Productions of *Gothick Architecture*: The Second, which is now consecrated to *Themis*, or Justice, is a confused Heap of Apartments, not very agreeable to the present Taste, however some of them are not without Beauties, as a vast Hall wherein the Kings used formerly to give Audience to Embassadors, as well as publick Entertainments, &c. on some extraordinary Occasions: This is much admired for its high and stately vaulted Roof of free Stone; an adjacent Chamber, pretty spacious, where the Parliament meets, is well lighted, and very fit for such an Assembly; the Chamber *des Enquetes*, and *des Requetes*, with an Apartment wherein *la Cour des aides* sits, are admired by some for their Ceiling and Wainscots. Most Part of the Houses which are on this Island are seven Stories high, and the Streets narrow.

The next Island is called *l'Isle de Notre Dame*, the Island of our Lady, a Name which the French give to the Virgin Mary, who has thereupon a Church consecrated to her, which is the Cathedral. This Church is perhaps one of the largest in the Kingdom, but not of the finest, since the *Gothick Architecture*, which reigns thro' its Fabrick, as well as in too many others, has given way to the noble Manner of Building, whose Room it had usurped for some Ages. A curious Traveller, who will take the Pains to go up 389 Steps, to the Top of one of the two square Towers, raised at its Entrance, will meet with a very advantageous Prospect of the City, wherein he'll distinguish, with a great deal of Satisfaction, a rich Variety of publick and private Buildings of different Sizes, the most ancient and less beautiful of which serve as Foils to set off the modern and most handsome. Being come down, he may take a nearer View of the Objects that seemed thence most worthy of his Curiosity, as among others the Church of *Val de Grace*.

This Church's Design, seems to be borrow'd from the *Greeks* and *Romans*, tho' it is much fuller of exterior Ornaments and Figures, both in its *Portico* and *Cupola*; the best Architects, Painters and Carvers have contributed their joint Endeavours to render it admirably fine, as well without as within. The Monastery of Nuns annexed to it, is perfectly answerable to it in Magnificence.

The Affinity which I have observed, in this Respect, between this Church and that of the *Sorbonne*, which is accompany'd with a House consecrated to the Study of Divinity, brings me insensibly to name it in the second Place; it is not indeed so large, nor so crowded with Ornaments, but 'tis rather more pleasant to many for the very Simplicity of its Architecture, and looks much like many of that Kind which I have seen in *Italy*; a Marble Statue, made for Cardinal *Richelieu*, its chief Benefactor, who is bury'd in it, and is represented half lying down on his Tomb, *Science*, under the Figure of a fine Woman, crying, who holds him as to hinder him from falling, and two *Genii* behind him with his Arms, a Cardinal's Hat and Collar of the Holy Ghost in their Hands, are extolled as excellent Pieces of modern Sculpture. As for the House adjoined to it, there is nothing observable therein, but the Conveniency of its Apartments to lodge



36 Doctors, and as many young Students, who are there initiated in the heavenly Mysteries; with two Publick Libraries, the largest, which was that of the Cardinal, is esteemed for the Number, Choice, and Rarity of its Manuscripts. The publick School, called *l'Ecole de Sorbonne*, is without the House, and looks upon *la Place de Sorbonne*, a Square which faces the chief Portico of the Church; it is pretty large, high, and well enlightened, and that is all; the College was founded by St. Lewis, and built by the Care of his Confessor, J. Rabat of *Sorbonne*, whose Name it retains, but magnificently increased and rebuilt by Cardinal *Richelieu*, who augmented also considerably its Revenues.

The Church and College (*a*) *des quatre Nations*, are very noble and worthy of their Founder, the Cardinal *Mazarin*, whose Name they also bear; the First is pretty like that of the *Sorbonne*, but fuller of Decorations and Gilding; it contains also a fine Marble Statue, with the Arms of that Cardinal, kneeling upon a raised Tomb, in the Middle of three *Verus* of Brass sitting, and extremely well imagin'd and highly finished.

The College is most commonly called *des quatre Nations*, from 60 young Gentlemen (if I remember well) of four different Nations, who are lodged, instructed, and maintained out of its Revenues, with a great Master or Principal, and several Professors, and Regents, not only for them, but for as many Day-Scholars as the Classes or Halls can comprehend, who are taught *gratis*; there were then both from the City, and living in the College, above 2000.

Those who are curious in Books and Manuscripts, may see there the Library of the Cardinal, consisting of 36000 Volumes, finely and conveniently disposed in a large and magnificent Hall, where every Body is allowed to read two Days in a Week.

I shall take Notice but of one Church more, built after the same Manner as those before-mentioned, but a great deal larger, higher, and fuller of Ornaments, especially exterior Ones, and Gilding; the First being, as some say, multiply'd in it even to Affectation, and without Necessity, it is called *l'Eglise des Invalides*, a Name which it takes from a vast Pile of Buildings, to which it belongs, which serves to lodge the *Invalids*, or disabled Soldiers, who are maintain'd therein; it is without the City, on the South-West; the Dome of the Church shines, and is distinguishable at a great Distance for its Gilding; the Number of the Persons who live in the Hospital is so great, that another Church as big, but built more (*b*) *en Croix Latine*, and incomparably less beautiful, being not sufficient to contain them, this was added to it. I have called this Hospital a vast Pile of Buildings for its Extent, it covering at least 16 Acres of Ground, and comprehending five spacious Courts, surrounded with fine and well disposed Apartments.

Of several Royal and stately Palaces, I shall only mention two, one within the City, and the other four Leagues from it, viz. that of *Louvre* and *Versailles*; the First is a vast and majestick Edifice, where the Court did formerly reside, and was not yet finished; it is divided into the old and new *Louvre*, which is a sufficient Sign that it has been built at several Times, and may give Ground to imagine that it is infected with the *Gothick* Architecture; but excepting a few Inequalities of little Moment, in the exterior Decorations of a long Gallery, the noble Manner of Building reigns throughout the whole Structure, of

(a) The Colleges in France are a Composition of a School and University, where (except Reading and Writing) all manner of Learning is taught, from the Rudiments to Theology, or to the Civil Laws. The lower Classes are distinct Halls, with a Master call'd Regent belonging to each, so are the higher Ones for Logick, Physick, Mathematicks, Metaphysicks, &c. Each hath an Instructor distinguished from a Regent, by the Name of Professor.

(b) *Croix Latine*, is that whose Nave is the longest; and a Church built in a Greek Cross is rather round than long, as St. Sophia at Constantinople, that of Sorbon. and Colleg. Mazar, &c.

which



which this very Gallery makes a great Part, being 800 Foot long, and 14 broad, and joining the old *Louvre*, with what is called *le Palais des Tuilleries*, which is in every Respect answerable to the First, or rather Part of it.

This *Louvre*, made to lodge Kings, Queens, Princes, Princesses, with their Courts, even Ambassadors of foreign Potentates, supply'd in my Time four famous Academies with Places and Halls to meet in, &c.

The Chief was that which is called *l'Académie Française*, composed of forty Members, whose principal Institution and Application is to polish the Language of the Country, by introducing new Words, banishing some old ones, and recalling or reviving others formerly exploded; on which Account I heard many complain, that they have so refined and spiritualized the Tongue, (if one may be allowed the Expression) that it is reduced often to the want of Terms, and to use Circumlocutions, to explain what others, who borrow what they think fit from their Neighbours, can signify by one or two Words; and to give many different Meanings quite contrary one to another, to one and the same Word; but I must confess that it is the politest and the sweetest Tongue now in use, except the *Italian*. This Academy had published about three Years before an ample *Dictionary*, for the Explication of *French* Terms, after fifty-three Years Labour; and had promised, for a good while, a *Grammar* more correct than any that was yet written, with a good Treatise of *Rhetorick*.

The Second was the *Académie des Devises*, composed then of nine Members, to invent *Mottos*, *Emblems*, *Inscriptions* and *Legends* for Medals, and other such short Pieces of Wit.

The Third was the *Académie d'Architecture*, with ten Members, whose Business is to endeavour to bring the Science of Building to the same Degree of Perfection in which it flourished under *Augustus Caesar*, or even to improve it; to form some Disciples for perpetuating the same, and make the Plans and Directions for the most famous Edifices in the Kingdom.

The Fourth was the *Académie de Peinture & Sculpture*, which had then the greatest Number of Members, with many Disciples, doing their utmost to revive the *Caracci's*, the *Titian's*, the *Michael Angelo's*, the *Canetti's*, &c. they had already signalized their Pencils, Chissels, and Gravers upon the finest Pieces of modern Painting, Carving, &c. that could be seen in the Kingdom.

The Apartments, on which the Gallery reigns, served for Lodgings to several Members of the forenamed Societies, and other Persons who had distinguished themselves in the mechanical Arts, as Goldsmiths, Jewellers, Clock and Watch-makers, Printers, &c. and I don't believe, that as for Printing, there are to be seen finer Characters or Letters, than in the *Imprimerie du Louvre*; the same may be said of the Dies for Medals.

The King had built and prefer'd to this Palace that of *Versailles* already nam'd, for his most constant and favourite Residence.

This Palace is compleatly magnificent, whether one considers the exquisite Manner of its Architecture, the Richness of the Materials, or the excellent Disposition both of its exterior and interior Ornaments; not to mention its several Apartments, the Gallery which looks on the Gardens, is one of the finest Pieces of that Kind; and the King's History, which is painted on its Roof, immortalizes as well the Painter as his



his Majesty. As for the Gardens, those who saw the Place before they were made, can scarce forbear looking upon it as Enchantment, to see that very Spot, where formerly they beheld almost nothing but Thorns, Brambles, and dry barren Soil, cover'd now with a perpetual Verdure, an incredible Variety of Plants, and Plenty of Water, which their Royal Master has forced, contrary to the natural Tendency of that Element, to change its Course, pass through Aqueducts of a new and most ingenious Invention and of a prodigious Labour, and go over Mountains, as it were, to do him Homage in these Gardens; to form Seas capable of bearing Gallies and other Vessels for his Diversion, fill Channels and Basins, and animate (if one may be allowed the Expression) divers Marble or Brass Figures of Men and other Creatures, who spout it with a musical and agreeable Murmur; as well as to feed abundance of the best sorts of Fish, and entertain strange Water-Fowls from the most distant Parts of the Earth. All this, with the sweet Arbours, beautiful and regular Alleys, and great Variety of curious Trees, intermix'd after the *Italian* Manner, with a World of noble Statues, Grottos, Cascades, and some Thousand other delightful Objects, are too well known, by several Descriptions already publish'd, for me to presume to say more of them. I'll add only two Words concerning the Inhabitants of the Kingdom, before I take my Leave of them; they are generally industrious and diligent, very courteous and officious towards Strangers, who enjoy here the Advantage of being better used and treated for their Money, than in some other Countries.

## CHAP. VIII.

### Of ENGLAND, its Religion, Government, &c.

I Reach'd *Calais* in *February*; I found in the Harbour an *English* 1698.  
 \* Yarch, which was sent by his *Britannick* Majesty, *William* the \* Yarch;  
 III<sup>d</sup>, whom *France* had acknowledged by the Peace as King of *Great* a sort of Ves-  
*Britain*, to receive and bring over to *London* Count *Tallard*, who was sel very mag-  
 already at *Calais*; and I had Friends enough to procure me a Passage nificent, and  
 in it. peculiar to  
 the *English*.

We set sail four or five Days afterwards, and the Wind not being generally u-  
 favourable, 'twas as many more before we enter'd the Mouth of the fa- sed to carry  
 mous River of *Thames*. Being advanced about fifty Miles higher, I over their  
 found it agreeably beautify'd on each Side, with a pleasing Variety of Monarchs  
 Villages, Country Seats, Gardens, Docks, &c. when they  
 cross the  
 Seas, their

Amongst the Villages, that which is called *Greenwich*, is very ad- Ministers of  
 vantageously situated on the *Southern* Shore, about three Miles below State or Am-  
*London*, and has a fine Park in its Neighbourhood; it has several bassadors, or  
 handsome Buildings, the most considerable of which was not then fi- to fetch those  
 nished, nor is yet; but promised, by what might then be judg'd of of foreign  
 it, to be one of the finest of its Time. This Edifice is devoted to Ho- Potentates;  
 spitality, in favour of those Seamen, who by Reason either of their Age  
 or Wounds, are not capable of serving any longer.

There



There is also another Hospital of the same sort about a Mile beyond that City, in a Village called *Chelsea*, for the Benefit of old and wounded Soldiers, who have spent their Blood and Time in the Service of their Country. The Prospect of the first would be very fine, if a large and long Hall, which makes one of its noblest Parts, were not almost wholly eclipsed behind one of its Wings. The second is not so magnificent, but yet it deserves a Place amongst the Number of handsome Edifices, both for its Regularity, and the fine Disposition and Symmetry of all its Parts. The Villages themselves, but that they are call'd so, might very well pass for two pretty Towns.

As I came nearer *London*, I perceived through a Forest of Masts, which almost hindred my Sight from it, two Rows of Houses, which look'd like two little Cities that endeavour'd to unite themselves to the Capital, as to make a triple one together with it; to which if we add *Westminster*, which lies on the *North-West* of it, it will make of them one vast quadruple City, whose Extent from *East* to *West* is about eight Miles, and its Breadth from *North* to *South* two and a half; it contains at least an 110,000 Houses, and one may judge of its Commerce by its Customs, which amount in time of Peace to 400,000 *l.* per Ann.

I landed between an old Castle called the *Tower*, and the *Custom-House*; the later is a fine Structure, very proper for the Uses for which 'twas intended. A little Distance from thence, one may see an admirable Bridge, or rather a large Street, 800 Paces long, 30 broad, and 60 high, suspended (if the Expression may be allowed) in the Air, by 19 large Arches; it has on the Right and Left two Rows of handsome lofty Houses, which would hinder those who don't know it beforehand, from finding that they walk upon a Bridge; and by joining the Northern with the Southern Part of the City, called *Southwark*, unites two Shires; it is an extraordinary old Piece of Architecture: The Depth of the River, which will bear even at the Bridge Vessels of the largest Size, and the Ebbing and Flowing of the Tide, which encreases the Depth, by flowing 20 Miles above it, would make one imagine such a Structure impracticable, if Experience did not demonstrate the Possibility of it.

At the *North* End of this Bridge is a lofty Pillar of Stone, neither inferiour in Height, Largeness, or Beauty, *Basso Relievos* excepted, to those of *Trajan* and *Antoninus* at *Rome*. This Pillar is rais'd at a small Distance from the Place where the dreadful Fire of *London* began, which reduced above 13000 Houses, almost 100 Churches, a Number of Colleges, and several publick Buildings, amongst which was the *Royal Exchange*, to Ashes.

The *Tower* is an antique Building, considerable for nothing more than enclosing a noble Arsenal, with a sufficient Number of fine Arms, in excellent Order, for above 50000 Men, and Artillery in Proportion. The *Mint* for coining Money and striking Medals is likewise contained in it; with the *Regalia*, as rich Imperial Crowns, Scepters, Swords, &c. embellish'd with divers precious Stones; the Archives of the Kingdom are likewise kept therein. It has several handsome Apartments, wherein their Monarchs us'd formerly to lodge, some of which serve now for Prisoners of State.

From hence, crossing the eastern Part of its Suburbs, (if one may so call a large Spot of Ground covered with Houses and publick Edifices, sufficient to make more than one large Town) I entred that which



which is properly term'd the City, by one of the Gates nam'd *Abgate*, over which I observed the Heads and other Limbs of some Conspirators against the Life of the King then reigning, who was advanced to the Throne by the generous Acknowledgment of the greatest and most powerful Part of the Kingdom, for coming to defend their Religion, Liberty and Laws, which were thought in danger under his Predecessor.

I found both in the City and Suburbs such a vast Confluence of People, that I judg'd *London* to be more Populous than *Paris*; and those who pretended to have made an Estimate of the Number of its Inhabitants, reckon'd about 300,000 more. Tho' the Streets are generally very broad, there are so many who ride in Coaches, that they prove often too narrow for those who walk on Foot.

The Houses are almost all Brick, lofty, generally uniform, and very neat within; the Shops large, and both richly and plentifully furnished with all sorts of Merchandizes, as well from abroad as the Product of the Country; which, together with several fine Churches, and other sumptuous Edifices, afford an agreeable Variety of Objects.

Amongst the first of these, the Cathedral of *St. Paul's* demands the Pre-eminence: it was begun to be rebuilt a little after the Fire above-mentioned, upon the Ruins of another of the same Name, and after the Model of *St. Peter's* at *Rome*. 'Tis a noble Building, and its Architecture is very fine; tho' the Criticks in that Science say, that it is not a worthy Copy of so exquisite an Original, that it is too much like a Fortress, or too strong and massy for its Size. This Church is indeed pretty much inferior in Largeness, Delicacy of its Fabrick, and the Contrivance of its Lights, to that of *St. Peter's* at *Rome*.

Amongst the Second, the *Royal Exchange* must have the Precedency, as being another very fine Piece of Architecture, where the Merchants of almost all Parts of the World have their Rendezvous.

The Hospital devoted to the Use of *Lunatics* next claims our Observation, and seems by the Regularity of its Design, and its Magnificence, more fitting to be the Residence of Gods or Kings, as some who are confined there imagine themselves to be, than of Madmen and Visionaries as they really are.

As for Royal Palaces, neither those in the City or out of Town seem for the generality worthy of that Title, to them who have seen those in *Italy* and *France*, tho' they have their Beauties, especially those out of Town, as *Hampton-Court*, *Kensington* and *Windsor*. The Palace of *Whitehall*, which had been the Residence of the Court for about two Centuries, was burnt a little before my Arrival; it had been taken from Cardinal *Woolsey* after his Disgrace, and was (as they said) but a confused Heap of Apartments, ill contrived, and built at different Times, according to the Occasions of its new Masters: The finest Part of this Palace was spared by that Element; and it seems to have deserved it the most, being a very noble and large Hall, call'd the *Banqueting-House*, where the fine Manner of Architecture is happily display'd, and which is adorn'd within with beautiful Paintings.

After the Ruin of this, that of *St. James's* became the Royal Mansion, which is another confused Pile of Building, the Rooms whereof, for the most Part, are small and little agreeable; its principal Beauty is the *Park*, that takes its Name from it, in whose pleasant Walks the King may every Day see vast Numbers of his Subjects pass, as 'twere in Review, and where the Deer play up and down upon the Grass: The



Park is a delicious Place, where one may enjoy the Pleasures of the Country almost in the Town; it lies between this Palace and the Ruins of *Whitehall*, which unites it to the most considerable Remains of an ancient Monastery, that gave Name to the City of *Westminster*. There remains a large Collegiate Church, built indeed after the *Gothick* Manner, but of the best, and embellished with a fine Chapel, built by *Henry the Fifth*. There are besides in this City the Ruins of an old Royal Palace, founded (as they say) in 1089, and burnt down in 1532. The Ruins consist chiefly in some large Chambers, and a spacious Hall of 270 Foot in length, and 74 in breadth. The Timber-Work of its arched Roof, which is sustained without any Pillar, is remarkable for being of a Wood where Spiders will never breed.

In two of the Chambers beforemention'd the Parliament is held, that august Assembly of the wisest Government that was ever yet known, being such a just Mixture of *Monarchy* in the Person of the King, of *Aristocracy* in the Nobles or Peers of the Kingdom, and of *Democracy* in the Commons, as that it is not tainted with the Inconveniencies of either; at least, if it happens contrary, 'tis more owing to the self-interested or ambitious Corruption of some of its Members, than to any Defect in the Constitution or Laws, which have been copy'd from those under which the *Romans* were the most happy and powerful. These Laws bind reciprocally the Sovereign and his Subjects, without derogating in the least from his Honour; and without having in them any thing hard or distasteful to a good Prince, they seem only made to deprive a bad one of the Power of doing Evil.

Tho' the King has no despotick Right over the Lives and Effects of his Subjects, yet they will venture them both generously and willingly for the Welfare of the Publick; as to support the Charge and Hazard of a War, in which his Honour (which they look upon as inseparable from their own) or their Religion and Liberties are concerned, or to protect their Friends or Allies from a too potent or turbulent Neighbour. To this Intent, they are capable in a very short Time of fitting out the finest Fleet in the Universe, with 52,000 Men, and between 9 or 10,000 Cannon, whenever there is a Necessity, either to defend or keep under Obedience to their Sovereign three Kingdoms, with several large Provinces in *America*, or to make good their Title to the Empire of the Seas.

Furthermore, they testify their Respect and Affection for their Monarchs, not only in serving them upon their Knees at Table, but also in drinking generously their Healths in every Family or Company immediately after they have done Dinner or Supper and return'd Thanks, and in celebrating the Day of their Birth, even after their Decease, as still do the Admirers of *Q. Elizabeth*, *K. William*, and *Q. Anne*.

The Chamber where the Peers of the Realm generally meet, is called the *House of Lords*, in which there is a Throne erected for the King, and on each Side are two Elbow Chairs for his two eldest Sons, if he has any; before the Throne, at a respectful Distance, are matted Benches for the Spiritual and Temporal Peers; in the Middle of the House are Woofsacks, upon which the Lord *Chancery*, Judges, King's Council and Masters in *Chancery* sit; the Judges by the Leave of the House are covered, but the two last always uncovered. This Custom of making them sit upon Woofsacks, is to show the great Advantages the *English* Wool has brought to the Nation, and the Value they put upon it, insomuch that the younger Sons of noble Families don't think

it



it below them, as they do elsewhere, to be concerned in that Branch of Trade. 'Twas this Trade, which, while they valued it as they ought, so much enrich'd the Nation, happier then than at present for having neglected it and prefered imaginary Views to real Treasures.

The other Chamber is called the *House of Commons*, wherein the Knights of the Shires and Burgeses for Cities or Boroughs meet, to the Number of about 500, being Deputies for Counties, Cities, Towns or Boroughs: These are select Men, chosen from amongst the Sons or Relations of Noblemen, or from the Flower of the Gentry, and rich Merchants, to represent the second Class of the People, of whose Power and Liberties they are the Trustees. It must be observed in respect to the Peers, that they are, properly speaking, the only Nobles of *Great Britain*, and that their Title devolves only to their eldest Sons, or in default of these, to their Brothers or nearest Relations; and also that the Title is only hereditary in the Temporal Peers, and not in the Spiritual ones; as for Instance, the Dignity of Duke that is given to the Archbishops of *Canterbury* and *York*, and that of Baron that is given to the other Bishops, die with them.

The Nobility have, both in Country and Town, several Palaces, beautify'd with fine Architecture, which contain divers precious Relicks of Antiquity, and fine Paintings.

In many Parts of the City are open Places call'd *Squares*, on account of their Shape, which are not the least Ornaments of it, being surrounded with fine Houses very regularly built.

Amongst the Noblemens Palaces in Town, I shall only mention *Monmouth*, *Montague*, *Powis*, *Buckingham*, and *Burlington* Houses, tho' there are a great Number which deserve visiting, both for the Manner of their Building, and the Richness of their Furniture. Among those in the Country, that of the Duke of *Devonshire* at *Chatsworth*, the Earl of *Pembroke's* at *Wilton*, are two little *Frescos*, and that of the D. of *Marlborough* at *Blenheim*, is more worthy of a King than a Subject.

The Smoak of the Coals that are generally burnt in *London*, and Mists that arise from the *Thames*, form indeed a double Veil, which so much obscure the City from those that approach it, that Travellers have complained of finding themselves in Town, before they have perceived it; but besides that the Smoak alone does not so much darken the Hemisphere, and that these Mists are not so continual, but that there are several serene Days, which discover its Beauty very advantageously, if for Variety they will go into the Country, and visit the other Cities, they will seldom have the same Cause to complain, for they will be extremely pleas'd with the first, and they won't refuse the Title of handsome Cities to *York*, *Bristol*, and *Norwich*, nor that of a very agreeable and neat Town, to *Nottingham*.

The Universities of *Oxford* and *Cambridge* are remarkable for being the two most celebrated Schools in the Kingdom, or perhaps in the World; there being none any where else which produces so many or such solid Learned Men, so profoundly instructed in all Sorts of Sciences, and so many Languages. The first is very ancient, and without exaggerating, a charming and admirable Place, both for the Regularity of its Buildings, and the beautiful Variety of its Objects; as 12 or 13 Churches, 18 magnificent Colleges, 7 Halls, a famous publick Library, besides the private ones belonging to each College, a stately Theatre, and a *Museum*, whose beautiful Structure is entirely agreeable, and very proper to contain the uncommon Rarities and pre-



precious Relicks of Antiquity that are preserved therein. There is besides, an excellent Printing-House, and a curious Garden of Simples. This City is rendered very populous, by the Addition of several thousand Students to the Inhabitants, whose Number is likewise augmented by the Strangers that resort thither out of a Desire to see it.

\* King George has made a Present to this University, of Dr. More the Bishop of Ely's Library, which cost his Majesty above 6000 l.

The second is not (as they say) less ancient, and has preserv'd more of its primitive State, but is not so Magnificent and Rich, as having receiv'd less Gifts. This Town is not so large as Oxford, tho' it has as many Churches, but not so many Colleges and Halls: Several of them are in the out Parts of the Town, on the Side of the River *Cam*, from which, and the Bridges laid over it, its Name is derived. The Colleges have just behind them fine Gardens, and fertile Fields, which afford pleasant Walks for the Recreation of the Students.

The Established Religion is call'd the Church of England, or most commonly in one Word the Church; and sometimes the Protestant Religion, yet all of that Denomination are not Members of this Church. Tho' those of this Profession have rejected the Roman Pontiff, they pretend to have preserved the Holy Ghost sent by J. C. to his Apostles, and acknowledge the successive and uninterrupted Transmission of it to them, even by the Means of the Popes or Bishops of Rome, from St. Peter till this present Time. They retain the Hierarchy, and hold the Episcopal and Sacerdotal Ordination to be of Divine Institution, and look upon them as valid in the Roman Church, by their not re-ordaining the Roman Catholick Priests who come over to their Communion, but they re-ordain the Presbyterians, and other Anti-Episcopalians, who conform to them. They observe still, rather out of a decent Custom, than that they believe it to be a Duty, the Festivals of Saints, not those who have been canoniz'd by the Roman Pontiffs, but who were own'd as such by the Primitive Church; as for Instance, the Apostles and Disciples of J. C. They don't attribute to these any Power upon Earth, since they have quitted it, nor address any Prayers to them, but teach that all that ought to be done for them, is to imitate their Lives. As for the rest, no Christians whatever seem better to observe the Lord's Day, than all the Protestants in general do here; on that Day there are no Plays, nor Shows, no Gaming, nor any Dancing; as neither are there any Songs or worldly Musick to be heard, nor is any sort of Work done.

Besides Episcopacy, they have preserved several other Ceremonies, with some Ornaments and Sacerdotal Habits, which they make appear to have been used in the Primitive Times, as making the Sign of the Cross on some Occasions; leaving out in all that they have kept in common with the Roman Catholicks, whatever superstitious Additions they accuse them of having made. The Cathedral-Church at *Durham* is the only One that has preserved the Usage of the *Latin Cope*, besides the Surplice; and, contrary to the general Custom, which is for the greatest in Dignity to follow the Procession, the Archbishop of *Canterbury* goes at the Head of his Clergy, a Custom retain'd (as they say) from his ancient Predecessors, the Roman Catholicks. The Places where those of this Religion perform their publick Exercises of Devotion, are only privileged to have Steeples and Bells, and to be call'd Churches. They have each of them but one Altar, upon which their Priests consecrate leaven'd or common Bread, and Wine; and altho' they pronounce the same Words over them as the Roman Catholicks, extracted from the Holy Scriptures, with this Difference, that they do



do it in the vulgar Tongue, they don't believe any *Transubstantiation*, but only a mystical sanctifying and justifying Virtue in them; and they eat the one, and drink the other kneeling, exhorting those who desire to eat and drink after them, not to do it without a thorough Repentance of their past Crimes, and a sincere Intention to avoid the like for the future, and to amend their Lives, if they would not run the Risque of Eating and Drinking their own Damnation: After which they distribute it to those who are kneeling ready to receive them; and this they call *Communion*, as well as *Roman Catholics*. The Law does not allow the Possession of any Employments in the State, but to those who receive the Communion twice a Year from the Hands of their Priests.

During the Celibacy of the Priests of this Country, the Clergy were much richer than was necessary; what I have before hinted of Cardinal *Woolsey* is a sufficient Proof of it; but the *Reformation*, which gave them the Liberty of having Wives, seems to have reform'd or taken away too great a Part of their Revenues, or at least to have regulated the Proportion of them too unequally for the Number; there are nevertheless very good Benefices in the Church of *England*. I have before taken Notice, that 'tis a general Custom to drink to the King's Health immediately after Dinner or Supper; 'tis also as common to drink to the Prosperity of the Church; or in a Word, the Church.

The *Presbyterians* differ but little from the Church of *England*, as to their Doctrine; but they won't admit any of her Ceremonies, no more than *Episcopacy*, pretending that the Institution of their Elders and Ministers is clearer in the Scripture than that of Bishops. The Places where they assemble are plain, without Organs, or Paintings, and are call'd *Meetings*; and they give the Name of *Supper and Table*, to what they stile in the Churches *Altar and Communion*.

The *French Protestants* have found here a generous Asylum from the Persecutions that were rais'd against them in their own Country, for not embracing the Religion of their Sovereign; and have 35 or 36 Places to assemble in, in this Capital. Several of them have conformed to the Church of *England*, and some of their Ministers, by the Example of her Priests, renounced the Custom of Preaching with their Haron, tho' they continue to repeat their Sermons by Heart, contrary to the Practice of the others, who read them. On which Account I have been informed, that the famous *English Actor*, Mr. *Betterton*, (who by his Merit made his Profession be forgot and dispens'd with, and who, like another *Dominick* in the *Italian Comedy* at *Paris*, was welcome to Persons of the first Rank, and as agreeable in serious Conversation as on the Stage,) being one Day at Dinner at the Archbishop of *Canterbury's*, his Grace declared his Astonishment, that the Representation of Fables in their Pieces shou'd make more Impression upon the Mind, than that of Truth in the Sermons of the Clergy: Upon which Mr. *Betterton* desiring leave to tell the Reason of it, and obtaining it on Condition of preserving the Respect due to Religion, said, *May it please your Grace, 'tis because the Clergy in reading their Sermons, pronounce them as if they were reading Fables; and we in acting our Parts, and using a proper Gesture, represent them like Masters of Fact.*

But to leave this Digression. Both those who have kept the Institution of *Calvin*, and who are thence call'd *Calvinists*, and † *Huguenots* † The *Huguenots* were so call'd in France, according to the general Opinion at *Tours*, from a *Goblin*, which the People call'd *King Hugon*, who was believed to haunt the Streets in the Night, and with whose Name they used to terrify their Children; and as the *Huguenots* perform'd their religious Exercises in Secret, they compar'd them to *Hugon*, and call'd them *Huguenots*, or Imitators of *Hugon*.



in France, and the *Presbyterians*, who by their Conformity of Opinions and exterior Worship may be call'd by the same Name; bless, take, and give the Bread and Wine in the Communion, some sitting, and some standing, without bowing or kneeling. Both the Spiritual and Temporal Liberty that reigns here, gives room to several Persons to declare and profess their different Sentiments in Matters of Religion, and to have their separate Congregations, as have the *Anabaptists*, or *Antipedobaptists*, and the *Quakers*; as for the *Adamites*, *Family of Love*, and *Muggletonians*, they are now only almost imaginary Sects; for they assured me that one should hardly find 200 that profess these Opinions, out of near a Million of Inhabitants that are contain'd in the vast Quadruple City. The *Anabaptists* differ from the *Protestants* beforemention'd, chiefly in rejecting and blaming the Custom of all other *Christians* of administering Baptism to Infants, pretending that it ought not to be administered to any one before the Age of Discretion; and saying, that Jesus Christ himself was not baptiz'd till he was 30 Years old, and that we have no Examples that either he or his Disciples, or *John the Baptist*, administered this Sacrament to any Children newly born. They neither read nor repeat any Form of Prayer, but preach and pray from the Fullness of their Hearts, and according to the Light of their Faith. The *Quakers* seem to have most spiritualiz'd or refined upon the Christian Religion, since they admit neither Priests nor Churches, nor Altars nor Sacraments, but reject all manner of exterior Worship and Ceremonies, almost those that are used in common Civility among Men, as saluting each other, or giving Titles of Respect or Superiority to any one; and to justify their Conduct, they cite several Passages out of the Holy Scriptures, which they as well as other *Christians* acknowledge to have been written by Divine Inspiration, and which they explain after their own Mode. They say, that one cannot understand or explain them justly, without the Assistance of a Supernatural Light, which is infused into the Minds of all Men; and that this Light is Jesus Christ, at least according to the Sentiments of many of them; and that it will conduct those who acknowledge it, and take it for a Guide and Rule of all their Actions, both surely and infallibly, to a Life eternally Happy. They say, that every one may find in himself a certain Portion of the *Holy Ghost*, which reveals and dictates to him what he ought to say or do. They have several large Rooms in diverse Quarters of the Town, where they meet, and where there are no Ornaments, but only Benches placed up and down. At first the Men and Women keep a profound Silence, and seem to meditate; then one rises up, and speaks with his Hat off, the rest of the Assembly keeping theirs on, against human Corruption in general, and against all the reigning Vices, or upon other different Subjects. After the first Man or Woman has done, another begins; and so on till the Assembly breaks up. They are lately in general more Complaisant, have built several handsome Meeting-houses, and have at present many Preachers famous for their Oratory.

They are remarkable for having an extraordinary Modesty and Gravity in their Looks, and a great Reservedness in all their Discourse, besides a singular Plainness, that is carried even to Affectation in their Dress. They are never heard to Quarrel or Swear; and in affirming or denying the Things that are of the greatest Consequence, they only say *Yes* or *No*, *It is*, or *it is not so*. As for the rest, they may be



call'd *Quietists*, since they never meddle with the Government, nor don't molest it any more than they would be molested themselves.

The *Roman Catholics*, call'd here *Papists*, are allow'd less Liberty than any one of the other Religions, and even than the *Jews*, on Account of their being reckon'd too turbulent, and aiming always at being uppermost; of their being thought the Cauſers of the past Troubles in the Kingdom, and of having induced King James the Second to take the Measures he did, and which cost him so dear; their Priests, especially the *Jesuits* being look'd upon as the Authors of these Troubles, and Inspirers of such Counsels, dare not appear there but in Disguises, and under the Protection of some *Roman Catholic* Ambassadors, at whose Palaces only they are permitted freely to exercise their Religion in Town. They nevertheless live pretty easy, and without Disturbance, in the Country at the Houses of some *Roman Catholics*, who upon professing themselves such, and paying double Taxes, are not at all molested; and to say the Truth, one may believe and practise what Religion one will in this Country, provided he don't attempt any Thing against the Established Church, or the State. The Priests or Ministers both of the Church of *England*, and the other *Protestants* aforementioned, not only expound the Holy Scriptures to the People, but exhort them to read them themselves, by furnishing them with Versions of them in the Vulgar Tongue.

The Liberal Arts and Sciences seem to be carried to the highest Degree of Perfection in this Kingdom; if we except among the first, Painting and Sculpture, which have not been much cultivated here since the *Reformation* has taken away Images and Statues from the Churches. The *Royal Society* is sufficiently known by the *Philosophical Transactions* of its Members.

What is uncommon elsewhere, the Nobility here apply themselves to the Study of the *Belles Lettres*, especially of Laws and Equity, in which they make a Progress that one can't but admire; as several of their excellent Performances which they have published, and continue still to publish every Day, authentickly testify; in which the Clearness and Politeness of their Style, the Justness and new Turn of their Thoughts, plainly discover the Source from whence they spring. Several fine Speeches that are made in Parliament, may be compared with those of the most famous *Roman Orators*; I shall only mention amongst many others, the Dukes of *Devonshire*, *Buckingham*, the Earls *Dorset*, *Sunderland*, the Lords *Halifax*, *Sommers*, Living and Shining at my Arrival, but now all Dead; and the present Duke of *Devonshire*, the Earls of *Pembroke*, *Burlington*, *Cowper*, *Oxford*, *Stairs*, and the Lords *Townshend*, *Carteret*, *Harley*, &c. The two first are great Admirers of the Relicks of Antiquity, and have the first Rank among the *British Virtuoso's*.

Their Artisans are reckon'd the best in the Universe; they furnish almost all Parts of it with their Handy-Works, which are no less sought after than admired.

The Inhabitants of this Country are for the most part well made and finely shaped; above all, their Complexions are so fresh, and of such a lively Colour, that at first Sight one would take them to be painted, not as formerly, with blew or other Colours proper to create Terror, but with Lillies and Roses to excite Love and Admiration; and in this Sense, they may still be call'd by their ancient Name, *Picts*; to which the Abundance of all manner of Necessaries, either to cover



or nourish the Body, contributes not a little; as does also their Climate, the Sun which tans and blackens other Nations, only shining ordinarily there through Clouds and Mists, of which Foreigners more used to his Presence sometimes complain. Jealousy, which disturbs the Repose of so many Nations, is looked upon here as a Weakness, which often causes and hastens the Evil that it dreads and strives to prevent; and 'tis observ'd, that the Liberty the Fair Sex enjoys in this Country, has less troublesome Consequences, than in those Places where they are not allowed so much of it; 'tis a pretty frequent Custom, and reckoned a sort of Civility among them, for a Husband to present his Wife to a Stranger of his Acquaintance, or who is recommended to him, and for the latter to kiss her Mouth, which is done both with an innocent and respectful Modesty, and is call'd saluting the Ladies; 'tis not also extraordinary for the former to desire his Friend to keep her Company in his Absence, and to go with her a Walking, or to any publick Entertainment, whilst he is employ'd about his Affairs, or engaged in making a Party elsewhere at some other Diversion, and he will do the same for him at another Time. Their Courage and Valour by Sea and Land are well known. They both in Town and Country are robust and laborious; and the Carpenters, Smiths, Sailors, Labourers, Gardeners, &c. after having worked hard and toiled all the Day, will divert themselves in the Evening in Wrestling, and other Exercises that require a great deal of Vigour, and are agreeable to the Humour of the Nation. 'Tis common to see them try their Strength against one another in boxing with their Fists, striking with their Heads, and employing the whole Force and Activity of their Legs and Arms, in a Word, without any Thing but their natural Weapons, and this only for the Pleasure of being Conquerors, or to decide any Difference that has happened between them; and as soon as Victory has declared on any Side, the Vanquisher and the Vanquished embrace, go and drink together, and drown all Resentment and Animosities in a Glass of Wine, or a Pot of Beer, the most usual Liquor in this Country.

Their Foot and Horse Races are the swiftest that can be seen; I was present at one in *Hertfordshire*, where 9 Horses started together, 7 of which ran 12 Miles in less than 26 Minutes; the Horse that won the Prize, which was 50*l*. outstripping the nearest to him at the Goal but by half his Body, the 5 others but by his whole Length, and the 2 slowest but by 2 or 3 Minutes. Besides the Prize, which consists often in a Piece of Silver Plate than in Money, the Nobility and Gentlemen who were there laid Wagers of 100, 200, and even 1000*l*. upon the Horse which they thought the best. It is these who are generally at the Expence of the Plates that are run for at divers Times of the Year, besides those that are yearly paid by the King in several Counties.

The usual Employments of the Women of the lowest Rank, are to spin Wool, and to make Butter and Cheese, both of which are excellent; several numerous Herds of large Cattle and Flocks of Sheep wander up and down Night and Day, feed in the Meadows and other Places for Pasture, without being in Danger from Wolves, or any other Enemies than the Butcher; and I was assured that the Reason they are not infested with Wolves, is, that a Reward of 100*l*. was settled by an Act of Parliament, never yet repealed, for every one of them that should be kill'd.

\* The Title of Noble in Britain, as I have already hinted, belongs only to Dukes, Marquisses, Earls, Viscounts or Barons; and that of Esquire belongs only to the Younger Sons of Earls, and to the Sons of Viscounts and Barons, and to the Eldest Sons of Younger Sons of Peers, the Eldest Sons of Knights, and their Eldest Sons for ever; and tho' that of Gentleman belongs only to one of a good Family that bears a Coat of Arms; yet every one who has Money enough, or an Estate in Land, whether Merchant or any other Trade, assumes that Title.



The Spoils or Skins of the large Cattle, are esteemed and sought after by Strangers, as the best of the Kind; and the Wool of the lesser, after being manufactured, serves to cloath, not only the Inhabitants of the Kingdom, but most Part of the *Europeans*, according to their respective Modes, and is sent to the utmost Parts of the World to cloath them there after theirs; from whence it brings back in return so much Riches to its Proprietors, that they may boast to have in it a true and real Golden Fleece. Moreover, the Land abounds with several rich Minerals, as Silver, Copper, Iron, Tin; the last of which not only excels in Quality all that which any other Country affords, but exceeds so much in Quantity their own necessary Uses, that they send the Superfluity of it to several Parts of the World where it is wanted, to the great Profit of the Owners. The same may be said in Proportion of the *Lapis Calaminans*, *Vitriol*, *Allum*, *Rock Salt*, *Oker* and *Pit Coal*; of which last there is such great Abundance, that it employs 20,000 Sailors, and makes a sort of a Nursery for Seamen, from whence the Government, in Case of Necessity, can levy Numbers of experienced Recruits.

I foresee an Objection to what I have said about their Silver Mines; some may perhaps ask why, if there are any, they are not cultivated? The Answer is easy, and 'tis this, the Land that encloses them is so fertile, that it brings greater Advantage otherwise; and the commercial Part, which exchanges so very advantageously the Merchandizes and Product of the Country for these Metals, with those that dig for them in the Bowels of the Earth, renders them more common amongst the *English*, than amongst those People where they grow. One may make almost the same Answer on Account of their Iron, which they fetch as far as *Scandinavia*, tho' they have Mines sufficient to furnish them at home; and add, that what they extract from their own Mines is not fit for all Purposes, nor convenient for every Country; and that they find that their Vessels bring it them at a less Price from thence, than it would cost them to have it transported by Land from one Shire to another, and to have it made fit for all the Uses for which it is proper, as for Anchors, &c. besides that the Quantity of Wood which is requisite to manufacture it, would take up too much of their Soil.

This Nation, with a King of their own choosing, with such an excellent Constitution, such good Laws, so many Advantages already mentioned, besides several others omitted, in short, with all the Reasons imaginable to be content, did not seem to be so, at least a very great Part of it; for some regretted the Loss of the abdicated Monarch, and were called *Jacobites*; others were devoted to the King then reigning, partly out of Inclination, partly out of Interest, and call'd *Williamites*; others again, without either regretting the late, or loving the Prince then upon the Throne, were for an *Aristocratick* or *Democratick* Form of Government; and Religion serving (as it had done long before and still does) for a Cloak to this Division of Principles, had formed two Parties out of these three sorts. Several of the Church of *England* cry'd out against the Government's Toleration of the *Presbyterians* and other *Non-Conformists*; and said that their Discipline was a spiritual Democracy, which tended naturally to a temporal one, and consequently threatened the Church and State; these, on the contrary, accused the Church of *England* of making use of her Power, to the Ruin and Extirpation of *Protestantism* in general, and of being a half converted



vetted Daughter of the Church of *Rome*, of which she still retained several Habits, and for which she had still some too tender Inclinations, &c. These two Parties waged a Civil War against each other, both with their Pens and Tongues; and distinguished each other (as they still do) either by the opprobrious Names of *Tory* and *Whig*, or else by the softer one of High and Low Church; among the *Whigs*, were comprehended several Members of the Church of *England*, who were said to be only so, that they might partake of the Temporal Honours, which they were denied a share in, by divers Acts of Parliament, if they did not conform to her.

These two Parties were again subdivided, as they are still, into two Branches, the *Violent* and *Moderate*, the last of which seem'd to aim chiefly at the Preservation of the Laws, and of their Liberties both Spiritual and Temporal, against all Encroachments; some neutral Persons, who pretended to know the Bottom of the Matter, said in general upon these Divisions, without mentioning the Names of *Whigs* and *Tories*, *There are always among us two Parties, one who has the Employments and Places in the State, and another who would have them; and will continue so, according to Appearance, as long as there are not Places enough for all.*

Besides my Stay in *England* being too short to give a perfect Account of it, it is too near at hand not to be well known, so I don't expatiate much on that Head; and what I do mention is (as well with respect to it as to *France*) rather for the Order and Connexion of my Voyages, and not to pass over such a considerable Part of the World as *Great Britain* entirely in Silence, than out of Pretence of any new Discoveries: And I shall only add a few Words more about two or three of its Antiquities; among others *Stonehenge*, in the County of *Wilt*s. It consists of a great Quantity of Stones of a different Bigness and Thickness, set up in Circles on *Salisbury* Plain, in three Rows, almost at an equal Distance, two by two; each Couple of Stones that stand erect sustain a third, which is laid across the Top of each of them like an Architrave. The largest of those which compose the middle Circle, are between 21 and 22 Foot in height, 7 or 8 broad, and 4 or 5 thick; the largest of the third, I mean those which serve for Architraves, are 15 or 16 Foot long, 3 or 4 broad, and about as much in Thickness. Those of the other Circles, are from 6 to 15 Foot in height, from two and a half to 7 broad, and from one and a half to 3 in Thickness; several Couples of these sustain a third, like the others aforementioned, and others shew that they have had such upon them; some of them are lying upon the Ground, and seem to have been thrown down, either from being pressed with the too great Weight of the Stones that were placed upon them, or from being drawn with the Fall of those next to them. The most considerable of these, is one of 15 Foot and three Quarters towards the *East*. All these Stones are rough and unhew'd, and their extraordinary Hardness would scarcely suffer them to be polished. Their Colour is greyish, and not very different from the common Granite, tho' one can't say that they are so. As there are no Inscriptions to be found either upon the Stones still standing, or those that are overthrown, one can only make Conjectures about them. Some will have it that they have been a Temple of the *Druids*; but as we are informed by History, that the only Temples they had were in the thicker Parts of the Forests, or in Caves of Nature's making in the Woods, the want of Forests or Woods where these Stones are, must make



make that Pretence fall to the Ground. Others believe that they were a Temple dedicated to *Cælum* by the Ancient *Romans*; and the Situation of *Stonehenge* in such an open Plain, lighted on all sides, join'd to its Orbicular Form, seems a little to favour this Opinion; but what we have remaining of the old *Roman* Buildings is by no means so rough or clumsily built as that. Lastly, there are others who pretend to see clearer, and penetrate farther into Antiquity; who say, that 'tis the Workmanship of some of the first *Goths* who came into *England*, and that 'twas made for the Tomb of some great Hero before the Use of their *Runick* Characters, which is the reason of its being without an Inscription. All that I can answer to this is, that it has more the Air of the rough Draught, or first Essay, of some *Gothick* Structure, than of any *Roman* one.

Those who consider the particular Colour, Size, Hardness and Weight of these Stones, and that there is nothing like them in the Neighbourhood, nor even in some Counties round them, can't believe that they are the Product of the Place, but conclude within themselves that they have been transported thither by Giants, (if ever there were any) as well as the mighty Stones near *Bristol*, and *Roll rich Stones* near *Witney* in *Oxfordshire*, which they will have to have been transported from some of the *Orcades*, where (as they say) such sort of Stones are found, as singular for their Largeness, Colour and Hardness.

I observed in the County of *Hertford* five Eminencies of Earth cast up near one another, which are generally believ'd to be the Tombs of the Ancient *Goths*, or of the *Anglo-Saxons*; and indeed whilſt they are very like the *Tumuli* of the *Latins*, from whence the *French* seem to have form'd their Word *Tombeaux*: Nevertheless, there are several Persons who maintain the contrary, and will have it that they serv'd to elect their Kings upon, according to the Ancient Custom of electing them *sub Dio*, or else to Harangue the People from them.

The *Czar* was in *England* when I arriv'd there, but kept pretty much *incognito*, acting some times the Part of a common Sailor, some times of a Ship Carpenter, but very seldom that of a Gentleman, except when he had an Interview with King *William*, or some Persons of the most distinguish'd Rank; 'tis very well known how useful these different Parts have been to him, without enlarging upon it; his fine Fleet since built at *Asoph*, which he was afterwards oblig'd, by the unfortunate Action at the *Pruth* to destroy, that which he has still remaining, and daily encreasing in the *Baltick*, are sufficient Instances thereof.

In the Month of *August* the Partition Treaty was concluded between their Majesties the King of *France* and that of *Great Britain*, of which the latter was reckon'd to have form'd the Plan, in order to prevent a new War on account of the Succession to the *Spanish* Monarchy, after the Death of the King then reigning, which was daily expected; by Virtue of this Treaty the *Dauphin* was to have for his Share the Kingdoms of *Naples* and *Sicily*, with all the Islands and Places situated on the Coast of *Tuscany*, the Towns of *Fontarabia*, *St. Sebastian*, the whole Province of *Guipuscoa*, and part of *Navarre*, *Alava* and *Biscay*; the Dutchy of *Milan* was to be given to the Archduke *Charles* of *Austria*, and all the rest of that Monarchy and its Dependencies, as well in *Europe* as *Africk*, and both the *Indies*, to the Electoral



Electoral Prince of *Bavaria*, which was the Occasion of many Political Speculations.

In the latter End of *October* I resolv'd upon a Voyage and Settlement at *Constantinople*, against the Advice of some good Friends; to which I was incited and prevail'd upon by the Counsel and Example of a *French* Minister, who (as he told me) was invited there to Preach the Gospel to some *French* Refugees, and other Protestants of *Geneva*, and more by my own Curiosity, and the advantageous Idea which I had already conceiv'd of that Place.

### CHAP. IX.

*A Voyage to Constantinople. Some cursory Remarks on Pathmos, Smyrna, Ephesus, Scio, Samos, Metelin, &c.*

WE embark'd towards the latter End of *November* on Board an *English* Ship bound for *Smyrna* and *Constantinople*; and set Sail the 24th from *Gravesend*, a small Town on the River *Thames* about 20 Miles below *London*. The Wind was pretty favourable for some Leagues beyond *Portsmouth*; but there it turning contrary, and blowing something hard, we stood in for the Isle of *Wight*, and cast Anchor at *St. Helens*; this Change of Weather seeming to the said Minister a dreadful Storm, made him alter his Intention of going to *Turky* to that of returning to *London*; where, as I was inform'd afterwards by Letters, he made a very Patherick Sermon on that Occasion, drew Tears from the Eyes of his Hearers, and had his Prudence in coming back applauded. As for me I stood to my first Resolution, and the Wind growing fair the 27th we set Sail again, and reached *Falmouth* in the Evening, where we anchored, and the 28th before Break of Day we continued our Voyage, and found our selves on the 3d of *December* over against Cape *S. Vincent*, where we were detain'd by a Calm till the 12th, it clearing in our Favour, tho' but weak, we pass'd the *Streights* on the 16th nearer to the Coasts of *Africa* than *Spain*, saw the *Flames*, Smoak, and heard the Cannonading of *Ceuta* more distinctly than I did the Year before. The Wind proving very good, carried us by the 29th amongst the Islands of *Archipelago*, where it ceasing entirely, kept us five or six Hours near *Pathmos*: I ask'd the Captain leave to go ashore in a Boat that came to sell us some Fish, which he granted me, on Condition I'd return immediately in case of the least Breath of Air's rising. I landed at the farthest End of a shallow Harbour call'd *Diacorti*, from whence I took a Guide to conduct me to *St. John's* Convent, as the principal thing worth seeing there; it is a sort of a Castle flank'd with several Towers, with a Church but indifferently built, and yet worse painted within: It is pretty well vaulted, as are most of the others in general, but, which I never saw in the *Turkish* Dominions, except there, at *Scio* afterwards, and *Mont Athos*, there were two Bells hanging at the Gate of the Convent: In this Monastery were 93 Caloyeros,



*Caloyeros*, or Greek Monks, and (as they told me) above 100 Churches, or rather Chappels on the Island, to which they had then but 10 Secular Priests; which with the *Caloyeros* were more than sufficient for the Number of Inhabitants, who were not 4000. I saw also the Hermit's Cell, call'd by the People of the Country *Apocryphus*, where they pretend that St. John wrote his *Revelations*. It is not very far from the Convent, and a narrow Way cut in the Rock leads directly to a little Chappel whose vaulted Roof was tolerably fine, from whence one passes into a *Grotto*, where 'tis believ'd St. John retir'd to receive his Revelations; and a *Papas* \* shew'd me a Cleft in the solid Rock thro' which he affirm'd pretty positively, the Voice of God was heard by this *Evangelist*. This *Grotto* is a miserable Hole. I saw nothing more remarkable upon this Island, which is reckon'd 20 Miles in Circumference, but only that the Womens Habits were the least disagreeable of any in the *Archipelago*, as may be seen in the Print, No XI. Fig. 2.

\* *Papas*, a  
Greek  
Priest.

Perceiving the Wind to rise a little, I hasten'd my return on Board, knowing the Captain's impatient Temper; where however I did not escape a small Reprimand for having staid above four Hours ashore. In the mean while it was not yet strong enough for us to advance a Mile an Hour; however it freshen'd so favourably some time after my coming on Board, as to carry us in 24 Hours beyond Cape *Carabournout*, where it turning contrary we cast Anchor among some Rocky Islands call'd the Islands of *Vourla*, that we might not be blown back again. We made a Descent well armed upon one of these Islands, where we only found Plenty of wild Fowl, Oxen and Cows; and a Seaman having kill'd one Bull with a Musket Ball, we eat the Flesh which we thought tasted somewhat like Venison; (tho' I heard afterwards at *Smyrna* that these Cattle were what we thought them to be, but only put there to Grass by the People of the Neighbouring Country,) the Captain having made them cast the Nets he had on Board, and finding abundance of Fish, we made good Cheer both on one and the other.

During the Time we were detained there we went in a Boat to a Village call'd *Vourla*, which stands upon the main Land, where they pretend was the famous *Clazomenae*, which is now no more to be seen but in the History, for I found nothing in it which testify'd it. 'Tis a pretty large Village, partly inhabited by *Greeks*, partly by *Turks*, the former have a handsome Church there; I would rather take for the Spot of the ancient City, which once kept *Smyrna* and the adjacent Country in awe, or for a part of it, a small Island call'd St. John's Island, not far distant, with some Ruins still considerable join'd to the Continent by an old Cause-way, but without the least Inscription. A Gentleman who made since a Journey there and further, wrote me the Letter in the *Appendix* on his Discoveries.

The Wind being fair again, we hoisted Sail, and on the 16th in the Afternoon we pass'd the Castle which defends the Entrance of *Smyrna* Bay, saluting it with five Pieces of Cannon. This Bay, with the afore said Islands and the adjacent Coasts, is pretty exactly represented in my Map B, and this Castle is flank'd only with two Bastions with 18 Pieces of Cannon that are pointed level with the Water. A Calm overtaking us in the middle of the Bay, detain'd us there all the Night; but the next Morning early the Captain had us tow'd with his great Boar, and partly by the Help of that, partly by the help of a small Land Wind, we reach'd the Bottom of the Bay before Noon the 17th  
of



1699. of January 1699. It is large enough to hold 100 Men of War, and is shelter'd against all Winds whatsoever by several Mountains. Upon our landing, the Merchants who own'd the Cargo were agreeably surpris'd at receiving their Letters almost as freshly dated from *London*, as if they had come by the way of *Vienna*, as they do in War time, or *Marseilles* in that of Peace; and the Caprain said that he had never had a quicker Passage for so long a Voyage, (and 'twas the first he had ever made into the *Levant*) and that had it not been for our Calms, we shou'd not have been above 30 Days in the Voyage.

I was surpriz'd at the Humanity of the Custom-House Officers, who far from searching Passengers Pockets, as they do almost all over *Christendom*, did not so much as examine my Trunk, which I opened for them. The Castle, situated pretty near the Custom-House, which defends the Port, is not more considerable than the other, only something larger, 'tis flank'd with four Bastions, and a great Tower in the middle, with some Pieces of Cannon.

The City of *Smyrna* is at the Bottom of the Bay, and extends about half a Mile along the Shore, whence it rises agreeably like an Amphitheatre on the side of a Hill facing the Sea. The Houses of the Consuls and most part of the Merchants are wash'd on one side by the Sea, and make a Street call'd the *Franks Street*, because 'tis almost wholly inhabited by *Franks*.

The *Roman* Catholicks have there three Convents, besides the House for the *Latin* Bishop, viz. one of *Jesuits*, another of *Franciscans* call'd *Recollects*, and one of the *Fathers della Terra Santa*. These last put themselves under the Protection of the *French* or *Hollanders* in Time of War for their Security. The *Latin* Bishop receives his Salary from *Rome*, with the Title of Bishop of *Smyrna* in *Partibus Infidelium*. The *English* and *Dutch* content themselves, each of them, with one Chaplain.

There were in the City besides the *Franks* who are above 200, about 12 or 14000 *Turks*, 8000 *Greeks*, 400 *Armenians* and 1500 *Jews*. The first have 17 Mosques, the second two Churches, the third one, and the *Jews* five Synagogues. It is the richest Magazine or Market in *Turkey*, where the most precious Commodities are brought from *Persia*, and several other Parts of *Asia*, and the most frequented Abode of the *Frank* Merchants; there were even *Genoese* there at that Time, but trading under *French* Colours by Virtue of a Capitulation, in the *Appendix*, granted by *Achmet I.* to *Henry IV.* the Copy of which was given me by the *French* Consul, then Monsieur *Royer*.

The *English* take in there the greatest Part of their most valuable Commodities, as 3 or 4000 Bales of Silk, which are (as they say) yearly exported into *England*; the Lading of the *French* consists generally in Wool from *Mytelene*, and the Parts adjacent, which they mix with their own and work up at *Marseilles*, and bring back in Cloth, which makes the principal Branch of their Exports for *Turkey*, as 'tis likewise that of the *English*, together with Pewter, Lead, *Lisbon* Sugar, Cinnamon, Pepper, Indigo, Cochineal, Cloves, &c. with this Difference, that the *English* Cloth is the finest and best.

The *British* Commerce in *Turkey* must be very rich and profitable, since the Company at *London* are at the Expence of the usual Presents for the Port, and of maintaining the Ambassador, the Consuls, Interpreters and Chancellors, together with the *Fanizaries*.

That



That Company exact two particular Things of their Factors, viz. First, An Oath which they are obliged to take at their first coming before the Ambassador or Consuls, not to sell any Goods upon Credit for fear of contracting bad Debts; because that (altho' the *Turks* generally and naturally are Religious Observers of their Words, and good Pay-Masters,) the frequent Changes and Depositions of the *Visiers*, *Bassas*, and other Officers of the *Port*, which confiscates often the greatest Part of their Estates, if not all, renders them incapable of paying what they have borrow'd, to the great Detriment of the Creditors. I have remarked on the taking of this Oath, that those Factors seem to take another Mental or Secret One within themselves never to observe it; nay, I have heard some, provok'd at it, swear first they never would take it, then take it and break it. They alledge this Reason in their Defence, that 'tis impossible to sell their Goods to any Advantage without trusting, as the rest of the *Franks* who are not bound by such an Oath do; and that Experience has shewed that the *English* who would not Trust to keep their Oath or for fear of losing, were often deprived of the Advantages which others less scrupulous or bolder got, and lost when they were obliged to sell for Ready Money.

The second Article is not to marry any Subject of the *Grand Seignior*, since a great Loss suffered by some Merchants of *London* on such Occasion; which is generally related thus: An *English* Merchant, who had married a *Greek* Woman at *Smyrna*, happening to die left a considerable Estate, and two of his Countrymen for Executors of his Will, to whom he had committed also the Care of the Goods and Money belonging to the said Merchants of *London*. On which the Widow being willing to get all, or fearing to get too little, went to the *Cady*, declared herself Principal Heir as Subject of the *Port*, according to the Custom of the Country, and sought Protection against the Laws of *England*, which are in force even in *Turky* among the Subjects of this Nation, as well as that of other *Franks*, who are judged by their Ambassadors and Consuls, according to their Capitulations with the *Port*. The *Cady* wrote to the *Visier*, then *Cara Mustapha Pacha*, and received Orders, accompany'd by several Officers, to seize upon all; which was done accordingly, without Distinction of what belong'd to the Deceas'd, or to his Correspondents. That *Visier* being kill'd soon after at the Siege of *Vienna*, the Widow, as well as her Husband's Correspondents, lost every thing; for the Successors to the *Visier* holding that Place but a little Time, and being busied with Affairs of greater Moment, took no Notice of the Debt, and my Lord *Paget*, who was address'd for the Recovery of it, liking not the Matter, declin'd meddling with it.

The *Jews* (as I've before hinted) are the only Brokers, without whom no Bargain is made; and the Merchants in general observe their Sabbath, at least in respect to any Business relating to Trade. There are yet to be seen upon the Brow of a Hill, which commands the City, the Remains of an old Castle, the Walls of which are still pretty well preserved: Over the Gate is the Bust of a Woman represented in the Print N. 24. which the *Greeks* will have to be that of the *Empress Helena*, who (as they say) founded this Castle; but Travelers, who pretend to see better and farther into History, assert it to be that of the *Amazon Smyrna*. This Bust, or rather half Bust, is near three Foot high, but very much mutilated.

Below this Castle is what they call the Tomb and Chappel of *St. Polycarp*, Disciple of *St. John Baptist*, who was burnt alive according to



some, and devoured by Lyons according to others, at the Age of 95; after having govern'd the Church of *Smyrna* as Bishop near 40 Years. This Tomb and Chappel are very uncertain Remains of what they are call'd; as well as the Ruins of a *Circus*, or Amphitheatre, in the midst of which they pretend this Saint was expos'd to the Lyons; of the Materials thereof the *Turks* have built a fine *Besestim*, a publick and large Building all of Stone, with a vaulted Roof, with several Shops within, where they keep and sell their most valuable Things. Here I bought of a *Greek* divers Medals; amongst others those of *Gargacalla*, *Marcus Aurelius*, *Antoninus Pius*, *Severus*, *Gordianus*, *Galienus*, *King Ismarachus*, *Valentinianus*, &c. for 400 *Atches*.

\* *Atche* call'd by the *Greeks* *Aspro*, for its White Colour, being of Silver, is the third part of a *Para*, or *Turkish Penny*, and all the *Turkish Money* is of Gold or Silver.

† A *Kesse* is 500 *Grutches*, or *Dollars*, of about Three *Sbillings* and Six Pence.

N.B. The *Turks* multiply and divide their Money into *Atches*, as the *Portuguese* do theirs into *Reys*, only with this Difference, that the *Reys* are imaginary, and the *Atches* real. They divide their *Altuns*, or Gold Pieces, which weigh and are worth a *Ducat*, into 10 *Atches*. Their *Grutches*, or *Piastras*, into 120; their *Ezelotes*, or *Florins*, into 80; their *Tulras*, or half *Ezelotes*, into 40. They tell great Sums by *Kesses*, or *Paras*, and instead of telling for Example, 10000 *Grutches*, they tell 20 *Kesses*; and if they sell a House or any thing by Auction, or make any considerable Bargain, they reckon and multiply by Thousands and Millions of *Atches*. They stamp nothing on their Money (which is all of Gold and Silver, and consists in the Sorts aforesaid) but the Emperor's Name, and the Year in which it was coin'd. They receive nevertheless Foreign Coins with Figures of living Things, which seems contrary to their Law; and having one Day remarked it to a *Turk*, with whom I was very intimate, and whom I knew to be a scrupulous Observer of his Religion, he answer'd, that they allow'd them in Commerce to draw Foreign Gold and Silver into the Mint of the *Seraglio*, where they stamp them afresh after their own Fashion, and that I might observe that neither the *Port* nor the *Mosques* paid away any till recoin'd.

A *Greek*, at whose House I lodged, and who spoke *Italian*, conducted me about five Miles on the South East, thro' a little Forest of Olive Trees, to some hot Baths which were ruin'd, and but little frequented, tho' they ascribe great Virtues to their Waters. There were then only two Receptacles remaining pretty entire, the one of hot Water, the other of cold; the first is so hot at the Spring that it will boil Eggs; and between *Smyrna* and those Baths are the Ruins of an old Pagan Temple, with some Pieces of Mosaic Work still left.

The Walks about *Smyrna* are charming, especially on the West of the *Franks* Street, where one finds several little Groves of Lemon and Orange Trees in spacious Gardens, where they grow naturally and without Art; which being always richly covered with Leaves, Flowers and Fruit at the same time, recreate very agreeably both the Sight and Smell; thro' those Gardens runs the Rivulet *Meles*, on the Banks whereof the ancient Inhabitants of *Smyrna* affirm'd that *Homer* was born, tho' contrary to the Pretensions of *Rhodes*, *Colophon*, *Salamis*,

\* *Ocke* of *Chios*, *Argos*, and *Athens*.

above Two Pounds and a half; they sell in Turkey all their Liquids, and almost every thing by Weight.

The Vines that cover the little Hills yield in their Season both a beautiful Prospect, and a prodigious quantity of delicious Wines, at six *Assers* the \* *Ocke*. These little Hills and the Plains around them are agreeably diversify'd, besides these Vines, with little Forests of Olive and other Fruit Trees, fertile Fields, and a number of Pleasure Houses, whither the *Franks* retire during the sultry Heats of that Country.

Towards



Towards the End of *February* I made a Party with two *English* Merchants to go to *Ephesus*, which is but a good Day's Journey from *Smyrna*, and the *English* Consul Mr. *Raye* (a very Civil Gentleman) gave us one of his Janizaries to go with us, which, by the way, is the only Employment that the *Turks* will accept amongst Christians; not as Servants, for a *Turk*, tho' never so poor, would never hire himself as such to a Christian, however advantageous it might be to him, but only *ad Honores*, as a Guard; and he always goes before him. The Janizary rode, according to their Custom, before us well arm'd with a Musket and Cimeter on, which the *Turks* never wear but when they go into the Country or to War; besides two Servants also well arm'd, and Fowling Pieces to sport with. We kept for a little while upon the Road which the Ancients call'd *Via Militaris*, of which some Parts are still pretty entire, where the Stones are square, and as large as those of the *Via Appia* or *Emilia*. The Soil, for the most part, is not very rich between *Smyrna* and *Ephesus*; it is flat and low as far as a Village call'd *Tzerpekoy*, where one meets with the Ruins of a great long old Wall well cemented, but which I knew not what to make of, so much had Time disguis'd the Building, of which it was heretofore a part. Here we roasted one of three Hares, and some Woodcocks which we had kill'd, and took up our Lodging for that Night; and the next Day we cross'd the remainder of a large Plain, in the midst whereof this Village is situated. Here the Servants charg'd with Ball, after which we gain'd the Top of some Mountains, intermingled with Woods, especially Olive Trees, which yielded an agreeable Prospect, and which (they said) were sometimes infested with Thieves, tho' we found only wild Boars; and our Servants firing upon them, kill'd a She one which had three little young ones, which they also shot and took away with them, leaving the Dam upon the Spot. We carried with us (as is usual in *Turkey*, where Accommodations upon the Road is hard to be met with) a portable Kitchen and Cellar; that is to say, Plates, Dishes, and other Utenfils, with Pepper, Salt, Butter, Bottles of Wine, dry'd Neats Tongues, *English* Cheese, &c. in a sort of Wallets call'd *Hebez*.

About three Quarters of a League from *Ephesus* we cross'd the River *Cayster*, over an ancient Bridge, partly Marble, partly of other Stone, which is equal to it in Hardness, and almost in Whiteness; after which we came into a Plain surrounded by a Chain of Mountains in the shape of a *Crescent*, the Horns whereof front the Sea Shore.

This renown'd City, with the finest Temple that ever was, consecrated to *Diana*, is reduced by the Changes it has met with in the Wars, and under the different Masters it has had, to five or six miserable Houses inhabited by *Greeks*, and about as many by *Turks*, with a Castle for some few of these, a poor Church for the first, and a Mosque tolerably handsome for the latter, which (as they say) was formerly a Church consecrated to St. *John*; in short, 'tis nothing but a Chaos of Noble Ruins, which, with some Inscriptions and *Basso Relievo's*, are the only Marks of its ancient Magnificence.

I shall not add any thing to what Mr. *Spon* and so many other Travellers have already said of these Ruins, only that there are almost nothing but Subterraneous Vaults and Foundations remaining, of hard Stone, or (for the most part) of Brick well cemented, upon which the Temple was built.



The most curious of what remains of the City is a Gate, whereon is a *Basso Relievo* about the middle, of a Bacchanal, with some Children playing amongst Arbours, naked Gladiators, and Men armed with Bucklers; and some Women which I knew not what to make of; all these Figures are very much mutilated, as well as those which are upon the Wall of a Building, the Gate whereof is very entire, with these Words in Roman Letters *Accenso-rensi, ex Asia*. A Greek here sold me several Silver Medals, amongst others *Lyfimachus, Diadumenianus, Faustina, &c.*

We staid here about five Hours roving up and down the Ruins, after having taken our Quarters at the *Papa*, or Greek Priest's, where the Servants dress'd one of the young Boars and a Hare for Supper; after which we rested our selves and drank the *Papa's* Orthodox Wine, which was, as some of the gayest of that Robe call it, in speaking of this good Liquor, or according to the Eastern Proverb, *As good as the Wine of the Liturgy*; and speaking of Women, they say, *As handsome as the Papadia*, or the Priest's Wife, because they have generally pretty Women as well as good Wine; and that of our Landlord was excellent, and deserv'd the Name of Orthodox. The Greek Priests are generally the best Landlords amongst the Christians, for which one makes a Present either to them or the Church, at taking leave.

We lay that Night at the *Papa's*, and upon going thence we return'd the same way to *Smyrna*, Dined at the Village where we lodged the Night before, sending before us the Servants to get Dinner ready, that we might not be obliged to stay any longer than just to eat, and reach *Smyrna* that Evening, which we did, carrying with us as much Game as sufficed for Supper, which the Servants had kill'd in a manner riding Post, for we rode almost full speed.

A Stay of above four Months in this City gave me time enough to see all the Country about it; which wou'd furnish me with ample Matter for Writing, if it had not already been sufficiently describ'd to my Hand. About the beginning of *May* I went to visit the Isles of *Scio*, or *Chio*, *Mytelene* and *Samos*, of which one may say the same. Authors differ very much about the Circumference of the first, some calling it 100, some 120, and others 130 Miles round; 'tis to be imagined that the Unevenness of its Coasts and Peaks make it so difficult to measure exactly. This Island is very fruitful in Wines; among which there is a Red sort, which tastes very like that of *Monte Pulliciano* in *Tuscany*. It is call'd by the Natives *Homer's Wine*, and a Greek *Papa* with whom I lodg'd had some which seem'd to me even to surpass it; he encouraged me by his Example not to spare it, telling me that it cost him but 4 *Aspras* to lay it in his Cellar, and that 'twas this fine Wine which inspir'd *Homer* with his Noble Verses. I told him that I wonder'd the *Greeks*, who drink so much of it, cou'd afford us no more of such Verses; to which he answer'd very plainly, that in losing the Empire, they had lost also the Sciences, by falling under a Government which did not encourage Learning by its Example. I reply'd, that an evil Example ought not to be follow'd, and that their Governors seem'd to allow them both Liberty and Time enough for Study. He did not deny this, but gave me some other Reasons and Excuses for the Ignorance of his Nation, which were so weak and little to the purpose, that they are not worth mentioning. This Ignorance cannot be greater, they having lost even the *Greek Language*; what they speak at present being as different from



from that of their Ancestors, as the *Italian* from the *Latin*. For Instance; they who had formerly so many *Præter Tenses*, *Aoristus's*, and *Futures*, are now forced to make use of auxiliary Verbs; and if a *Greek* would say, *I will write*; and keep the old Verb as they have retain'd; but corrupted the most Parts of them, he would say, *ἔγω γράψω*, *I will that I write*; for *I have written*, *ἔγω γράψαμην*, instead of *ἔγραψα*. They have quite changed many of the ancient Words; they call, v. g. Water *ἕρπ*, instead of *ὕδωρ*, and Wine *ἄκρα*, instead of *οἶνος*, and for the most part, they don't understand the Ancient Names, or the Writings of their Ancestors.

Mr. *Raye*, the *British* Consul at *Smyrna*, before whom I mention'd at my Return that Ignorance of them, and what Excuse the *Greek* *Papas* had given me for it, said, that they had lost all the good Qualities of their Forefathers, and preserved or rather encreased the bad ones, wherewith the Ancients reproached them, as Lying, Cheating, Pride, Vanity, &c.

This Island is very fertile, and produces abundance of Silk and Cotton, great Part of which is manufactured in that City, and in about 18 Villages. It is call'd in Turkish *Sakis*, which signifies *Mastick*; a Name which the *Turks* have given it, from the vast Quantity which it yields of that Gum. The Grand Seignior reserves this to himself as his Property, and exempts the *Greeks* who gather it from Tribute, or else grants them particular Privileges, as to pay only half *Caratch* or Capitation, or to wear the white Turbant like the *Turks*, &c. to encourage them to be faithful; he also sends a *Turk* to overlook them at the Time of gathering it, whom they don't fail to cheat, however watchful he is, tho' the Punishment, if they are discovered, for selling one single *Ocke*, is being condemned to the Gallies; yet they offered clandestinely to sell me 20 *Ockes* in one Village. After the Court is furnished, the Officers of the *Seraglio* sell what remains of the Portions assigned them to the Publick, and the superfluous Remainder is very considerable, since they gather every Year 80000 *Ockes*.

The Trees whence the *Mastick* distills, is call'd in *French*, *Lentisque*; in *English*, *Lentisk*, from the *Latin*, *Lentiscus*; it grows in the Shape of a Dome, is bushy, and much more in Circumference than in Height; the highest hardly arrives to a tall Man's Head; the Leaves are always green like those of a *Servis* Tree; 'tis divided into *Male* and *Female*, the *Male* blossoms, but bears no Berries; its Blossoms grow in Bunches under the Leaves, and are between a Purple and Green; the *Female* bears Berries which grow in Bunches like Grapes, and are almost like them, being first red, and then turn black as they ripen, which is in Winter.

The *Mastick* is gathered thrice a Year, in this manner: Having first well cleared the Ground about them, they make Incisions in the Trunk of the Trees with sharp two-edged Knives, cutting the Bark long and cross-ways, from whence in a few Hours the Gum distills in large Drops. The first Incision is made from the Beginning of *May* till the End of *June*; the second in the same manner, from the Middle of *August* till the End of *September*; the third in the Beginning of *October*, they having three Crops now, as \* formerly, tho' in different Times, according to the Climate: The little Branches yield no Gum, but (who-

\* Jam vero semper viridis, semperque gravata  
Lentiscus triplici solita est grandescere fletu.  
Ter fruges fundens, tria Tempora monstrat arandi;



ther 'tis true, or only Imagination) they are thought the best Tooth-pickers that can be used, as they were also formerly (a). That Gum which distills from the *Lentisk* Tree seems to have been call'd *Mastick*, because they chew it, especially the Women, to keep their Teeth white, and make the Breath sweet; and amongst several good Qualities that are attributed to it, they esteem it good to preserve the Gums. They mix it with Perfumes, to qualify them by the Sweetness of its Smell, and they reckon it the best of any for the Brain; and when they are troubled with a Pain in their Heads, they use it by its self without mixture.

(a) *Lentis*  
*tum melius;*  
*sed si tibi*  
*frondea cuspi.*  
*Defuerit,*  
*dentes penna*  
*levare potest.*  
Mart. Epig.

N. B. Perfumes are very much used in the *Levant*, especially among the *Turks*, who always bring them whenever they are visited by Persons of any Rank, either amongst Men, or Women separately, for the Men never visit Women, even Fathers seldom see their Daughters after they are married. After the Visiter has staid some Time, they bring the Coffee, Sweetmeats, and Rose or Orange-flower Waters, in a Vessel of Silver, gilt in the Shape of a long-neck'd Bottle, like that in the Print, N<sup>o</sup> 18. This Vessel has several little Holes at the bottom of the Neck like a watering Pot, and they sprinkle the Face of the Person who visits them, as if they were offering him Incense; when they generally present him a little embroidered Handkerchief to wipe himself, which he must keep, especially if he be a Stranger, or has been a great while without seeing the Person visited; after which they perfume him with a perfuming Pan, like that which a *Turkish* Girl holds in the same Print.

(b) Alex-  
ander Mav-  
ro Cordato  
Scarletti, his  
Father, is  
well known in  
the learned  
World by his  
Studies at  
Padua, and  
his Writings.  
The Port,  
which never  
admits any  
Christian in-  
to its Coun-  
cils, or be-  
stows any  
Employment  
in the State  
upon any but  
Mahome-  
tans, except  
the Princi-  
palities of  
Valachia,  
Moldavia,  
and formerly  
of Transyl-  
vania, did  
nevertheless  
break through this Rule in his Favour, and made him her Privy-Councillor, and Plenipotentiary  
at Carlowitz. He understood the Arabick, Scholastick Greek, Latin and Italian, to the last Perfection, and  
was with his Son, who is likewise Master of them, the only Example of so much Learning, that I found  
amongst the Greeks. He dy'd in 1704 or 1705, if I remember well.

I remember, that in 1708, *Nicholas Mauro Cordato* (b) the present Prince of *Walachia*, who was then but an Interpreter to the Port, treated me so, on my Return from a Voyage into the *Archipelago*, of which I'll speak in its proper Time and Place, and he obliged me to carry away a fine Handkerchief, which they gave me to wipe my self; and upon my asking the Reason of this odoriferous Ceremony, he answered, that he had not seen me so long, he treated me as a Stranger.

Besides all the abovementioned Uses of *Mastick*, they mix it with the Dough before they bake their Bread; and they observe that the Honey on the South of this Island, where these Trees grow, is incomparably better than that in the other Places, where there are none, which they impute to the Flowers of the *Mastick* Tree, which the Bees suck. They gather also here some Turpentine, by two Incisions which they make in the Trees, which yield it in *July*, but the Quantity is but little. These Trees grow every where without cultivating; whereas they must lay the Stocks of the *Lentisks* in the Ground, as they do by Vines. This Island yields also a good Quantity of Corn and Oil; and it may be reckoned among the most fertile in the *Archipelago*.

The City is on the East of the Isle, and is the handsomest and best peopled of any in the *Archipelago*: The Houses are for the most part Stone, with Terrasses on the Top done over with good Mortar, as in *Africk*, or else with Timber-Work covered with Tiles.



The Castle is an old Piece of Building, and has a good *Turkish* Garrison; most part of the Inhabitants are *Greeks*, and the *Turks*, who in other Places think the Language of *Christians* or Strangers unworthy of themselves, speak generally *Greek* here, and are very Conversable.

There were at that Time about 50 *Latin* Priests, both *French* and *Italians*, with some *Venetians*, who in War time were protected by the *French*: There were formerly many more, till the *Jesuits*, (in the time of the War, which was then ending by the Treaty at *Carlowitz*) had raised some Discontents amongst the *Greek* Priests, who accus'd them to the *Bassa*, or Commandant of the Castle, of debauching their Flocks, and drawing them away to their Church; and a *French* Interpreter, or, at least, who was in the *French* Service, having undertaken their Defence, suffer'd the \* *Falack*, or *Bastinado*, by the *Bassa's* Order.

They added, that the Port, (to whom the Interpreter complain'd against the *Bassa* for ordering him the *Falack*, and also continued to defend the Conduct of the Missionaries) instead of giving him any Satisfaction, confirm'd the *Bassa's* Sentence by the *Flatisberiff*, in the Appendix, in favour both of the *Greeks* and *Armenians* throughout *Turkey*, who all join'd in the Complaint against the Missionaries. These were threaten'd with being expell'd the Grand Seignior's Dominions, if they would not be quiet; and Monsieur *Castanheres de Chateaufort*, a very prudent Person, then Ambassador at the Port, advis'd them to be so, and let alone both the *Greeks* and *Armenians*, at least till the Violence of the Storm should be blown over, for fear of any greater Trouble.

The Country round about is most agreeably diversified with Vines, Olive and Mulberry Trees for the Silk Worms, of which they every Year Manufacture a vast Quantity, besides what they sell Raw to Strangers; not to mention the Orange and Lemon Trees, and Gardens full of Fruit, which belong to several Pleasure Houses, or Farms, call'd *Birgos*, that are scatter'd up and down, and seem like so many little Forts or square Stone Towers. The *Greeks*, besides several Churches tolerably well built, some of which have still their Bells allow'd, and left them by the *Venetians* when they lost this Island, have good Chappels there, and enjoy all the Temporal and Spiritual Liberty that they can reasonably expect, and are extraordinary Gay. They verifie there above all the Proverb, *Merry like a Greek*; and then Men and Women not only Dance there the Afternoons of every Sunday, or Holiday, but even all Night: They begin on the Eves of these Holidays, and that in Ring, or as represented in the Prints, N<sup>o</sup>. XI. and XIX. where 1 in the first is one of the Chief Women in *Smyrna* with her Daughter; who differ from other chief *Greek* Women thro' all the Cities and Towns in *Turkey*, only in respect of their Headcloaths, which are pretty like that of the *Turkish* ones, viz. of smaller Bulk than that of others as it may be judg'd by that of the Figure 4. in the second Print, which represents a *Greek* Woman of *Constantinople*, or of other considerable Places; the Figure 3 in the said first Print is a Country Girl of *Orto*, whose whole Habit is peculiar to that Island. As for the Men, both there and all over *Turkey*, they are in the Towns like 5, and in the Villages as 10 of the Print XIX. The Women Dance sometimes amongst themselves only, and sometimes with the Men, as may be seen in the same Prints; and they generally chuse some Garden, Church-yard, or other Publick Place; and the Wine is not spared on these

(\*) The *Falack* consists in making the Party Guilty or Condemn'd sit down on the Ground, then holding his Feet tied up in the Air, they strike him upon the Soles with a Rod of about the Size of a little Finger in Thickness, and they tell aloud Bir, Iki, Utch, &c. One, Two, Three, &c. till he has received the Number ordered by Authority; they give it to Women on their Back sides over their Sitans, or Breeches. The Interpreters are the most expos'd to this Punishment for speaking too freely, or carrying Messages that are not agreeable to the *Turks*. Harishe-riff, an Imperial Command,



these Occasions. Those of *Scio* have the Preheminence for Beauty, as well as Gayety, of all in the *Archipelago*, and (as some say likewise) for Complaisance.

This Island (contrary to the Pretensions of the Places aforementioned) boasts not only of having given Birth to *Homer*, but of having had the *Erythrean* Sybil for a Prophetess; and that a little Rock call'd *Hierethro*, about a Quarter of a Mile from the City, was the Place whence she utter'd her Oracles; and this Rock, which seems to have deriv'd its Name from a Corruption of the Name of this Sybil, is all the Foundation that I cou'd find for such a Pretention. It has nothing of Art, but a few Steps to ascend it, and some Seats on the Top, all very ill cut.

I took the Opportunity of a great Greek Boat that was going to *Samos*, to see that Island, which, as History informs us, gave Life to the *Sybilla Erophile*, to *Pithagoras*, *Polycrates*, and other great Men; we landed at the Port of *Tigano*, from whence I took a Guide to conduct me to *Cora*, and cross'd some, yet considerable, Ruins, of the ancient City of *Samos*, which the Greeks call *Paglicora*, or the old City. There are still remaining some Parts of a Wall 10 or 11 Foot thick, and large square Stones, with a Number of Pieces of Pillars, Architraves, Bases, Chapters, &c. of the finest and most scarce Marble. The *Turks* have carried away the most entire of the Materials, with the Columns that were not broken, for their Mosques; as have also the *Greeks* for their Churches and Monastries, &c. but these last have not made use of them to so much Advantage as the others. I cou'd not discover any Inscription on them, and as the Ruins excited my Curiosity, I ask'd my Guide, who was of that Island, and spoke *Lingua Franca*, if he knew of no others; he mention'd those of the Temple of *Juno*, which he call'd *Pagli Ekklesia*, or the Old Church: I made him conduct me thither before we entred *Cora*, which we left on our Right: I found no more Inscription there than at the others, but only some broken Pillars of admirable Marble.

Returning back the same way, we went to *Cora*, where he carried me to lodge at a Greek Priest's of his Acquaintance, call'd *Papa Manoli*, where he left me; I begun now, by the help of the Ancient Greek, I had learn'd at the College, and my Application to the Modern, of which I was writing down the Words that differed from the former, both to make my self passably understood, and to understand a great deal of what they said to me; whereupon I ask'd this Priest, who spoke no other Tongue but his own, concerning these Ruins, but he knew no more of them than my Guide.

*Cora*, in Vulgar Greek, signifies a City, and this is the only one in the Island that is so call'd, as being the largest; as for the old ones, as that just mention'd, and others whose Names they don't so much as know, one can only judge of their Existence by the fine Ruins which are to be met with in different Places. The present *Cora* is pretty large, but deserves only to be call'd *Corio*, a Name which the *Greeks* give to all their Villages, and which the *Turks* render *Koy*, it being ill-peopl'd, and its Houses sordidly built; and there are several Villages in the Island that are finer and more populous: They reckon'd then 13000 Islanders there, all *Greeks*, except the *Sub-Pacha*, and two other *Turks*, to gather the Tribute; and among these Inhabitants, there were above 200 Priests and Deacons, and about 430 *Caloieros* and *Calaieres*, Names which they give to the Greek Monks and Nuns, and



and which signify good Old Men and Women, not on Account of their Years, for there are of all Ages, even 16 or 18, but for the Wisdom and Virtue which they believe to be inherent, or ought to be inherent in that Way of Life. Both the one and the other of these do profess an Abstinence incomparably more severe than that of the Monks, and Nuns, amongst the *Roman Catholics*, if we except the Silence of *la Trappe* \*. These *Caloieros* and *Calieres* subsist partly by their Labour, and partly by Charity, and are not obliged to so strict a Retirement as the *Latins*, who have good Incomes, but go out to attend their Temporal and Necessary Affairs; they follow generally the Rule of *St. Basil*, but their Churches are for the most part consecrated to the Virgin *Mary*, and their Convents, of which they have eight or nine, are either call'd by her Name, or else by those of *St. John*, *St. George* or *St. Elias*. I bought of one of the *Caloieres* the Medal of the *Samians*, and the three *Gordians*, in the *Print*, N<sup>o</sup> XII. which she wou'd have presented me for nothing, but I wou'd not accept of them without giving five or six *Paras*; she had found them as she said in working in the Garden belonging to the Community, she call'd them *Paliesfoles*, or old Brass Money.

\* I forgot to add concerning the Reform of *la Trappe*, that there are some more Convents, even of both Sexes, which profess the same Rules; as an Abbey of Women not far from the first, and another of Men in Italy, a few Leagues distant from Florence, &c.

This Island is only inferior to *Scio* in Extent, it produces all the same Things, excepting Mastick, and it yields even more Wine, especially a rich sort of *Muscadello*, and great Quantities of Wax, and some finer Silk, tho' not in such Abundance; Nitre, Oker, and Emery, are very common there, but neglected as well as their Iron Mines, and other Advantages of Nature. In short, there is nothing wanting but Cooks, to furnish extraordinary well a Table, and at the cheapest Rate; for besides the exquisite Wines, there is Plenty of Game, and that very delicate, and their Partridges are as much esteem'd as those at *Scio*, and more than those about *Smyrna*.

Having staid there three Days, I embark'd for *Smyrna* in a little Greek Vessel call'd *Saccolava*, which was made to row when the Wind wou'd not permit them to sail. I arriv'd there on the 17th of May, at which time *Madame de Hochepied*, the Lady of the Consul for the States General in that City, having an Intent to go to *Constantinople* to visit *M. de Colyear*, her Brother, Ambassador from their High Mightinesses at the Port, she having receiv'd Advice that he was on the Road thither, in his return from the Congress at *Carlowitz*, where he had assisted in Quality of Mediator, did me the Honour to invite me to go along with her. She is very well known by her Merit; and Mr. *Dumont* the Traveller has left so little to say of her fine Qualities, that I shall only add, that my Lord *Paget*, the *British* Ambassador at the *Ottoman* Port, and Plenipotentiary at *Carlowitz*, who was not of a flattering Humour, said, That she had more Wit and Politeness than any Person born or educated in Turkey that he knew of.

We embark'd towards the End of May on Board a French Vessel with a pretty good Wind; which growing contrary, and something strong, off the Isle of *Mytelene*, the Country of so many great Wits, as *Pittacus*, *Alcaus*, *Sappho*, *Theophrastus*, &c. and the open Sea incommoding this Lady, and a young Son that was with her, a little too much, the Captain had the Complaisance to put into the Port of *Castro*, a modern City built upon the Ruins of the ancient *Mytelene*. This modern City is but little, but pretty well peopled, as well by *Turks* as *Greeks*; it is call'd *Castro*, on account of a Castle which the *Greeks* call so, and which one may call the High Town. It reaches



from the Top of a little Mountain, and is encompass'd with Walls not very thick, and flank'd with eight Towers: It commands the lower Town, which is entirely open, and of larger Extent. This Island, as it is well known, was at first call'd *Lesbos*, is alone at least as large as the two others, nor is it less fertile, especially of excellent Corn; for which it was formerly so famous according to *Horace*,

*Lesbia farina nive candidior.*

As also for its wholesome Wine according to the same Poet,

*Hic innocentis pocula Lesbii  
Duces sub umbras, nec semel ejus  
Cum arte confunder Thionæus  
Prælia.*

As also *Virgil*,

*Non eadem arboribus pendet vindemia nostris,  
Quam Methymneo carpit de palmitè Lesbos.*

'Twas to this Wine *Aristotle* gave the Preference when at the Point of Death, for having first tasted that of *Rhodes*, and then that of *Lesbos*, he pronounced in favour of the latter. Its Oyl and Figs are esteem'd the best in the *Archipelago*. One meets there, up and down, with several fine Pieces of different Marble, as Jasper and Porphyry, but mutilated as at *Samos*, which testify that there have formerly been sumptuous Edifices, but I could not find any Inscriptions. I bought here several Medals of *Marcus Aurelius*, *Germanicus*, *Agripina*, *Valentinianus*, *Sabina*, *Augusta*, *Tranquillina*, &c.

The Wind changing in our favour on the 2d of June, we pursued our Voyage so fortunately, that on the 3d we enter'd the Streights of the *Dardanelles*, where *Europe* and *Asia* are so contiguous, that at a little distance they seem to make but one Continent, and hinder the the *Black Sea* (which as the Learned know takes the Name of *Propontis* as far as *Gallipoli*) from joining with the *White*, as the Eastern Nations generally call the *Mediterranean*, which is known by so many different Names according to the Countries it washes; as the *Hellespont*, or *Dardanelles*, from *Gallipoli* to the two first Castles Southward; and the *Egean Sea* or *Archipelago*, from the first Islands to *Candia*; and from thence to *Venice*, by the Name of the *Adriatick Sea*, or Gulf of *Venice*, &c. We stop'd only at the second Castles, where (the Wind forsaking us) the Captain cast Anchor near that in *Asia*.

This Castle, with a little Town that accompanies it, is reckon'd by several to be built upon the Ruins of the ancient *Abydos*, tho' there are no Remains to give any insight into it; but some considerable Ones, which are not much distant from it, may rather pass for those of that old Town, as others in *Europe* may for those of *Sestos*, tho' both without Inscriptions to confirm these Conjectures about them. The Wind blowing South, and inclining to the West, on the 4th, we set sail early in the Morning, and passing between *Gallipoli* and *Lampaco* by 10 in the Forenoon, arriv'd the next Day at the famous City where *Constantine* formerly re-united two great Empires, and which he call'd *New Rome*. Our Vessel moored over against the Custom-House, at a little distance from one of the Gates of *Gallata*.



## CHAP. X.

## Of Constantinople and Gallata, its Harbour, the Turkish Fleet, the Seraglio, the Channel of the Black Sea, or Bosphorus of Thrace, &amp;c.

THE Dutch Ambassador not being yet at Constantinople, Madam de Hochepied, from whom I receiv'd a thousand Civilities, promised to recommend me to him, which she did accordingly on his Arrival; and he shew'd me, on many Occasions, what a Value he set upon her Recommendation.

Amongst many other Acquaintance (which 'tis so easy to make, in a Place where Strangers are extraordinarily caress'd, both by their own Countrymen, and all the rest of the *Franks* in general) I was introduced into the Company of the Chancellor and Secretary of Count *Tekely*, and by their means into that of the Count himself; and the very first Visit I made him, he detain'd me not only to Dine, but also to Sup with him. He had the most taking Physiognomy, and one of the finest Tongues in the World, and spoke good *Latin*, and very fluently, the only Language which I understood in common with him; as for the rest, he was as ill treated by the Gout, as by Fortune. He had just then been abandoned at the Treaty of *Carlowitz*, for not following the Advice which my Lord *Pager* gave him under-hand before the Congress, which was to renounce all Commerce and Intelligence with *France*; and he seem'd to be concerned at it; but the Princess, his Lady, shew'd a Courage that cou'd triumph over the Frowns of Fortune. He had a very good House which the *Porte* allow'd him at Constantinople, in a Quarter of that City call'd *Balata*, with between 50 and 60 Crowns a Day in Money for his Cloaths and Wine, and as much in Provisions, both for him and his Family, which is call'd in *Turkey* *Ephane*. But tho' this was more than sufficient in a Country where all Necessaries are in such great Plenty, and so cheap, it was not enough to pay for the Intelligence which he preserv'd in *Hungary*; and the Couriers that went backwards and forwards thither for his Service; for besides his causing what was superfluous of his Provisions to be sold for that purpose, his Domesticks made Profit of his Wine, by allowing it either to be drank in his Palace, or carry'd out; and that as well to *Turks* as *Christians*, the first of which were better Customers than the second, in spite of its being prohibited by their Law, and the risque they run of having the *Palack* at their coming out from thence.

The Magnificence and Splendor of the *Porte* is so great, (as well as the Hospitality of the *Turks* in general, as I shall observe elsewhere) that as soon as an Ambassador, or any other Stranger of Distinction, sets foot in the *Ottoman* Territories, it defrays all his Charges of Travelling, both for him and his Retinue, whether Post-Horses, Waggon, or Provisions; and in a Word, all his Expences whatever; and that not only on the Road to Constantinople, but during his Stay there; and there are only the Ambassadors of *Great Britain*, *France*,



*Holland* and *Venice*, which don't make further use of it after their Arrival in the City, and seldom at all, as they generally come by Sea thither.

Whilst I was at the Count's, I saw there an *Italian*, who serv'd him in Quality of Physician, and whose Face I remembred to have taken Notice of in a Publick Place at *Milan* upon a little Scaffold, where he acted the part of an Operator. The meeting him there gave me the Curiosity after Dinner to ask the Secretary how long he had liv'd with the Count; he told me but a little while, and gave me an Account of his Adventures, which are singular enough to deserve a Place here.

He had been at *Constantinople* about a Year, where he arriv'd with two Valets, or Fellow Sharpers, by whom he was given out, before he appear'd in Publick, to be Nephew to Pope *Innocent XII.* but the *Latin* Bishop at *Constantinople*, who (if I mistake not) was a *Roman* by Extraction, or at least who knew the Family of *Pignatelli*, having treated him as an Impostor, Mr. *Castagneres de Chateaufort*, the *French* Ambassador, refus'd him the Protection he demand'd of him, upon hearing the Opinion of the Bishop, who was himself protected by him; for 'tis the Custom for Strangers, on their Arrival at *Constantinople*, to put themselves under the Shelter of some Ambassador, by which means they have nothing to do with, nor to pay the *Turks*, but enjoy an universal Freedom; for which Reason they give the Name of *Franks* to all the Western *European* Nations, according to their Capitulations with the *Porte*.

This pretended Nephew was not dishearten'd at this Refusal of the *French* Ambassador, but play'd his Cards so well, that he obtain'd the Favour of that of *Holland*; and he had a Tongue so well hung, and such Influence over the Credulity of the Multitude, that he got what he had affirm'd to be believ'd (in spite of the Bishop's having contradicted it) by several good *Roman* Catholicks, who would have it true because they desir'd it shou'd be so. He had given out under-hand by his Attendants, and confirm'd it himself by Word of Mouth, that he expected considerable Returns of Money from *Rome*, and that 'twas in his Power, if he wou'd make use of it, to have the Bishop recall'd; and he insinuated himself, among others, so far into a *Flemish* Family, that had a vast Veneration for his Holiness, and gain'd such a Credit with them, that they would swear to what he had advanced; inso-much that he drew from the Head of the Family, a Merchant, a good round Sum of Money, upon the hope of these expected Remittances, and obtain'd his Sister-in-Law in Marriage, which he ask'd (as he said) to honour him by his Alliance with his Holiness, out of Gratitude for his Civilities; but these Returns not coming, and the Debtor demanding some new Supplies till they did, the Creditor, who was not rich, grew out of Patience, and beginning to doubt what he had before been so firmly perswaded of, went to the Deputy of the *Dutch* Ambassador, who protected the Nation in his Absence, to demand Satisfaction, and have him Arrested; but the pretended Nephew, foreseeing the Storm, abandon'd his Wife, who was then some Months gone with Child, and saved himself at Count *Tekely's*, who (having then no Physician, and putting almost as much Confidence in his Art of curing the Gout, as that Family had done at first in his being the Pope's Nephew, and his expected Remittances) received him into his Protection, which he continued to him against all Pursuits whatever, even after having heard his History, which I confirm'd to his Secretary, as much



as that Part I had seen him act at *Milan* cou'd do. I spoke to him himself in *Italian*; and telling him something of my Travels in that Country, I ask'd him if he had not some near Relation at *Milan*, where I had seen in 1697 a Man that seem'd to be his Twin-Brother? He answer'd, No; and from that time avoided pretty much being in my Company.

About this Time a young *English* Cabin-Boy turn'd *Turk*, out of some Discontent at, or for some Blows receiv'd from the Captain of the Ship to which he belong'd, and was circumcis'd at the *Vaivode's* of *Gallata*, without having observ'd the Formalities requir'd by the Capitulations both of *England*, *France*, and all the other *Frank* Nations on the like Occasion; which are thus: The *Frank*, who offers to turn *Mahometan*, must not be receiv'd nor circumcis'd, till he has confess'd, before an Interpreter of his Nation, who must be sent for, that he does it of his own Accord, without having been moved to it, either by Persuasion, Force, or any other like Means, and persists in the Resolution he has taken 24 Hours.

My Lord *Paget*, who was not yet return'd from *Carlowitz*, having been inform'd on his Arrival at *Adrianople*, of these irregular Proceedings of the *Vaivode*, demanded that the Youth shou'd be delivered into his Hands publickly, and that the *Vaivode* should be sent into Exile. The Prime Visier, who was then *Usseim Pacha*, a discreet and mild temper'd Man, answer'd my Lord, That he should have the Satisfaction he demanded, as to the Banishment of the *Vaivode*; and that as to the Youth, if he repented of what he had done, he shou'd be surrendred up to his Excellency privately, but not publickly, that it might not cause any Scandal to their Religion; but that if he persisted in his Resolution before as many *Druggermans*, or Interpreters, as he wou'd send to examine him, he cou'd not, according to the *Mahometan* Law, be deliver'd up to any Christian. My Lord reply'd, That he wou'd have him whether he repented or no; and *Usseim Pacha* (having continued to represent to him how much Offence that might give to the *Mussulmans*, and that 'twas impracticable, without being able to content him with the Satisfaction he offer'd) said to his Lordship, *We have all the Acknowledgments that can reasonably be desired, for the good Offices you have done us in the Peace concluded at Carlowitz; but don't exact one of us that is contrary to our Religion, which is not less dear to us than yours is to you, to which you have sacrificed even your own Kings, who have attempted any thing against it.* My Lord answered, that the Case was quite different, and not rightly understood by him; but that the Capitulations having been violated, the Youth, who as yet was not grounded in his own Religion, and far from knowing theirs, ought not to be reckon'd a *Mahometan*, but shou'd be surrendred publickly, as an authentick Proof of the inviolable Observation of the Capitulations for the future; and he still insisted on his Demand, tho' not so strenuously, and only that he might not seem to recede from it, or to have been in the wrong. The Visier said, that he wou'd propose it to the *Muphty*, as Judge of their Law, and he did; whereupon the *Muphty* gave his Opinion against my Lord's Demand without Conditions. However it was, the *Vaivode* was banish'd, and the Youth examin'd before two Interpreters; and as the Fear of being chastis'd for what he had done, made him persist in his first Declaration, they represented to him that he had nothing to fear, since his Fault was forgiven him, and that my Lord *Paget* wou'd himself take Care to send him



him back to *England*, without any Harm being done to him; and his Fear being dissipated by these Assurances, and the Promises they made him, he own'd that he had been only induced to embrace *Mahometanism* by his Master's bad Usage; upon which he was delivered up, tho' secretly, into his Excellency's Hands, who at last seem'd satisfy'd with the manner, and thank'd the *Visier* and the *Muphty*.

Before I speak of *Constantinople*, I shall say something of *Gallata*, tho' one can only repeat what has been before observ'd, both of one and the other. Those who have not seen *Gallata*, look upon it generally as one of the Suburbs of *Constantinople*; but it is rather a little Town, still enclosed with Walls, which have been often demolished, and were lastly rebuilt by the *Genoese* under the Emperors *John Paleologus* and *Cantacuzenus*, during the Divisions of the Eastern Empire; and there are yet to be seen the Arms of several *Genoese* Noblemen upon some Parts of them, or the Towers wherewith they are flank'd, especially upon a very high one call'd the Tower of *Gallata*, joining to a Gate that leads to *Pera*.

Most part of the Foreign Merchants lodge in this little Town; the *Roman* Catholics have three Churches there, adjoining to as many Convents; the Principal is that of the *Jesuits*, the other two belong one to the *Dominicans*, and the other to the *Cordeliers*, or *French Franciscans*. The *Italians* of this Order had a very large and pretty handsome one, dedicated to their Patron *St. Francis*, which was, as it were, the Parish Church for the *Roman* Catholics of *Gallata* for some Ages; but this being destroy'd by Fire, and the *Turks* of *Gallata* having remonstrated to the Port that these Monks had made a Tavern of their Convent, which was join'd to and burnt with it, by selling there Wine and Brandy, the Ground was taken Possession of to build a Mosque upon, which was not yet finish'd when I arriv'd there; and Word was sent to the Monks by the Interpreter, who complain'd of the Injustice done them, That the Fire having destroy'd and purify'd a Place of Scandal and Abomination, the *Porte* wou'd raise upon it a Building of Purity and Piety. These Complainants, not daring to ask anything farther after this Answer, were settled at *Pera*, where they perform till this Day their Service in a private House. Their Superior is generally the Vicar of the *Latin* Bishop or Patriarch, whom the Pope sends to *Constantinople*.

The Exercise of all Religions is no where more free, or less disturb'd, than in *Turkey*. All these Religious Orders perform their Functions, make their Processions, sing their Masses and Vespers, and wear their different Habits, as publickly as at *Rome*. They have their Chappels for the Slaves who are *Roman* Catholics, even in the *Bagno's*, as I've observ'd at *Tripoli*. (as have also the *Greeks* and *Armenians*, who are condemn'd to the Oar for any Crime that deserves it) and they Confess them, and give them the Communion, even on Board the *Grand Seigneur's* Men of War and Gallies. My Lord *Paget*, in my Time, built a pretty Chappel, almost after the Model of that at *Windsor*, in the *English* Palace at *Pera*; and the *Clock Makers* of *Geneva* and *French* Refugees, have erected another for themselves in the Garden of the *Dutch* Ambassador, who presented them the Ground for that Purpose, where they sing their Psalms as loud as they please. The *French* Ambassador also has another for his Convenience in his Palace, besides the Catholic Churches already mention'd. To return to *Gallata*, it is both for Liberty in *Temporals* and *Spirituals*, like the *Frank's Street* at

*Smyrna*,



*Smyrna*, or not to go so far, like those at *Pera*, at least where the *English*, *French*, *Dutch* and *Venetian* Ambassadors have their Palaces, which may be also call'd *Franks Street*, since several of them have Houses there, and enjoy all the Liberty that can be desired. They have their Masquerades during the *Carnival*, sing, drink, and do what they will, except meddling with the *Religion*, Government or Women of the *Turks*, who, as they don't molest any one in those Respects, will not be molested themselves.

I have heard some *Turks* say, that they wonder'd at the Eagerness of Christians for *Turkish* Women, they who might have, say they, those of their own Religion; and if they have not wherewith to Buy Slaves, "may they not take a *Greek* or *Armenian* that is free, according to our "Cubin, viz. by a Contract before the *Cady*, which authorizes the Man "or Woman, in Case of any Antipathy in their Tempers, to part upon "certain Conditions for the Children? Which is very true; and besides that, when a Christian keeps a Slave, or takes a Mistress after this Fashion, and puts her into any House, she is guarded by the Publick, for no other Man dares enter; and whoever shou'd attempt it in his Absence, wou'd be seiz'd by the Neighbours, or the *Turkish* Guards, upon Notice given that a Man is gone into any Woman in the Absence of him that maintains her, and wou'd be condemn'd to a Fine, as well as the Woman, who wou'd lose her Reputation thereby; but the Christian Priests generally excommunicate them who do it. This Liberty, the *Turkish* Policy allows to those who can't live without a Female, and yet don't care to Marry after their own Fashion, which binds them for Life, to hinder the Establishment of publick Bawdy-Houses, to encourage the multiplying of Subjects to the Port, and prevent the introducing of Bastards or Illegitimate Heirs into Families; for Children of Slaves, or such Women, are by their Laws as Legitimate as those born in Wedlock among us.

The Harbour of *Constantinople* is the most spacious, the finest, and the most advantageously situated in the World, it being the Rendezvous of two Seas; and whatever Wind blows, one may see at all times Vessels sailing into and out, both of one and the other. According to some, the *Propontis*, and the *Streights of the Black Sea*, may be call'd all one and the same Harbour with the Port just mention'd, since (in case of contrary Winds) safe and clean Anchorage may be found all over it; but this wou'd be stretching it too far, and comprehending a Legion of Ports under one. It was reckon'd to begin formerly, in the Time of *Theodosius*, a little above that part where the Tower of *Belisarius* stood, the Place where this Emperor kept his \* Gallies, and opposite to it in *Asia* at *Phanary Kiosk*; so call'd from a Lanthorn or *Phanar* to light the Sailors, and from a *Kiosk* or Pavillion of the Grand Seignior's, near which is a little Village still call'd *Calcedon*; but I shall be satisfied, with several others, to make it begin at the Point of the *Seraglio*, and at that part of *Gallata* which faces it, and an old Tower call'd *Carthrumagazin*. Here (as History informs us) a Chain was formerly fasten'd from one side to the other, to shut up the Entrance: According to which its Extent reaches from thence to the Bottom of the Gulph, which is between *Constantinople*, *Gallata* and *Cassun Basha*, wherein falls a little River call'd by the Ancients *Babyses* and *Lycus*, and now by the *Turks* *Kiahathana*, the Paper Mill, or Manufacture, a modern Name, which it has deriv'd from a Mill built upon that Rivulet for that purpose.

\* Some be-  
lieve that the  
Waters of the  
Black Sea  
and the Me-  
diterranean  
mix at this  
Tower, they  
beginning  
(they say) to  
be saltier  
there; those  
who pretend  
that they only  
meet at Gal-  
lipoli answer  
to this, that  
'tis only so  
when the  
South Wind  
blows up the  
Waters of the  
latter to the  
middle of the  
Channel,  
where they  
catch Oysters,  
which (as I  
have myself  
observed) are  
not half so  
salt with a  
Northerly as  
a Southerly  
Cassun Wind.



*Cassun Pacha* is reckon'd one of the Suburbs of *Constantinople*, tho' 'tis separated from it by the Gulph on the South, and on the West by a pretty large Space, and the little River abovemention'd; but I will not contest its being so, to a City that deserves it so well, and of which it is so worthy, by a Number of good Houses, and several little but pretty Mosques; but more especially by one of the finest Baths in *Turkey*.

The *Grand Seignior's* Fleet is ranged along that Suburb; it consisted at my Arrival of 32 Ships of the Line, some Brigantines, and 34 Gallies, including those of the *Archipelago*, which Winter sometimes at *Rhodes* and *Cyprus*, and sometimes at *Smyrna* and *Scio*. These last are never disarm'd, having Orders to keep themselves always in readiness in case of Need.

The Captain Bassa, or Head Admiral of this Fleet at that time, was *Mezzo Morto*, an *Italian* by Extraction, a *Renegado*, a good Sailor, and a Man of Courage.

The Gallies of *Constantinople* are very large, and almost dazzle the Eyes by the rich Gilding of their Ornaments, and Carv'd Work, after the manner of that Country; they are pretty well finish'd, being the Workmanship of some *Renegadoes*, who are better Carvers and Builders of Vessels than the Native *Turks*.

These Gallies are well kept, and the Slaves, besides other Rowers that are hired, or condemn'd to serve upon them, as a Punishment for some Fault, are well cloath'd and fed; when they put to Sea, or return from any Expedition, they are adorn'd with Plenty of Banners and Streamers of divers Colours, which yield a fine Sight. And the *Grand Seignior*, if he's at *Constantinople*, seldom fails to be then at one of his *Kiosks*, \* or Pavillions, which is situated over against *Galata*, on the Point above-mention'd, to see them pass (as it were) in Review before him, as he does also the rest of his Fleet on like Occasions.

\* A Kiosk is a small Pleasure-House, which answers to our Summer-Houses in Gardens.

This Pavillion is very sumptuous, being sustain'd by 14 fine Columns of well polish'd Marble; it is richly cieled with Gold and Azure, and furnished with a *Sofa*, the Cushions and *Minders*, or Quilts whereof were cover'd with the most precious Stuffs. They say, that it was built by a *Genoese* Renegado, and that the Roof which is of Lead (as are all those of the Palaces and Houses of the *Grand Seignior*) being pretty much like a Hat, with the Brims down, by reason of some Juttings out after the *Turkish* manner, join'd to the Bottom of a sort of Dome which is on the Top of it, the Emperor who order'd it to be built, and who (if I mistake not) was *Soliman the Magnificent*, said to the *Renegado* after it was finish'd, this Roof resembles your Father's Hat, but I am satisfy'd with it. These Juttings out are very common to the Roofs of all the *Turkish* Houses and Palaces.

There are two other *Kiosks* in the *Seraglio*, one of which faces the Palace of *Scutary* in *Asia*, and the other a little distant from that above-mention'd. This *Kiosk* joins to the Walls of the *Seraglio* upon a sort of Key, whence it has a View of the Gulph, and some part of the Streights of the *Black Sea*.

'Tis well enough known, by several Accounts, that the Walls which surround what is generally call'd the *Grand Seraglio* by Christians, and by the *Turks* *Bouksuck Sarai*, or the Great Palace, with the Garden that belongs to it, are like those of *Constantinople*, and seem to make



The *Seraglio* is rather a Collection of Palaces and Apartments added to one another, according to the Caprice of several Emperors, than one single Palace: It is justly call'd the Great, since perhaps 'tis the largest in the Universe, and it lodges him who is call'd by way of Excellence the *Grand Seignior*, *Emperor of Emperors*, *King of Kings*, *Distributor of Kingdoms and Principalities*, and *Lord of the White, Black and Red Seas*, &c. Nothing can be richer than the Materials of it: 'tis a pity they are not employ'd more agreeably, or put into better Order. It is cover'd with Lead, as are the other Palaces of the *Sultan*, which distinguishes them from those of private Persons, to whom that is forbidden on pain of Confiscation.

The Person who gave me the above-mention'd Interpretation of the Inscription was a *Greek*, and pretended both to be well vers'd in the History of what was past, and to have an Insight into that to come, and he added, as a Remark upon the Fortune of *Constantinople*, that as it was built by *Constantine* the Son of *Helen*, and lost by another *Constantine* the Son of another *Helen*, so it was taken by a *Mehemet*, and he prognosticated that it shou'd be lost by another of that Name: He said moreover, that the *Turks* were even apprehensive of this Prophecy, which he related as made by a \* *Dervish*, who had been imprison'd some Years past for it, and he durst not talk so Prophetically before the *Turks*, for fear of the same Fate. The Court of a Visier or Bassa is also call'd his *Porte*. Some pretend, that *Mehemet* the Second did but enlarge the Palace of the *Grecian* Emperors, which

\* **Capigall**  
Kliahmays  
are white-  
muzzled, a sort  
of Door-  
Keepers  
within the  
Seraglio,  
and Inter-  
dictors of  
those who de-  
fire Audience  
of the Sultan,  
&c.

**Dervish**

**Dervish  
Turkish  
Cook**



was founded (as they say) by *Justinian*, who call'd it *Sophia*, after the Name of the Empress, his Consort, and they cite the Verses of \* *Agatheus* to confirm this Opinion.

I saw more of the *Seraglio* than is usual, or permitted to be seen, by the means of a *French* Watch-maker, who was sent for thither to mend some *Pendulums*, and who favour'd my Curiosity, by taking me with him as one of his Profession to assist him, giving me, under this Pretence, some Tools which he was to ask for in his Business. I dress'd my self after the *Turkish* manner, as he did likewise, and (which happen'd very fortunately to gratify my Curiosity the more) the *Grand Seigneur* was then at *Adrianople* with all his Court. We entered the first Court call'd *Dur*, by the Gate above-mention'd, into which any one may enter at any time, as well as into the second. It is in the Form of a Half Moon; and amongst other things there to be seen, on the Right are the Infirmarys, rather convenient than fine, where the Sick are so well taken care of and treated, that some have feign'd themselves so in order to be maintain'd there. On the Left is an old round Building with a *Cupola* on the Top, which (as some say) was formerly a *Christian* Chappel, but which at present serves to keep sundry Arms and Spoils of their Enemies, which I did not see. There is also the Mint for Coining Money, and several Lodgings for the common Servants of the *Seraglio* on both Sides. The second Court, call'd *The Court of the Druan*, which has a Guard at the Entrance, as well as the first, is very agreeable; the Walks are all paved with Marble, and several Fountains with a Green Plot, and some Trees, fill up the empty Spaces. Around it is a long Gallery built after a pretty good Manner, tho somewhat low, and supported by a Number of fine Marble Pillars. The *Asha*, or *Treasury*, wherein the *Grand Seigneur's* Treasure is kept, and a private Stable, are on the Right, neither one nor the other of which have any thing remarkable in their Architecture, but 'tis impossible to see finer Horses than are contained in the latter; and when the *Grand Seigneur* rides them, their Trappings, as Bridles, Saddles, &c. are enriched with precious Stones, and their Caparisons are embellish'd with the richest Embroidery in Gold and Silver. On the Left are the Kitchens, which are very large and handsome, with *Cupolas* on the Top, but without Chimneys, the Fire being made in the middle, and the Smoke issuing thro' Holes made in each *Cupola*. One may judge the Numbers who live in this Palace, by the prodigious Quantity of Provisions which they consume therein every Year; which (as some of the *Hatchis*, † or Cooks, assur'd me) amounted to more than 30,000 Oxen, 20,000 Calves, 60,000 Sheep, 16,000 Lambs, 10,000 Kids, 100,000 Turkeys, Geese, and Goslings, 200,000 Fowls and Chickens, 100,000 Pidgeons, without reckoning the Wild Fowl or Fish, of the last of which he only nam'd 130,000 *Catam-balouks*, or Turbars, which are as delicious as plentiful at *Constantinople*, as well as other sorts, of which the *Turks* eat only the best, and don't care for any Shell-Fish. No body appears on Horseback, but the *Grand Seigneur*, in the second Court; and they ob-

† The *Hatchis* wear a Cap like the Figure (O) in the Print; and their Chief, call'd *Hatchibachi*, wears one almost like that of the *Capigi*. *Bachis*, but he has a large and a small Knife tied with Silver Chains, and thrust under his Girdle.

Qua resonante freto fluctus adia littora videntur,  
Et duplici pontus nomine scindit humum.  
Inclutus Oxori celebranda Palatia straxit.  
Rex Sophia multus quem decoravit honos.  
Quam bene (Roma potens) sua gloria consistit una  
Europa atque Asia fertilis arva patens.

ferve



serve so respectful a Silence, not only in the Palace when the *Grand Seigneur* is in it, but the Court Yards, (notwithstanding the great Number of People who come there, especially into the first, where generally a Number of Servants wait for their Masters, who are either at the *Divan*, or in some other Part of the *Seraglio*;) that if a Blind Man should come in there, and did not know that the most courtly way of speaking among the *Turks* is in a low Voice, and by Sighs, like Mutes, which are generally understood by them, he would believe it uninhabited; and I have heard them say in reference to other Nations, that two *Franks* talking merely of Trifles, make much more Noise than a hundred *Turks* in treating about Affairs of Consequence, or making a Bargain; and they add, in speaking against our manner of saluting by pulling off our Hats, and drawing our Feet backward, that we seem'd as if we were driving away the Flies, and Wiping our Shoes; and they extol their Custom of putting their Right Hand upon their Heart, and bowing a little, as being much more natural and reasonable. When they salute a Superior, they take the bottom of his *Casjan*, or Vest, that hangs down to his Ankles, and bending down they lift it about two Foot, and kiss it.

The *Divan*, at the upper End of the second Court, is the *Ne plus Ultra* of Strangers, excepting the Chamber of Audience, where the *Grand Seigneur's* Throne is erected for that purpose, almost entirely incrust'd or cover'd over with Mother of Pearl and precious Stones. One must approach it to receive Audience without Arms, and make three low Bows almost to the Ground; to which two Officers of the *Porte*, call'd \* *Kapigilar Kiabassys*, contribute the most, by holding each of them the Ambassador (or any other to whom the *Sultan* grants that Favour) under one Arm, to conduct him to the Foot of the Throne, and laying at the same time one Hand upon his Neck, first at the Door, secondly in the Middle, and thirdly at the Foot of the Throne, and as often when he retires backwards, that he may not turn his Back upon the *Sultan* after having had Audience; almost in the same manner as they make the three Bendings of the Knee when they go to Kiss the Pope's Slipper, except the Master of the Ceremonies laying their Hands upon them, which is not done at *Rome* when they Kneel, as at *Constantinople* when they Bow. The Gentlemen of the Ambassador's Train, who have Permission to see the *Grand Seigneur* at a respectful Distance, salute him by two Bowings of their Body, one at the Beginning of the Audience, and the other at the End, and that from the Entrance of the Door where they stand; and two *Capigis*, or Porters, lay their Hands upon them, to make them bend also very low.

The Chamber of Audience is very richly adorn'd with a Cieling of Gold and Azure, and with Paintings after the *Persian* Manner, and of a better Design than the *Divan*, which is too low for its Bigness and Extent. The Throne, when I saw it, was cover'd with a Red Cloth, but an *Hassiky*, or Officer of the *Bostungis*, who carried us thro' this Chamber, had the Complaisance to uncover Part of it, to let us see it, at the Request of the Watchmaker. The same *Hassiky* left us in the Hands of one of the Black Eunuchs, who have the Charge of the † *Harem*, or Apartments of the Women, where there were two Pendulums to be put in Order. We durst not ask him any ways to favour my Curiosity, as fearing by his stern and morose Look not to meet with any Compliance from him; so I contented my self with what

\* *Capigilar Kiabassys* are white Eunuchs, a sort of Door-keepers within the *Seraglio*, and Introducers of those who desire Audience of the *Sultan*, &c.

† *Harem*, that Name is given both to the Women and to their Apartments; and is as common to say among the *Turks*, that such a one has a *Harem*, as among us, such a one is married.



Chance, and my Introducers being busy, permitted me to see of it. The *Turkish* Customs, I suppose, are well enough known, to imagine that there was then any Women there. It is not possible to see these Apartments, but either under the Disguise of the Occupation that I did, or some other like it.

The Eunuch conducted us into the Hall of the *Harem*, which seem'd to me the finest and most agreeable of any in the *Seraglio*, where an *English* Clock, with a magnificent Case and Stand, wanted his Assistance to rectify it. This Room was incrust'd over with fine China; and the Cieling, which adorn'd the Inside of a *Cupola*, as well as all the rest of the Roof, was the richest that could be with Gold and Azure; in the middle of the Hall, directly under the *Cupola*, was an Artificial Fountain, the Basen of which was of a precious Green Marble, which seem'd to me either Serpentine, or Jasper; it did not play then on account of the Womens being absent. These Artificial Fountains are at least as common in the *Turkish* Apartments, as the Cascades in our Gardens; and they serve not only to entertain the Eye-sight, but also for their Ablutions, which precede their Prayers, especially in the *Harems*, the Women (as I think I've hinted elsewhere) never going to Mosques, like the Men, but saying their Prayers, and hearing the *Alcoran* expounded by Eunuchs in such a Hall, which serves them for a Chappel.

The Black Eunuchs are not to be corrupted, having every thing allowed them that is necessary, and having no Knowledge of any Family no more than Hope of Posterity. They are Slaves that are bought, and have all that Part cut from them in their Infancy, that distinguishes a Man from a Woman, without leaving them the least Remainder of it; and the Operation is so dangerous, that very often out of a hundred, fifty don't escape; they are reduced to the Necessity of making Water thro' a little Pipe in the Shape of a Funnel, which they apply to the Passage from whence the Natural Organ has been cut off.

There were several large Windows in this Hall, which besides Glafs, have Lattices before them: They had also little *Sofa's*, which had some Pieces of painted Callico flung over them to preserve them from Dust, &c. Upon these *Sofa's* the Ladies sit to breathe the fresh Air, and recreate their Eyes thro' the Lattice.

After the Clock in the Hall was put in Order, the Eunuch made us pass by several little Chambers with Doors shut, like the Cells of Monks or Nuns, as far as I cou'd judge by one that another Eunuch open'd, which was the only one I saw, and by the Outside of the others. In this Chamber there was a very fine Pendulum to be mended, the Case of which was inlaid with Pieces of Mother of Pearl, Gold and Silver. It was upon a Massy Silver Table, after our Fashion, before a Looking Glass, the Frame of which was of Silver gilt, curiously work'd, and embellish'd with Foliages in Relievo.

\* The Minders have two Covers, one of which is call'd *Makals* for Ornament, and the other to preserve that, especially when they are rich, as these were.

Two high Stands also of Massy Silver were placed at the two Ends of a rich *Sofa*, on which was a false Covering of plain Green Silk, for the same reason as on that in the Hall; but I lifted them up whilst the two Eunuchs who were with us had their Backs turn'd, and I found that the \* *Makals* of the *Minders* were of a very rich Brocade, with a Gold Ground, and flower'd with Silk of several Colours, and the Cushions of Green Velvet also, ground'd with Gold and flower'd like them. This Chamber was more richly adorn'd with Paintings and Gilding, than



than the Hall itself; the bottom of the Windows were above the Reach of the tallest Man, with Glafs painted of divers Colours, almost like those in some *Christian* Churches, excepting that there were no Figures of any living Creature. N. B. In comparing the Chambers of the *Grand Seignior's* Women to the Cells of Nuns, we must except the Richness of the Furniture, as well as the Use they are put to; the Difference of which is easy enough to be imagin'd without Explication.

There was nothing to be done to the *Pendulum*, but to make it go faster; for it lost, as the Eunuch said, who had the Key of the Chamber, an Hour in Twenty four; nevertheless, the Watch-maker was long enough about it, to give me time to observe what was in the Chamber. After which the Eunuchs reconducted us back again, and delivered us into the Care of two \* *Hassakis*, who led us to the Door of a Room that looked upon the Garden, where there was another Clock so much out of Order, that the Watch-maker said he must carry it home to mend it, for which reason it was taken down. These Clocks, or *Pendulums*, this Table and Stands, with the Looking-Glass after the manner of the *Franks*, and several other Things that one meets up and down the *Seraglio*, that are fitted up to the *Turkish* Taste, are Presents that have been made by Ambassadors when they received Audience of the *Grand Seignior*; which Custom has made some say that 'tis buying it, or an Honourable Tribute which they pay to the *Porte* for the Privileges and Immunities which the *Franks* enjoy in *Turkey*. But they ought to remember that the *Turkish* Ambassadors do the same at the Courts whether they are sent; witness the rich Presents which the last *Turkish* Ambassador (not to mention others) made at that of *Vienna*; and they will find that 'tis rather a generous Acknowledgment of the Honour they receive, and the Value they put upon it. And the Example of the *Marquis de Ferriol*, whose Presents (which he had sent to the *Seraglio*, before he went himself to receive Audience) were return'd again, because he never had it, as I shall observe elsewhere, shews sufficiently, that it is not a Tribute for the Exemptions and Privileges they enjoy, since his Nation enjoy'd them equally with others, tho' the *Marquis* never receiv'd Audience of the *Grand Seignior* during nine or ten Years that he remain'd in *Turkey*.

Without shewing any Curiosity to go any farther than they carried us, we cross'd several fine Halls and Chambers, treading under Foot the rich *Persian* Carpets that were spread upon the Ground almost every where, and in sufficient Number for us to judge of the rest; and I found my Head so full of the *Sophas*, rich Cieling, and in one word, of the great Confusion of fine Things so irregularly disposed, that 'twou'd be very hard for me to give a clear Idea of them, and I did not stay long enough to make an exact Description.

They carried the Clock thro' the Garden, and put it in the first Boat that they found at the Marine Gate, in which we return'd to *Galata*, after having cross'd the same Garden, which is but a Heap of Groves, and a Forrest of Cypresses and other great Trees, which are always green. About 20 Paces from the Stair-Case, by which one comes down into it, is a Pillar of Granite of one single Piece, which seem'd to me a third higher than *Marcian's* Pillar, and larger: It stood upon a square Pedestal with some *Pastoons* mutilated, and *Latin* Letters which were defaced, of which I cou'd only decypher the Name of *Justinian*, and durst not stop to Copy the rest, because of the two

\* A sort of Messengers, or Officers waiting on those who have Business in the *Seraglio*, and to send on Errands into the City or thereabout.

*Hassakis*



*Hassékis* who conducted us to the Marine Gate, that the Clock-maker was not well enough acquainted with to ask that Permission. This French Watch-maker that I have mention'd was one of the Protestant Subjects of France, and he told me that he was settled at Constantinople, before the Persecution which was rais'd against them by the Jesuits; for they will have it, that the Fathers of this Order are the Authors of all the Evils which they have suffer'd for their Religion; and he affirm'd they had blown several Years before the Flames of the Persecution as far as Turkey against him and his Brethren. He added this Circumstance, that upon Letters which they had written to the King of France, importing, that many of his Huguenot Subjects, without regarding his Majesty's Prohibition of their Worship, continued in the publick Profession of it, even under the Protection of his Ambassador, then Monsieur Girardin, who permitted them to go for it to the English Palace, that the Ambassador receiv'd on that Account abundance of Reprimands, with Orders to put on Shipboard all the French Huguenots who were at Constantinople, and send them back to France; and that his Excellency had already ship'd off several of which Number he himself was one, but that the Visier, who was inform'd of it by some of his Friends, and was provok'd at the Violence exercis'd on the Account of Religion, even in the Grand Seignor's Dominions, who grants such a general Liberty to all the World in that Respect, sent to reclaim him as a Watch-maker, who was in his Service; and that some other Ministers of the Porte having done the same by the others, Monsieur Girardin durst not refuse them; but contented himself to send Word to the Court of France how few there were, what had happen'd, and to desire new Orders what he shou'd do; and that the Court wrote back that he shou'd continue his Protection to them in Temporal Affairs, without taking Notice of their Spirituals; and far from being troubled since on that Account, Monsieur Girardin's Successor to the Embassy, would have them declare themselves Subjects of Geneva, that they might be protected as such, the King of France being acknowledged as Protector of that small Republick; my Lord Paget had forbidden them their English Chappel a Year before my Arrival, but the Dutch Ambassador, Count Colyear, gave them leave to build one in his Garden. The Grand Seignor has several Pleasure-Houses on both sides of the Channel of the Black Sea, and the Gulph already mention'd, as *Avai-Sarai*, *Scutary-Sarai*, *Bisfastshoi-Sarante*. The first seems to have been so call'd from the Quantity of Glasses, wherewith several Chambers are entirely lined within, besides several great ones up and down in the other Rooms. The Grand Seignor has there a large Saloon, or Pavillion, where he takes the fresh Air; it is built for the most part on Piles in the Water, over which the Palace stands, and yields an agreeable Prospect of the Gulph on the Right and Left. This Pavillion, or Saloon, has on the Top a fine Cupola, which on the Inside is entirely beautify'd with Paintings, intermingled with Flowers after the Persian manner. Two fine Chambers which answer to it are not less sumptuous, as well for their Gilding, as for the Richness of their *Sophas*, and several beautiful Fountains that play in them; in the Chief of them there is one of the prettiest Baths that can be seen, which they were mending at the time that I went thither with the Watch-maker. It wanted no other Repairs, but to put in their Places some loose Squares of China with which it was lined, as well as most of the

Aparr-



Apartment in this Palace. The Floor of the cool Rooms were cover'd with *Venetian* Scarlet; I call them Cool, to distinguish them from the Hot ones, and on account of the different Degrees of Warmth that one meets with before one comes to the Heart of the Bath.

Behind the Walls of this Palace is a large Place call'd *Okmeydan*, or the *Arrow-Place*, where several little Marble Pillars are erected, for *Turks* to exercise themselves in shooting with the Bow, or the Musket, or any other Military Exercises that are peculiar to them. The *Grand Seigneur* comes there sometimes to see his *Ichoglans*, or Pages, perform some of these Exercises, as to run, and lance the *Gyrith*, a white Stick about an Inch thick, and hardly so long as an *English* Yard. They are mounted then upon fine Horses, holding their Sticks, and wheeling as you see the Horsemen & upon the Point of the *Atmeydan*, of which I shall speak in another place. Sometimes they run at full speed, sometimes they stop short to throw the *Gyrith* down, which they'll take up again off the Ground, by stooping down without dismounting, and that even in the midst of their Career; and the Victory consists in darting the Stick so dexterously, as to hit their Antagonist's.

This Agility in running full speed, and stopping in the midst of their Course, is very surprizing, but it easily spoils their Horses, especially the *Arabians*, which are the finest in the World; but which Nature seems to have endued with the Constitution of Men, as it has on the contrary the Men with that of Horses, so very tender the One, and so very hardy the Other; for 'tis not without the greatest Care that they preserve the One from catching Cold, and laming themselves; whereas, on the contrary, those who take care of them will undergo all sorts of Fatigues, lying upon the Ground when on the Road, and eating Melons, Cucumbers and Grapes, and drinking Water upon them when they sweat, or are very hot, without being the least indisposed after it.

There is another Palace call'd *Valide-Saraï*, or the Empress Mother's Palace, where she retires in Summer; it stands upon the Sea Shore, on *Constantinople* side over-against *Cassun-Bacha*; it is very low, and has nothing magnificent on the Outside, but it is richly painted and furnished within. *Bisfastaskoi-Saraï* is so call'd on account of its Situation in a Village of that Name, three Quarters of a League beyond *Galata*. Its finest Apartment is a *Saloon*, which is built upon a Stone Causeway that runs out into the Sea, and gives it at once a Prospect of the *Seraglio*, part of the *Porte*, and part of the *Streights*, and consequently of a prodigious Number of Boats, as light as the *Venetian Gondola's*, which cover the Gulph and pass backwards and forwards from *Europe* into *Asia*. This *Saloon* might be call'd the Apartment of *China*, since 'tis all crufted over with it, as well without as within; and its Ceilings, as well as those of the other Lodgings on the back of it, are as richly embellish'd after the *Turkish* manner, as can be imagin'd. There begins the Mouth of the *Streights* of the *Black Sea* on the *European* side, as at *Scutary*, the *Chrysopolis* of the Ancients, almost over-against it, is on that of *Asia*.

Taking from hence, as I did, one of these light Boats, with two or three Men, you may go to the upper End of the Channel in less than five Hours, and see there the pretended Pillar of *Pompey*; and keeping in the middle of the *Streights*, your Eyes will be agreeably entertained with the beautiful Prospect of several pleasant Villages on both



both sides of other of the *Grand Seignior's* Palaces, and of private Persons, intermingled with Gardens and Vineyards, and a Number of Vessels, either under Sail, or else fasten'd to a sort of Bridges, supported by Piles, as are some part of the Houses to which they join, and serve instead of a *Key*. As for *Pompey's* Pillar, it yields but little Satisfaction, being only a Piece of an ordinary Column of white hard Stone, which scarcely deserves the Name of Marble, at most 'tis but very common; it is yet standing on the Top of a Rock, and 'tis doing it but too much Honour to call it by the Name of that illustrious *Roman*.

If going up or coming down, one will stop to view the Inside of divers Pleasure Houses, they will be found worthy of one's Curiosity: I saw some of them, the Gilding of whose Cielings (as I was assur'd) cost as much as all the rest of the Edifice; they are indeed for the most part of Wood, a Material very common every where, being easier to be made use of than Marble, or other fine Stones, that are fit for *Architecture*; which, tho' in great Plenty, cost a great deal of Time and Labour to cut. These Houses are only built upon Walls some Toises in Height; the Roofs are generally almost flat, pretty much after the manner which they call in *France a la Mansarde*, with Juttings out like those mention'd before. They are well lighted with Glasse, which they have from the *Venetians*, and which is not the most inconsiderable Branch of their Commerce in the *Levant*. Round about several of these *Saloons* are Galleries entirely surrounded with Windows and Lattices, which, tho' they have hardly any thing of fine *Architecture*, have a lively and agreeable Aire. These Palaces, or Pleasure Houses, are for the most part on the *European* side, tho' there are some in *Asia*; where among others, *Scutary-Sarai*, or the Palace of *Scutary*, is one of the most pleasantly situated and the best built; it is accompanied with a Garden agreeably diversify'd with fine *Kiosks*, Bowers and Trees, which make it a most delightful Place of Retirement.

The small Town of *Scutari* does not a little contribute to this beautiful Confusion, or Variety of Objects that I have mentioned. After having seen the Palace and Garden, one shall find ones self insensibly drawn as far as *Phanary Kiosk*, near *Chalcedon*, which is one of the most pleasant, tho' least Palaces, which the *Sultan* has in *Asia*, as well for the Beauty and Extent of the Prospect, as for its Structure, and one of the finest Gardens that belongs to the *Grand Seignior*. As for the Remains of *Chalcedon*, they hardly at present deserve the Name of a Village, there being not only no Traces of its *Pagan* Antiquity, as the Temples of *Venus*, *Apollo*, &c. but even none of any Christian Remains, excepting a little low Stone Church, which (they say) was part of that consecrated to *St. Euphemia*, wherein the Fourth General Oecumenical Council was held. A *Greek* here sold me a little Brass *Venus* in the Print, N<sup>o</sup> XXIV, with five Medals of *Philip* the Younger, 3 of *Kysick*, with *Serapis*, &c. in that of N<sup>o</sup> XIV.

The *Grand Seignior* then *Sultan Mustapha's* Absence gave me an Opportunity of seeing pretty easily most part of his Palaces, till the beginning of *September*, when he came to *Constantinople*, being preceded by the *English* and *Dutch* Ambassadors, who were Mediators at *Carlowitz*; and the Magnificence of his Entry was so great, that it seem'd to me to deserve a particular Relation.



## CHAPTER XI

**Of the Grand Seigneur's Magnificent Entry into Constantinople. Of Monsieur de Ferriol, a new Ambassador from France, the Muscovite, Imperial, Polish ones, &c. with their Entries, Audiences, &c.**

ON the 10th of September, about Break of Day, the *Sultan's Harem* of *Concubines*, arriv'd at the End of the *Parade* in Waggon's; \* surrounded with Lattices, and cover'd with Red and Green Cloth, and guarded with a Number of Black Eunuchs on Horseback, with a Company of *Bossangis* before them; from thence they went into Boats, having likewise Lattices on all sides, which carried them to one of the Garden Gates of the *Seraglio*, whence they were conducted to their respective Apartments about Eight of the Clock.

Then the *Sultan's* Entry began in the following manner: Several Troops of *Spahis*, with their Standards, carrying each of them a little Pike, with a Yellow Streamer fastened to it, being drawn out in two Ranks, above half a League beyond *Iderne Capi*, or the Gate of *Adrianople*, (so call'd because it leads from *Constantinople* thither,) and a like Number of *Fanizaries* in their Ceremonial Caps, like those in the Print, XVII. A. forming two more Ranks from that Gate to the *Seraglio*.

1. Came two Companies of the *Janizaries* in two Lines, with their *Tchorbadgis*, or Captains, at the Head of them, distinguished by Plumes of white Feathers in their Caps, in the shape of a Cock's Comb, like the Figure in the said Print. The Cap is either of Pastboard, or Fin, cover'd with a white Cloth, and lined with Silk, with a Circle of Silver gilt at the Bottom, pretty much like the first Crown of the Pope's *Tiara*; and the whole form of it as the *Venetian Corno*.

2. The Treasure carried upon 230 Camels, accompanied with a Number of Officers, who had the Care of it.

3. The *Tefterdar* and *Afnado-Basbas*; the first High Treasurer of the Empire, and the second of the Grand *Selgior*, on fine Arabian Horses magnificently equipp'd and caparison'd.

4. Two Companies of Janissaries with their *Tchorbadjis* at the Head of them, marching in two Lines like the former.

5. Several *Agas*, or Officers of the *Seraglio*, and Commanders of Places, with their long Turbants, narrow at the Bottom, and large and broad at the Top.

6. The\* *Zebedgebachs*, or Head-Armourer, with 30 of his Officers, wellmounted, and his Servants.



7. The \* *Topigibachi*, or Chief of the Canoniers, or Founders of Cannon, with his Attendants.
8. 760 *Chiaus*, or Ushers to the Porte, with a Heron Feather in their Turbants, well mounted.
9. 500 *Spahis* with their Standards.
10. The *Bostangibachi*, or Head Gardiner of the Palace, with a Turbant like the Figure (g) in the Print, N<sup>o</sup> I. accompanied by above 500 *Bostangis*, all on Foot except himself, who was upon a very fine Horse of an *Isabella* Colour richly caparison'd with the Bridle, Breast Leather and Pommel of the Saddle inlaid with little Pieces of Silver gilt, and embellish'd with Jewels.
11. The *Eigibachi*, or Head of the Kitchen, with his Cap like that of Figure (i) in the said Print, that is to say, more rais'd than the Ceremonial Caps of the *Janizaries*, and ending in a Crescent.
12. Several *Baltagis*, or Cleavers of Wood, who do the gross Work in the *Seraglio*, in long Caps of fine Felt, in the shape of a Pyramid, or like a Sugar Loaf, with the Top a little flat, as in the same Print, Figure (n).
13. Sixty *Alvadegis*, or Confectioners, with the same sort of Caps, only as sharp pointed as possible, as in the Print N<sup>o</sup> XIII.
14. One hundred and ten Cooks, likewise with pointed Caps, like the Figure (o) in the Print N<sup>o</sup> I.
15. The *Bouloukci*, or Clerk of the Tables, a sort of Steward of the *Seraglio*, whose Cap differ only from those of the *Baltagis* in having a Band of Golden Tissue thereon.
16. The *Hammangibachi*, or Master of the Grand Seigneur's Bath, a white Eunuch accompanied with 30 *Tellatgis*, or Servants of the *Bagnio*, as Rubbers, &c.
17. Another *Hammangibachi*, or Master of the Bath to the \* *Peiks*, *Ichoglans* and \* *Adgiamoglans*, with 100 *Tellatgis*.
18. Twenty other Eunuchs, *Hoygiar*, *Agas* and *Imans*, that is to say, Masters, Governors and Priests belonging to them.
19. Twenty six Physicians and Barbers, and other Officers of the Infirmary.
20. The *Buruck-oda Agassi*, or Governor of the Great Chamber of the *Peiks*, or Ordinary Pages.
21. The *Cushink-oda Kiabassy*, Under Governor of the little Chamber of the *Ichoglans*, both of them with their Train well mounted, and several led Horses with Servants, all very well dress'd.
22. Three Horsemen stately mounted, with three Triumphal Standards of Red Silk enrich'd with Flowers of Gold.
23. A Company of the *Spahis*, call'd *Spahi Oglenlaris*, with Half Pikes and Streamers of Red Silk, in Coats of Mail, and Armlets of polish'd Steel damask'd, with a Cap of the same, covering the Face like a Casque.
24. The *Chiaus Bacchi*, or Chief Usher of the Porte, with a Heron's Feather in his Turbant, as he is represented in the Figure (f) in the Print.
- \* *Adgiam-Oglans*, young Strangers or Novices, mostly Slaves bought in their Infancy, and put under the Discipline of White Eunuchs like the *Ichoglans*, for the common Service of the *Seraglio*; and they that shew any extraordinary Capacity are rais'd to the greatest Places, as were three Vissirs in my Time who had been Slaves, one a Circassian, another a Georgian, and the third a Cossack.



Print, N. 1. He was upon a fine Dapple Horse richly caparison'd, and attended with about 150 *Chiaoux* all well mounted, and thinner Feathers on their Turbants.

25. The *Kiaia*, or Secretary, and Privy Councillor to the Visier, with several \* *Tchoadars*.

26. Twenty *Tchoadars*, Turkish † Cloak-Bearers.

27. The *Aga*, or Generalissimo of the *Janizaries*, with the *Kiaia* Bey, or Lieutenant-General on his Left; the first had a Turbant like that in the Print, N. XVII. B. both of them mounted on fine Horses, whose Trappings were extremely rich, with eight fine led Horses.

28. Twelve *Sellam Agassis*, or Messengers of Honour, or Masters of the Ceremonies for the introducing Ambassadors, and other Strangers of Consequence, into the City.

29. The *Capigibachi*, or Master of the *Porte*, with a Turbant almost like that of the *Aga* of the *Janizaries*, excepting that it was large, and more round and higher a-Top.

30. Eighteen Under *Capigibachi's* two by two, with common Turbants, and all well mounted, and about sixty *Capigis*, or Guards of the *Porte*, with Caps like the Figure of Print I.

31. The *Myssir Cadeleskier*, or Great Judge of *Egypt*, with a round Turbant of a prodigious Bigness, nobly mounted, with a stately Train.

32. The *Reys Effendi*, or High Chancellor of the *Porte*, upon a very fine *Circassian* Horse very richly equipp'd.

33. The *Stambol Effendi*, or Judge of *Constantinople*, with a Turbant full three Foot in Diameter.

34. The *Visiers* of the Bench, or Ministers of State, Councillors to the *Grand Visier* in the *Divan*, with their Attendance magnificently mounted, and remarkable for the length and whiteness of their Beards, and the largeness of their Turbants.

35. Four *Montevelis*, or Intendants of the *Mosques*, with Turbants like Figure (1) of the Print, N. I.

36. Thirty *Moula's*, or Doctors, and *Cady's*, or Judges, either in Place, or out of Place, all well mounted, with Turbants something less.

37. Several *Imans*, or Priests, a sort of Curates to the great *Mosques*, with Turbants like the former, and all well mounted.

38. Six *Standards* flower'd with Gold, and four *Tughes* \* carried by as many Officers well mounted.

39. The *Visier's* Musick, consisting of Kettle Drums, common Drums, Clarions, and other singular Instruments that are peculiar to the *Turkish* Musick; amongst the rest, some Brass Plates that are fasten'd by the back to their Hands, and struck one against the other in Cadence. The Musicians were nobly mounted with these Instruments, and playing upon them.

40. Sixty of the *Visier's* Guards call'd *Delys*, or Mad, *Albanians* by Extraction, and dress'd after their Country manner, with Battle Axes in their Hands on Foot, with twenty *Chiaiers*, or Footmen, with large Belts of Silver gilt, like those of the *Tchoadars* above-mention'd, and thirty Pages, form'd two Ranks; in the midst of which the *Grand Visier* and the † *Muphty* rode on two fine Horses, which were second to none but that of the *Grand Seigneur*, either in Beauty or the Richness of their Trappings. The *Muphty* had a Turbant like Figure (e) in the Print, N. 1. and the *Visier* like that in the Print XVII. B.

\* *Tchoadars*,

a sort of Foot-

Men with a

great Girdle

inlaid with

Pieces of Sil-

ver gilt, the

Buckle

whereof is

also Silver

gilt, raised

into three

large Bosses,

as in the

Print XVII.

A.

† The

Turkish

Cloaks are

generally of

Scarlet, made

like the

Watch Coats

of Seamen,

but wider.

\* A *Tugh*

consists of a

quantity of

Horse-Hair

sufficient to

make a full

Horse Tail;

it is generally

painted with

Red, fastened

to the Top of

a long Pole

painted

Green, on

the Head

whereof is an

Apple of Sil-

ver gilt, like

the Print

N. 1. The

Turks esteem

it next in

Honour after

the Standard

of Mahomet.

† The

*Muphty* is

the Supreme

Interpreter

and Judge of

the Maho-

metan Law,

whether Civil

or Religious.



41. Ten *Talbegis*, or Carriers of Turbants, well mounted, these carry their Masters ordinary Turbants wrap'd in a Gause, or clear Silk flower'd with Gold, thro' which one may see the Turbants.

42. The *Vizier's* Master of the Horse, upon a fine white Horse richly caparison'd, and twelve led Horses with stately Furnitures.

43. Both *Rumely* and *Anatoly* \* *Cadilekiers*, or Superior Judges of *Romelia* and *Anatolia*, with large Ceremonial Turbants three Foot Diameter.

44. The *Rumely* and *Anatoly* † *Beyglereys* upon *Arabian* Horses very fine, and richly equipp'd.

45. *Affan Basha*, the *Grand Seigneur's* Brother-in-Law, mounted upon one of the handsomest dapple Grey Horses that could be seen, with a Profusion of Riches in its Trappings answerable to the Beauty of the Creature that wore them, with his Attendants in very good Order, and well cloath'd. Several *Agas* well mounted with long Turbants, narrow at the Bottom, and very large at the Top, as in the Print XVII. A.

46. Two Companies of the *Famizaries*, with their *Tchorbadgis* and Colours.

47. *Mahomet's* \* Standard (or rather a Green Standard, to which a Piece of that is fasten'd) carried by an *Emir*, or Descendant of the Prophet, call'd *Alundar* or Standard-Bearer.

48. After the Standard came the *Altoran*, in a Gold Box covered with a rich Green Stuff, whose Ground was Gold, carried very gravely by a Camel, whose Housling hung almost down to the Ground, and was of fine Green Cloth richly embroider'd with Gold.

49. The *Emirbachi*, or Chief of the *Emirs*, who call themselves Descendants of *Mahomet*, (and are distinguished by Green Turbants, which they only have a Right to wear) with five hundred of these *Emirs*. The first had a Turbant like Figure (h) in the Print, N. 1.

50. Then a Number of *Pisks* in short Vests of Gold Brocade, which retain'd much of the Ancient *Roman* Dress, with Caps of Silver gilt, adorn'd with a little Plume of black Heron's Feathers, as may be seen in the Print, N. 1. Fig. (m). each of them with a little Pike gilt in their Hands, and a Quiver with a Bow and Arrows, and a little Battle-Axe in the shape of the *Tastes*, form'd two Lines, between which rode the *Grand Seigneur*, the manner represented by the Print, N. XVII. A. on a proud *Arabian*, who was remarkable for his Beauty in every Respect, and the Magnificence of his Trappings, all glittering with Gold and precious Stones, (among which an Emerald of an extraordinary Size, hung down very advantageously between his Eyes) in the middle

\* These *Cadilekiers* are (as it were) *Cadjudges*, to the *Maphry*, and judge the Causes where with he acquaints the *Divan* before-hand, in the Presence of the *Grand Vizier*. They are also Judges of Court Martials without Appeal.

† *Beyglereys* are the Supreme Governors, or Super Intendants over all the *Bashaws* in Turkey, one in Europe, and another in Asia.

The Turks perpetuate and preserve this Standard by dividing it into little Pieces, the Original whereof is kept in the *Mosque Yip*; inasmuch, that if they lose in Battle (as has sometimes happen'd) that which they carry under this Name, they immediately make another of the same Colour, by sewing a piece of the Old one to the New. They once lost, according to their Tradition, one of these Standards with all their Colours, which first gave rise to the *Tughes*, the History of which is related by them as follows: Being in an Engagement where all their Efforts were taken, and being in such a Confusion as would probably have given an entire Victory to their Enemies, the *Central* Officer, who was of their Horse's Tails, and standing under the *Stand* of their Spears, cry'd out, *Alla, Alla, Aderhe*. In the Name of God, &c. which inspir'd the Soldiers, who were most of them stragling, that they rallied and gained the Day.



middle of 40 + *Solacks*, who had also Quivers of Arrows over their Left Shoulders, as rich as those of the *Peiks*, and hid his Highness in Profile, or Side-ways, with their Combs of Feathers on their Caps. His Highness had three Plumes of Feathers in his Turbant, one in the Fore-part, and the other a little beyond his Ears; that which was before was embellished with a Rose of Jewels like that in the Print, N<sup>o</sup> 1. and in the middle of the Rose was a \* *Diamond* of an extraordinary Bigness and Brightness. His Highness had besides a Gold Crotchet, or Buckle at his Girdle, shaped like that which his Brother Sultan Achmet has in the Print, XVII. B. all sparkling with precious Stones, and valued at more than 300 Purfes. The other Plumes had also Roses of Jewels of great Value.

51. Immediately after the Sultan's Person, a little towards his Right was the *Selictar Aga*, or Sword Bearer, with his Ceremonial Cap, as represented upon the Print, N. I. Fig. (b). He had in his Hand a Sabre, the Handle and Scabbard whereof were entirely cover'd with pure Gold and precious Stones, besides a little Quiver on his Left Shoulder, altogether as valuable in Jewels with which it was adorn'd.

52. The *Ibricklar Aga*, or Chief Cup-Bearer, who carried a Vessel with Water, and had a Cap almost like the *Selictar*.

53. The *Talbeyn Agassi*, or Master of the Turbant, upon a stately Horse, carrying a Turbant of the *Grand Seigneur's* in his Right Hand, as represented in the Print, N. XVII. A.

54. The *Kislar Aga*, or Governor of the Women, and Chief of the Black Eunuchs, upon a very fine White Horse, whose Furniture was very magnificent, with a very numerous Train.

55. One hundred and thirty four *Ichoglans* of the *Grand Seigneur's* Chamber, in Brocade Vests and Coats of Mail over them, with Caps of Silver gilt, without any Plumes of Feathers, but with two Ringlets of false Hair which hung down by their Ears, as in the Figure (p) in the Print, N<sup>o</sup> I.

56. Sixty *Chabers*, or Footmen to the *Grand Seigneur*, with great Girdles of Silver gilt, as that of the *Tchoadars* mention'd, but with richer Vests.

57. The Kettle and other Drummers, with the rest of the Sultan's Musicians well mounted, and making a great Noise after their manner.

58. Two hundred and fifty *Agiam Oglans* in long Silken Vests, with a number of White Eunuchs, with Caps like the *Ballagis*.

59. Forty led Horses, of an extraordinary Beauty, with magnificent Trappings, their Bridles, Saddles and Breast Leathers inlaid with Silver gilt, and Jewels, and their Housings embellish'd with the richest Embroidery, with Bucklers after the manner of the *Romans*, of Silver

gilt, and dorn'd with Plumes of white Peacocks larger and higher than those of the *Talbeyn* badge, as in the Print XVII. A.

\* This Diamond was found rough near Adrianople, amongst some Ruins, by a Shepherd, who made use of it above a Year to strike Fire to light his Pipe, till a Jew having seen him do this as he was putting it to this Use, asked to look upon it, and having some Suspicion of its Value; like the Jewels at Rome about that time, the Piazza Nazionale, he sold it for 60 40 Aspers, and gave it to a Lapidary to polish; the Diamond-Cutter perceiving what it was, inform'd Sultan Mehemet IV's Jeweller, who was then at Adrianople, and the Jeweller sold it to the Sultan, who immediately gave Notice of it to his Highness, who ordered it to be set, and having the Story of its growth from the Shepherd, and some Jewellers (the Jewellers) valued at more than 200 Purfes.



gilt, and all beset with Diamonds, Emeralds, Rubies and Turquoises, as in the said Print, N. XVII. A.

60. Five hundred Horsemen, all in fine wrought Coats of Mail, gilt Gauntlets and Bucklers on their Left Arms.

61. The *Buyuk Immraour*, or Great Master of the Horse, very finely mounted, and followed with above thirty led Horses, most richly equipp'd, with Silver gilt Bucklers full of Jewels fasten'd to the Saddles, as in the same Print.

62. The *Cap-Aga*, Intendant of the Door, and Chief of the White Eunuchs, who are all subject to his Orders, as well as the *Peiks*, *Ichoglans* and *Adgiam Oglans*, to whom he is Governor. He was follow'd by a Number of the Eunuchs, and was as well mounted as the *Kissar Aga*, with a Turbant like that in the Print, N. XIX.

63. The *Berberbachi* and *Ternackgibachi*, or Chief Barber and Chief Nail-Cutter to the *Grand Seigneur*.

64. The *Ekimbachi*, or first Physician, all three Eunuchs.

65. The *Chaz-Oda-Bachi*, the Great Chamberlain, who inspects, and has Authority over the Pages belonging to the Chambers.

66. Several *Chiodars*, dress'd as the first mention'd, of which every great Man had some.

67. The *Teskeredgybachi*, or Chief Secretary of State.

68. The *Doghangibachi*, or Chief Falconer, holding a Hawk on his Left Hand, followed by fifty others, who had each of them one.

69. The *Zagargibachi*, or Chief Huntsman, follow'd by a great many Huntsmen, with Dogs in Leashes.

70. Sixty *Disler Birzebans*, or Mutes, both Deaf and Dumb, these were all mounted on fine *Arabian* or *Circassian* Horses, with magnificent Furniture.

71. Several Turbant Bearers.

72. Fifty *Gugeler*, or Dwarfs, upon Camels cover'd with long Houfings.

73. Six Standards roll'd up, carried by as many Horsemen well mounted.

74. Two hundred Miners, in Coats of Mail and Gauntlets.

75. The *Militia* of *Bosnia* or *Albania*, arm'd with Muskets, to the Number of 2000, with Caps like the Figure (u) in the Print, N. i.

76. Two Horse Tails, and three Standards.

77. Two Companies of *Janizaries* preceded by their *Tchorbadgis*, like the others.

78. Four Waggon's with Silver Wheels, like those of the *Harem* cover'd with Red Cloth, with Lattices on all sides, in which were the Princes of the *Ottoman* Blood; to wit, Sultan *Achmet*, now reigning, Brother to the Emperor *Mustapha*, two Sons of that Emperor, and his Cousin Sultan *Ibrahim*. These Waggon's were surrounded by a Multitude of White Eunuchs, chiefly those call'd *Zuluphty-Baltagis*, wearing Caps like that of Figure (n) in the said Print, and having Tresses of false Hair hanging over their Ears.

79. After these Waggon's follow'd 1000 *Janizaries*, 2000 *Spahis*, 3000 *Zebedgis* and 1000 *Tapigis*, with several Brazen Field Pieces drawn by Horses.

80. Cooks belonging to the *Janizaries* 43, to the *Spahis* 30, to the *Zebedgis* 60, and to the *Tapigis* 30.

81. One hundred and thirty five Footmen to the *Vasier*, the *Kiaia*, and others, and 300 Camels laden with Tents closed the March.



I have but just named the Persons of High Dignity, without describing their Equipages but very superficially, which were all shining with Gold, Silver and Jewels; that is to say, the Trappings which with the Horses are adorn'd on such Occasions: for, as for the Men, (if we except the *Peiks*, *Ichoglans*, and some few more) they wear none upon their Cloaths; their Ambition being to have the finest *English* Cloth for their Gowns lin'd with Furs, and these Furs are the most valuable that can be got, such as *Sables*, *Black Foxes*, *Ermin*, &c. Their *Cassocks*, or Under-Vestments, are generally some fine *Persian* Stuffs, very seldom flowered with Gold, but always adorned with little Buttons of Silver gilt, fastened one over against the other. The most precious Ornament that any of them wear is a Buckle, either of Gold or Silver gilt, set with Jewels to fasten their Girdles; like that of the *Grand Seigneur's*, with a *Hangiar*, or little Dagger, whose Handle and Sheath are both enriched with Gems; but that is not common, and never used but for Solemnity. Their Dignities and Employments are chiefly distinguished by the Difference of their *Talbends*, or Caps.

The Ladies that are rich, wear most commonly such precious Buckles at their *Colans* or Girdles, and rich Silks flowered with Gold, besides a prodigious Quantity of Jewels in their Heads, about their Necks, Ears, Wrists, &c. Their Head-dress, as in the Print, N<sup>o</sup> XIX, is very magnificent; it is properly a Mitre, excepting that it is not open on the Top, and that they don't wear it straight upright, but bind down the Top of it over the left Ear, with an embroidered Handkerchief, and that sometimes they adorn it with *Cervoutz*, or Plume of Feathers, and Jewels, like one of the Figures in the same Print.

As for the Horses, which I omitted by this Digression, they were generally very richly equipped, and their Bridles, Saddles, &c. not only glitter'd with Gems, but they had (at least those that belong'd to the principal Officers of the Army) on the right Side of the Saddle, in the Place where we put our Pistols, a *Topouz* of Silver gilt (as I have before hinted) embellish'd with Rubies, and other precious Stones upon a Sabre which lay along the Horses flank, as in the Print XVII. A. The Stirrups were generally Silver gilt, as well as all other Parts of the Trappings, and enriched with Gems; in short, 'twas one of the most magnificent and glorious Sight that (I believe) can be had.

The *Grand Seigneur* arriv'd about 10 a Clock at the *Seraglio* from *Dahout-Basha*, one of his Palaces, three quarters of a League, where he began his *Cavalcade*.

The first Friday after he arrived at *Constantinople*, I saw him go to the Mosque of St. *Sophia*, which, by Reason of its being near the *Seraglio*, is (as it were) the *Sultan's* Parochial Church, tho' he goes some Times also to others. That Day, which the *Turks* observe the most religiously of any in the Week, some Companies of *Fanizaries* in their Ceremonial Caps, with their *Tchorbadgis*, with Plumes in their Turbants, made two fix'd Lanes from the Gate of the *Seraglio*, to that of the Mosque; then 40 or 80 began *Chiaoux*, on Foot, preceded by their *Chiaoux-bachi* on Horseback, began the March, which was continu'd by some hundred *Bastangis*, with their Chief also at the Head of them on Horseback: Next came the *Reis Effendi* with the *Stambol Effendi* at his Left; after which were 2 *Cadyleskiens*, 6 *Imans*, several *Mullas*, and the *Muphty* well mounted; then 30 *Ichoglans*, and 20 *Solacks*, with as many *Peiks*, made a second double Lane. The *Grand Seigneur* rode

† *Talbend*, which we by Corruption call *Turbant*, signifies properly *Muslin* in Turkish, which Name they generally give to any thing that covers the Head, because they most commonly roll *Muslin* round their Caps, rather than any thing else; and this rolling is call'd *Talbend*, whether it be *Muslin* or *Silk*.



in the middle of the *Salacks*, upon a very fine Horse, almost if not entirely, as richly adorned as on the Day of his Entry; he had only one Plume of Feathers in his Turbant, like Figure (A) in the Print N<sup>o</sup> 1. with a Rose of Diamonds, Emeralds, and a large fine Ruby in the Middle; his *Selickar Aga* follow'd as before, a little behind him on his Right, with the Imperial Sabre, and a Train of about 30 white Eunuchs, with a Number of *Adjam Oglans*, and two led Horses richly caparison'd, closed this little Cavalcade: His Highness dismounting, went into a Tribune; which was all that I was permitted to see; and I must do the Justice to the *Janizaries* who form'd the two Lines, to say, that they were complaisant enough to facilitate my seeing this March, by suffering me to put my Head in between them.

St. *Sophia* has already been so much described, that I content myself with only giving the Plan of it, with the divers Postures of *Turks* praying, N. XIII. which in the Opinion of good Judges, who have compared it with the Original, is the best that has been yet drawn, I shall add but little.

This formerly *Christian* Church is esteem'd a Master-piece of *Greek* Architecture for its large Dome, which is so very flat, that it seems as if suspended in the Air; the Dome is above 18 Toises in Diameter, and 3 or thereabouts in Thickness, and covers almost all the Edifice. They say that it fell several Times, before they could bring it to the Perfection wherein it is now to be seen, and has stood for several Ages. The Body of the Building is square, in the Form of a *Greek* Cross.

Mr. *Grelot* has written very amply and justly of it; but I not only saw it with less Difficulty and Expence than he, but after having known a little of the *Turks*, and enough of their Language to make myself understood, I procured the Sight of it for 3 Persons besides myself, even to go up into the Gallery, but for the Value of a *Pistare*, N. B. When Persons go accompany'd with an Interpreter of any of the Ambassadors, the Door-keepers raise the Price upon them, and make Use of that Opportunity, as judging that whoever he introduces are of Consequence and Rich, and design to satisfy their Curiosity at any Rate.

I saw also, with abundance more Ease, and almost for nothing, the other Royal Mosques; and indeed all that I had a Mind to.

Some have published, that it has been forbidden for many Years to enter into St. *Sophia*; but I never saw but one Example of such a Prohibition, which was at the Beginning of the last War with the *Muscovites*, upon a Report that was made to the *Vizier Bultagi Mehemet*, that the *Czar* had brag'd that he would soon re-establish the *Greek* Liturgy in St. *Sophia*, and erect himself a Monument there, with some other such Stories; but several Strangers have entered therein, for all this Order to the contrary, only paying something extraordinary, and doing it secretly. As for the Merchants, there are very few of them who think of any of the Curiosities of the Country; and I have known many who have been above 20 Years in *Turkey*, and have never so much as thought of seeing any of these Mosques.

Those that I call Royal or Imperial, not only justly deserve that Title, on Account of their having been built by Emperors, and their Mothers, but for the Sumptuousness of their Materials, and the Beauty of their Structure. Their Majestick Grandeur, the Number of their fine Antique Columns of uncommon Marble, excellently polished, which sustain their Noble *Barticos*; the Boldness of their Dome, covered with

Lead:



Lead, with several others lesser Ones that accompany them, and especially their lofty Towers shaped like Arrows, some of which have six, as that of *Sultan Achmet*, make an admirable Figure in the City, and draw the Eyes at a great Distance, as may be judg'd by the Descriptions and Prints already publish'd of *Constantinople*, *Adrianople*, &c.

One may see in the *Porticos* that surround the vast and spacious Courts before the Entrance into these Mosques, an infinite Number of fine Columns of curious and rare Marble, as *Verd' Antico*, *Jasper*, *Porphry*, *Granite*, &c. (the Remains of the ancient Magnificence of *Ephesus*, *Troy*, *Athens*, *Samos*, *Calcedon*, &c.) which have only cost the *Turks* the Expence of transporting them, and placing them so beautifully as they are. In the Middle of the Courts, are fine Fountains for the Ablutions.

The Lovers of Sculpture and Painting won't indeed find in these Mosques that Satisfaction they admire elsewhere, all their interior Ornaments consisting only (as I believe I have already hinted) in some large *Arabick* Characters, or Inscriptions, to the Glory of God; with some Branches, Lamps, Ostridge Eggs, and great Ivory Balls hung upon Rings, as may be seen in the Print, N. XVI.

That which is call'd *Valide Giam*, or the Mosque of the Empress Mother, was built by the Grand-mother of the Emperor now reigning, upon the Sea-side, over-against *Galata*. It is cover'd within with fine China, and has a great many of these Ornaments; but that of *Sultan Achmet* has the most curious ones, and the greatest Number; among the rest several Globes of Chrystal, which by their Vicinity increase the Lustre and Brightness of the Lamps that are lighted near them. Two of these Globes are remarkable for what they enclose; one having the Figure of the Mosque, and the other that of a Galley with all its dependant Parts, Oars, &c. wrought with such Labour and Exactness, as shows to what a Degree the *Turkish* Phlegm or Patience will extend. The Founder of that Mosque is the same who granted the \* *Capitulation* already mention'd to *Henry IV.* of *France*.

The *Solimania* is so call'd from *Soliman II.* Sirnam'd the *Magnificent*, as are the rest by the Names of their Founders; it is extraordinary beautiful, and there is no want of fine Pillars; its Dome is the noblest, after that of *St. Sophia*, on account of its Form, which is like that; it is something less, but in the same Proportion, as well as the twelve little *Cupola's* that accompany it. Its *Portico* is as large as any, except that of *Sultan Achmet's*, having four Towers, which yield a fine Prospect. The Tomb of the Founder is just by it, with that of his Mother, as are generally those of the other Founders near theirs.

The Monuments of the Emperors, and other *Turks* of Consideration, are very sumptuous, being a sort of Chappels all of Marble, with some Pillars of the same, and ending in a Dome likewise cover'd with Lead. After the Body is deposited therein, they raise a sort of *Mausoleum* over it of Wood, in the Shape of a Coffin, but very large, cover'd with fine Cloth or Vellyer, and they put a Turbant with Plumes of Feathers, and adorn'd with some Jewels, on a Pillar fasten'd at the Head, if 'tis an Emperor; and only a plain Turbant, at least one that may best denote the Post of the Person deceas'd, if 'tis a Subject; the Turbant serving to distinguish the Tombs of Men

\* N. B. That tho' it seems by that Capitulation as if the English, Dutch, &c. were not to Trade but under the French Colours, it must only be understood that the Porte granted the Privilege to this Banner, to protect in general any that would make use of it as a Protection; as Vice Versa, the Porte by other Capitulations has granted the same Privilege to the English and Dutch Banners, to protect the French themselves, and other Nations.



from those of Women. At the two Ends of the State-Coffin are placed two large Wax Tapers, with several Lamps hanging up under the Dome, like those of the Mosques; and near the Windows are Copies of the *Alphabet* chained like the Books in the Library at Oxford, and Men are maintain'd to read them; those who build these Tombs endowing them with the Incomes to furnish Oyl, Wax and Readers.

The Tombs of private Persons consist of two Pieces of Marble, or other Stone, rais'd one at the Head, and the other at the Feet of the Person deceased: On the first, if 'tis a Man, there is a Turbant represented, with the Name of the Dead; and on the second, there is generally an Inscription or Epitaph, which tells his Profession and good Qualities. Upon those of the lowest Rank, there are none. Their Burials are very plain and quiet, even those of their Great Men; and one neither hears Cries nor Lamentations, as at those of the *Christians* and *Jews*. They have no profess'd Mourners hired to accompany the Wives, Sisters or any other Relations of the Deceased to their Tombs, as the others have, crying and tearing, or seeming to tear their Hair, and beating their Stomachs; but they content themselves with those Tears which their Love and Friendship for the Defunct exact from them; and I have heard the *Turks* say, that the Cries and Lamentations, both of one and the other, are Murmurs against the Order of Providence, which has created all Men mortal. They first wash the Body, and shave it all over, except the Face, then stop all its natural Passages, and perfume it; then put it into a Coffin, which they shut and cover with a Pall, that is always of white Linnen; and if 'tis a Man, put a Turbant upon it; then four, either of his Neighbours or Friends, lift it upon their Shoulders, with either one or several *Imans* going before them, being follow'd by the Relations, and other Acquaintance; some of which, or else Passengers that are going by the way, that leads to the Sepulchre, voluntarily relieve the first Bearers at a short Distance, and then four more relieve them till they arrive at the Grave; this being the last Office which the Living think themselves oblig'd to render to their Brethren, who have died in the *Mahometan* Faith, without taking any Money for it, which would be against the Law. After some Prayers, that respect the Living more than the Dead, and Thanks returned to God, that he has made him live and die in the Purity of his Law, they bury him. The Difference between the Funerals of Emperors and rich Persons, and the Commonalty, consists in the Convoys being more numerous; that they are the first Officers of the Porte which are the Bearers, and relieve each other; and that they burn Ambergris, and other precious Perfumes all the Way.

'Tis pretty well known, by divers Accounts, what a Noise the *Greecian* and *Armenian* Women make at the Death and Funeral of their Husbands, Children and other Relations, with other Mourners, either hired or voluntary, from among their Neighbours; I say Women, for the Men content themselves with sighing and weeping silently, and leave them the Privilege of crying out. They carry their dead Bodies to the Grave in great Pomp, and in their finest Cloaths; and if Women and rich, adorn'd with Jewels, and accompanied by the Patriarch and the Bishops in their Ceremonial Habits, with a Number of Priests singing, and some *Janizaries* at the Head of the Procession, *ad honores*. When they come to the Grave, they take off the Jewels and upper Garments;



ments; then sing the rest with Cifers, that no body may be tempted to steal them in the Night.

The *Armenians* not only cry at the Time of the Death and Burial, but begin their Lamentations and Clamours a new on certain Days of the Year, especially on *Easter* Holidays, when they carry to the Sepulchre the finest Cloaths of the Deceased, whose Memory is dear to them, which they have preserv'd for that Purpose, and lay them upon their Tombs, then cry out as if they were just dead or buried; but after these and other exterior Signs of Grief, they comfort themselves upon the Spot, with good Eating and Drinking, prepar'd and brought thither by some of their Acquaintance.

The *Jews* have Motions something like Dancing, and make no less Noise than the afore-mention'd; seeming not so much to cry as to scold; for Instance, if the Person deceas'd is a married Man, one may hear his Wife, with many of her Friends, cry to him, Why didst thou die? *He, he, he, he*—hadst thou not a faithful Wife that loved thee only? *Hu, hu, hu, hu*—hadst thou not a long Pipe with the best Tobacco? *Hu, hu, hu, hu*—which she herself lighted for thee? And at every Question she adds generally, why didst thou die? And the other Women make the Chorus, repeating the same with a great Noise and many *Ha, he, hi, ho, hu, &c.* with many other Questions according to the Condition of the Deceased.

*Soliman* added to the afore-said Mosque an Hospital and a College; the first for the People who have lost their Senses, of whom the *Turks* take a particular Care; believing themselves obliged, by the help of that Reason which God has given and continues them, to supply in a manner the Defect of theirs, by making their Lives as easy as possible. This Hospital is all of Stone as well as the College, with several little Domes cover'd with Lead, and very convenient Rooms for them, and good Revenues for their Maintenance. It is pretty magnificent, and yields nothing to *Bedlam* in *London*, but in Regularity of Structure. The College is like all others devoted to the Instruction of Youth, in whom they discover a good natural Disposition, and whose Parents are not rich enough to procure them Masters capable to cultivate and improve them at home. They are there taught to write *Arabick*, have the *Alchoran* explain'd to them, and the *Turkish* History, and but little else. They are maintain'd, as well as those who teach them, out of the Revenues that are settled upon it. That Emperor made several noble Bridges; and not only deserv'd the Title of *Magnificent*, on Account of the Edifices above-mention'd, but several others, amongst which were the admirable Aqueducts which bring the Water to *Constantinople* from *Belgrade*, a Village about 10 or 12 Miles distant, especially the famous one made by the Emperor *Valentinian*, whose Head is yet as many Miles farther, and has a Communication with them. These all owe at least their Preservation and advantageous Enlargement to him, as well as the sumptuous Reservoirs of Water, amongst the rest the famous *Ancient Cistern* represented in the Print XIV, sustain'd by above 200 Marble Columns, between which one might go in a Boat when I was in *Turkey*; and which would have been entirely ruin'd if he had not repair'd it; and a *Reservoir* which he caused to be built after the Model of this Cistern near the Seven Towers, tho' not so large, besides several others between the Village above-mention'd and the City. So that in regard to his repairing and beautifying



to many publick Edifices, he might be call'd the *Sixtus Quintus* of *Constantinople*.

Among the publick and durable Buildings, I might name the *Bisistins* of fine hard Stone or Marble, with their *Cupola's*. I have already given a superficial Idea of their use in speaking of *Smyrna*; those at *Constantinople* are very large, their *Cupola's* are cover'd with Lead, and sustain'd by Arches and solid Pilasters of Marble. In that which is call'd *Eski Bisistim*, they sell Horse-Trappings, as Bridles, Saddles, Caparisons, Housings, with Sabres, *Hangars*, Buckles for Girdles, &c. of great Value, with Utensils for perfuming, and Vessels for Odoriferous Waters, such as the two Figures hold in the Print, with Jewels, and other precious Things. In the *Tegni Bisistim* they sell all sorts of rich Stuffs, as Cloth of Gold and Silver, Silks and *Camblets* of *Angora*; the best of which surpass all that can be seen of the sort in Lustre and Fineness. Merchandize can no where be so secure as in these *Bisistins* from Fire, which (as is well known) makes frequent Devastations in that great City, where almost all the Houses are of Wood, and is the only Enemy they have to fear: This obliges the Merchants that are Foreigners, either to build or hire their Warehouses to secure their Goods, of the Mosques, who receive a great Part of their Revenues from thence; for the Founders have taken Care to render these Revenues as lasting and scarce as the Mosques. As for Thieves, there are so few of them, that I did not hear of twenty who suffer'd at *Constantinople* during almost fourteen Years that I was in *Turkey*. The Punishment for Highwaymen is Impaling, of which I cou'd reckon but six Instances. As for Pick-pockets, they don't so much as know what it means, and one has nothing to fear on that Score from light Fingers: Nevertheless, to prevent all Temptations and Opportunities, they lock both the Publick and Private Magazines, which are put into trusty Hands during the Night-time; and the Shop-keepers are satisfied with fastening their Shops with little Padlocks, and sleep in Peace.

Whilst I'm upon this Head, I can't help doing Justice to the *Turks* for their Honesty, of which I have known so many Instances: It has been my Fortune, as well as several of my Acquaintance's, thro' a want of Thought, which is but too natural to me, to leave at a Shop where I have been buying something, either my Purse, which I had taken out to pay for it; or my Watch, after looking what a Clock it was; or else to pay twice as much as I ought to have done; and then being in haste, I have gone away without giving the Shop-keeper time to fold up his Goods, which hid what I had left, or perceive the Error I had committed to my own Disadvantage: But I never lost a Farthing among the *Turks* by this Absence of Mind; for the Merchants have sent after me as far as *Pera*, where I lived, to restore what belong'd to me, if I have not return'd my self, after having found my Mistake. I am sorry the *Greeks* have not so generally given me reason to say the same of them; few of them scrupling to keep what they find, not only when they know the Owner, but even when they see it drop out of his Pocket; neither do they much stick at cheating or breaking their Words, tho' they are liable to the *Bastinado*, and other Punishments, which are inflict'd on them for it; and it is very common to see Butchers, or Dealers in other sorts of Provisions, with their Ears nail'd down to their Shops, for selling their Meat, their Butter, Oil, &c. with false Weights, and not good in its kind.



kind. A Turk on Horseback, accompanied with five or six others on Foot arm'd only with Sticks, goes about with Scales, and examines their Weights and Provisions; and if he finds any Defect either in Goodness or Quantity, he immediately orders them to be punished according to their Deserts; and I have seen above fifty served in this manner. The Armenians and Jews are reckon'd more honest, at least I never saw any treated thus for Faults of this Nature. The Turks have so bad an Opinion of the Greeks Probity, that if one shou'd ask any of them, with whom one is treating about any thing, if they will keep their Word; they'll answer immediately, *Ben Urum dobil, I am no Greek*. Nevertheless, I have found a great deal of Honesty among several of them; and one may say in respect to those Examples of the contrary, that the Greek Nation being far the most numerous in that Country, it is not altogether so much to be wonder'd at, if one meets with more Faults and Vices amongst them than the others, for there are four Greeks for three Turks, Armenians and Jews put together, especially in Turkey in Europe.

Before I leave the Bissins, I'll add something of the \* *Yessir Bazar*, which is not far from it. 'Tis a large Square, surrounded with little Chambers, very ordinary, where the Merchants keep the Slaves separate from each other: The Men Slaves are generally expos'd in the middle of the Square; and whoever wants a Man or Maid Servant, or a Companion for his Bed, goes thither, and cheapens and examines them. The latter (I mean those who are designed for Mistresses, at least the handsomest and genteelst) are kept by the Merchants in private Houses, where they are taught to please, or excite the Desire, by dancing after a wanton manner, singing amorous Songs, and playing upon Instruments, like the Women in Print, N<sup>o</sup> XVIII. for in Turkey 'tis the Fashion for the Women to caress the Men, (as I believe I have already hinted :) Wives say to their Husbands, or Concubines to their Masters who buy them, all the most tender melting Expressions imaginable, calling them *Emperors and Kings of their Hearts, Souls of their Souls, &c.* For all this amorous Education which the Merchants bestow upon the Slaves, they take great Care that they shall not put it in Practice before they are sold; for the Price of a Maid is often as much again as that of another who is not so, tho' she may be equal in Beauty; and they have old Matrons who are sworn to examine them for the Buyers.

There are besides the aforesaid publick Edifices, very large ones call'd *Hans*, which deserve to have been mentioned before. These are a sort of Inns for Travellers, which are to be met with in almost every Town and Village, at a reasonable Distance from each other: Those in the Towns are very magnificent, being built entirely of Stone, and cover'd with Lead; some of them are like Monasteries, having little Chambers like Cells, and pretty convenient, where one may retire from Company; but there are seldom any Beds to be found in any of them; one must take up with Straw, or Mats, wherewith they are all furnished. These *Hans* are authentick Monuments of the Turkish Hospitality; one lodges there gratis, and in some of them they even give *Pillaw*, or Rice boild with Meat and Bread, to those that will receive it, and Straw for their Horses: However, Provisions are so very cheap every where, that none but those who are very poor will do it; and the Turkish Hospitality allows them to go and sit down with any of their Countrymen. Charity is not only much recommended to them by

\* The Yessir Bazar is the Market where they sell the Slaves; it is most commonly call'd Avrett Bazar, or Womens Market, the most part of the Slaves sold there being of that Sex.



the *Alchoran*, and by the *Imans*, or Priests, who expound it; but it is so religiously exercis'd and practis'd, that they don't know amongst themselves what a profess'd Beggar is throughout the Empire; nor even the *Tartars*. If any one is thrown into Prison for Debt, which he is really in no Capacity to pay, if his Creditor won't forgive him, those who are in Prosperity go and release him, by paying what he owes. If any one loses his House and Furniture by Fire, which often happens, and is frequently all that a great many have in the World; one hears no Lamentation, neither of Women or Children; but on the contrary, one sees an entire Resignation to the Will of Providence; in the Countenance of those that are thus stript of all, and the public Charity soon contributes enough, and sometimes more than is necessary, to rebuild the House, and buy new Furniture. The Mosques out of their Revenues maintain the Poor, and assist the Sick that belong to them. No body is forsaken in the Plague, neither Relations, Friends, nor even Strangers. A Master won't send his Slave out of his House if he is seiz'd with it, but will either help him himself, or send his Children to take care of him, as if he had a Distemper not at all Contagious; in which, sacrificing Human Prudence to the Belief of Divine Predestination, they often become not only the Authors of the Deaths of a great many, but even of their own. The *Mahometan* Charity is not confin'd to Particulars, as may be judged by what I have said; every body endeavouring to exert it towards his Neighbour according to his Abilities. The Peasant, who has no Money, will retrench in his Favour even some of his Necessaries, if he has nothing superfluous; he will work to mend the Highways, repair Bridges, or open the Channel of a Spring for the Convenience of Travellers; and the Rich will adorn it, and add a Basen to it to water Horses.

The *Hans*, in the Villages at a distance from *Constantinople*, are very plain, and built partly with Wood, and partly with Stone, like the long Isles in several Churches, built in the Form of the *Latin Cross*; they open with great Gates, by which they bring in Wagons, Horses, &c. and there are some where the Beds for the one are only separated from the Litter of the other, by a sort of Benches raised against the Wall about three or four Foot, and covered with Mats, which serve for Sofa's, or Beds likewise; upon which Travellers that love their Ease lay some Carpets or Mattresses, with which they take care to provide themselves. Some dress their Dinners or Suppers there in Chimneys, that are contriv'd in these Walls five or six Paces from each other. The Institution of these *Hans*, as well as their Name, is deriv'd from *Ibrahim Han Oglou*, according to a Tradition which they have in this Country; the Account of which was thus related to me by several *Turks*, who pretended to have been well inform'd of it.

A good old Man, call'd *Ibrahim Bashaw*, was *Vizier* to the Emperor *Soliman* aforementioned, who fell sick and died before *Szigeth*, a strong Place in *Lower Hungary*, which he had besieged, and which was vigorously defended by Count *Andrew Zerin*, Grandfather to the Princess *Ragotsky*, married afterwards to the late Count *Tekely*. The *Vizier* perceiving the *Sultan* in Danger of his Life, so seasonably and effectually charm'd the Tongues of those who approach'd his Highness, with Gold, that he prevail'd upon them to keep his Death secret, and caused the Physicians to visit his Corps as he were alive; then having disposed every thing to his Ends, he mounted on Horseback, and rode thro' all the Army, haranguing the Soldiers, and exhorting them to do their



their utmost to carry the Place, telling them the Emperor's Sickness increased, and that it proceeded only from the Fear of their being disheartened, and that they would not return to the Assault because they had already been three times repuls'd with Loss; that his Melancholy would certainly kill him, if, after having acquired so much Glory formerly, he should now be oblig'd, at the Head of so numerous and brave an Army, to quit the Siege of a little Town. (as he call'd it, tho' it was one of the strongest at that time in *Hungary*;) that the Ottoman Name would suffer by it; and in fine, he told the *Bashaws* and Commanders, to whom he principally address'd his Discourse, that he was as apprehensive for them as he ought to be for himself, in case the Emperor should survive the Disgrace, it being almost always usual after ill Success to lay the blame upon the Officers; that, as to his own part, he had no great reason to fear dying, since his white Beard and great Age might make him remember that it must naturally come upon him very soon, if he should not fall by Violence. This Harangue, together with those of the Generals and other Officers, and the Promises of great Rewards, had such a good Effect upon the Troops, that after having cried out with one Voice, *Long live Sultan Soliman and his Grand Visier*, and added that they would either carry the Place, or perish before it in the Attempt, they attack'd it with such Fury, and with such a daring Obstinacy, that they took it, after killing Count *Zern* and the Heroine his Lady, who did Miracles in the Defence of it.

In the mean while the *Visier*, had sent one of his *Agas*, of whose Fidelity he was well assured, to *Adrianople*, where the Remainder of the Court and Ottoman Family was, with an Order in Writing to demand *Sultan Selim* for Successor; then he march'd the Army to *Belgrade*, after having put a strong Garrison into the Town, and having the Corps of the *Sultan*, who he pretended was still sick, embalm'd, carried in a cover'd Chariot, where two Officers, one at his Head, and the other at his Feet, receiv'd what Victuals was brought him, and eat it in his stead. *Sultan Selim*, who was the first Prince of the Ottoman Blood, both in Age and Rank, to succeed according to the Custom of the Empire, left *Adrianople*, and joining the Army at *Belgrade*, the *Visier* published the Death of the other, which he had kept secret; and the whole Army were so well pleased with the prudent Decree, that after bestowing a thousand Praises on him, they cry'd out, *Long live Sultan Selim our Emperor, to subdue all the Infidels upon Earth*. The new *Sultan*, by the Advice of the *Muphty* and the *Visiers* of the *Divan*, gave the greatest Privileges to *Ibrahim Bashaw*, and his Descendants, that had ever been granted to any Subject in the Empire, as that their Lives and Estates should never be forfeited, tho' they were employ'd in Offices that gave the *Sultan* a Right both over one and the other, and the Liberty of refusing these Employments if they thought fit. He added moreover the Name of *Chkan*, the Right of Succession to the Empire, if ever the Ottoman Line, and that of the *Cham of Tartary*, should be Extinct. The *Sultan's* Generosity and Acknowledgment did not stop here, for he loaded him with Kindness, making him daily Presents of vast Sums of Money, and Estates in Land and ordered his *Visiers* to receive him and his Descendants standing; an Honour that is granted to none but the *Princes of the Blood* and the *Muphty*. The *Visier Ibrahim*, or rather *Ibrahim Han*, being thus favoured with Honours and Riches, founded several Mosques, Colleges and

\* *Chkan*, by Corruption Cham or Han, signifies Blood in the Turkish Language, and absolutely taken, Prince of the Blood, from whence the Tartar is call'd Han, as being so inherit in default of the Ottoman Line.



and Hospitals, and endow'd them with fixt and unalienable Revenues, as knowing the Instability of all the Employments and Greatness of that Empire, and the Revolutions to which 'tis subject, (which are so great and sudden, that one can assert nothing positively concerning the Political Government of the *Turks*) since what is one Day true may be false the next, as may easily be seen from the different Accounts we have of the *Ottoman* Empire. Upon Consideration of this Uncertainty of Human Affairs, which is more visible here than in any other Place whatsoever, *Ibrahim* in his Will denounc'd a Curse against any of his Posterity, who shoud concern themselves in State-Affairs, or make Interest for any Office; enjoining them to content themselves with the Directions of the afore-mention'd Religious Foundations, which are very numerous, and the perpetual Enjoyment of the Revenues annex'd to them, without attempting to raise themselves; and that they should maintain One Thousand poor Persons out of them, which they do I believe to this Day. There were divers of these Hospitable Inns before the *Hans* last mention'd, some of which are still in being, especially between *Aleppo*, *Angora*, *Prussa*, *Smyrna*, &c. and retain their ancient Name of *Caravan-Sarais*, or Lodgings for *Caravans*. These are also vast Edifices like the *Hans* which I have just describ'd, and which were built from their Models.

The other Nations, who live amongst the *Turks*, being asham'd not to imitate some of so many good Examples of Charity, at least towards the Poor of their own Religion, relieve their Wants; insomuch, that excepting a very small Number of *Greeks*, and yet fewer *Armenians*, one sees no Beggars throughout all *Turkey*. The principal Reason is, that all Necessaries for Life are to be bought there almost for nothing, for the *Grand Seigneur* does not Tax any Provisions throughout his Empire. A Bushel of Corn did not cost 60 *Aspres* at *Constantinople*, and of Rice hardly 150, an Oke of Mutton 12, of Beef 6, of Oil 20, of Raisins 2, a large Melon 4, and so of the rest in proportion; and all these, excepting the Rice and Corn, are half as cheap again out of the City, especially the Wine; that which costs 12 in the City, being to be bought for 5 elsewhere, even the best Muscadine of *Tenedos*. It does not stand the *Franks* even in so much, they having the Liberty to enter all their Provisions without paying any Duty; and 'tis under their Names that the *Greeks*, and other Subjects of the *Grand Seigneur*, bring it into the City from Abroad.

\* *Ferman*,  
an Imperial  
Command,  
whether Per-  
missive or  
Negative.

N. B. The Ambassadors have *Fermans*\* from the *Porte* to enter as much of those Provisions, that are forbidden by the *Mahometan* Law, as Wine, Hogs, &c. as they will, at least much more than they want for themselves and their respective Nations; and the *Greeks*, *Armenians* and *Jews*, who have not this Privilege, generally negotiate and buy these *Fermans* of the Secretaries, to whom their Masters give the Disposal of them, by presenting them some hundred of Ducats, and furnishing the Ambassador with his Wine gratis, and the Merchants at 8 *Aspres* the Oke; always provided that their Excellencies protect them in selling the Overplus which they enter above what is necessary for the *Franks*, and vending the Wine which they make in their own Houses of their own Vines, or those that they buy of the *Turks*; for every one is allowed to buy as many Grapes as they please, and to press them at home, except the *Turks*, who may both sell and eat the Grapes, but must neither make nor drink any Wine; nor may the *Greeks*, *Armenians* or *Jews* sell it at *Constantinople*, but under



under the Protection of some Ambassador, and this Protection, costing them Presents, is the Reason of its being sold at a double Price there.

Tho' I've said that the *Turks* ought to abstain from Wine according to their Law, 'tis generally the least observ'd of any Article in their Religion; for I believe I shou'd not exaggerate, if I should say, that they drink more in proportion than the *Christians*; and the *Greeks*, *Armenians* and *Jews* receive the greatest Profit by them, tho' at the same time they run the risque of the *Falake* for selling it to the *Turks*, as well as the *Turks* for drinking it. Even the discreetest of them, who will give the *Falack* to any one who has violated the Law in this respect, and is seen to be overtaken with Liquor in publick, will themselves drink it during great Part of the Night, as I have seen several of them, and then go to Bed and sleep; and in the Morning, before going to Mosque, they wash themselves well, and Breakfast upon baked Apples and Coffee, to dissipate the Fumes and Smell of the Wine; and after a second Lotion, they pray, and then do Business: They explain the Law in their Favour, by saying, that the Sin lies only in the Publick Scandal, or the Disorders which it causes, which they avoid by drinking it only at Night, and secretly, without doing wrong to any one.

Since the *Hans* have given me occasion to mention Travellers, some may perhaps be glad to be inform'd of the manner of Travelling in *Turkey*; which is the cheapest, not only on account of the Plenty of Provisions, but the little Expence of Horse-hire, that ever I yet met with in any Country. If a *Frank*, for Instance, wants to go a Journey, the Ambassador who protects him only sends an Interpreter to the *Porte*, to desire a *Menzil-Ferman*, or a *Toll-Ferman*, that is to say, a Command of the Posts, or a Command of Travelling; which is never refused neither the one, nor the other. With the first he has all his Expences whatever born, whether for Horses, Provisions or Lodging, during the whole Journey, at the *Grand Seignior's* Charge, who constantly, at every distance of three or four Leagues maintains Post-Houses, with a great Number of Horses, for the Service of the Messengers of his Orders throughout the Empire; as well as any other Persons, to whom either he or his Visier shall think fit to grant that Liberty. N. B. That there are no publick Posts for Letters in *Turkey*, where the *Porte* does not write so much in a Month, as the smallest Court in *Germany* in a Week; and the greatest *Turkish* Merchant in *Constantinople* contents himself with sending, for Example, such a Quantity of Merchandize, with the Account, and his Orders, to his Correspondent at *Thessalonica*, and hardly writes him another Letter till his Goods are sold; on which Head, I have heard some of them wonder at the frequent Expresses, and large Packets of Letters, that the *Frank* Merchants send to those at *Smyrna*, *Aleppo*, &c. and ask how they cou'd find so much to write, and if they had Business and Dealings with all the World. They are no fonder of News, than of Writing; nor have they any Printing; and don't talk so much in a Month, as the *Christians* in one Day: Some have said maliciously, that 'tis because they confine the most talkative Part of them, that is to say, the Women; but as there are a great many Men, in all Nations, who are Women as to their Tongues, this Reason is but weak; and we must attribute the Cause to their Indifference, or want of Curiosity, to know what passes as well in the Empire, as in Foreign States; for they



they enquire no more after News, than they will tell you any, and they don't talk so much of a *Vizier*, *Bashaw*, or any other Minister of State being strangled or banish'd, as of a Man's being hang'd elsewhere; the most that they say is, that there is a new *Vizier*, or new *Bashaw*, of such a Government, naming the Successor; and to say the Truth, that's all they know, for the *Porte* never gives any Reason for its Executions, and never were any People less Inquisitive than they, nor never were *Quietists* greater Lovers of their Ease.

Tho' the *Turks* have no regulated Posts, the *Porte* sends frequent Expresses, with Orders of Writing, to all the *Bashaws* and commanding Officers throughout the Empire, and these Expresses will (for a small Reward) take the Letters of the *Frank* Merchants, (which I've often heard them say are twice as large as the Packets of the *Porte*) and deliver them to their Factories either at *Aleppo*, *Tripoli* in *Syria*, *Smyrna*, *Angora* or *Belgrade*, &c. at which last Place the Post of *Vienna* receives the said Packets, if design'd for *Christendom*; of which the *English* and *Hollanders*, as well as the *Germans*, make use in War time, and receive the News at least every Fortnight, especially the *English*, who keep then an Agent at *Vienna*, to forward their Dispatches either to *England* or *Constantinople*. The last was *Monfieur Fury*, who was barbarously murder'd in his Bed by a *Spaniard*, for having demanded some Money which he had lent him.

Nothing is more disagreeable to the *Turks*, than our manner of walking backwards or forwards in the same Alley, or returning the the same Way one goes, in walking up and down a Garden or Hall; and those who observe it for the first time, are so strangely surpriz'd at it, that if they know the Persons, and are any ways concern'd at what touches him, they will ask seriously, What Chagrine or Disquiet troubles them? And if they answer, Nothing, they will not believe it, but judge that 'tis something of such Consequence, that they dare not discover it; and exhort them in general Terms to comfort themselves, by an entire Resignation to the Decrees of Heaven, a Resignation which they have always in their Mouths in their greatest Misfortunes, saying, *God's Will be done, blessed be God that's no worse*. I never saw any of them return by the same Alley, unless by Accident, or because there was no other Way to go to the Place from whence they came: For Instance, those that are Rich, and at their Ease, and have a fine Garden, will visit some of the Beds of Flowers, and afterwards go and sit upon a *Sopha* in their *Kiosk* if they have one; or else after having visited several other Parts of their Garden, they will return another Way to the *Sopha* in their Palace, where they sit down, make a Sign to a Servant to light their Pipe, and if any Visitors happen to come, the Tobacco, Sweetmeats, Coffee, Sherbet and Perfumes make the greatest part of their Entertainment, for as for Conversation, that is the least; and they will often pass three Quarters of the Day sitting upon a *Sopha*, without speaking thirty Words, and even the whole Day, except the Time of going to Mosque, where kneeling, extending their Hands and Arms, bowing their Heads, and other Religious and Respectful Motions, with their Ablution, makes the principal Ceremonies, as in the Print, N. XIII. After the *Archiain Namaz*, or

The *Turkish Tobacco* is more agreeable to the Palate and Nose, than that of the West Indies; the most delicious grows in *Syria*. Their Pipes are some of them 10. or 12. Foot long, and render the Smoke cooler to the Mouth than Ours. It is almost as common to offer it among the *Turkish Women*, as the Men; but they mix Wood of Aloes and Mastick with it.



or Evening Prayers, they go to Supper, either alone, or in the Company of their Visitor, or Principal Officers; for the Turks seldom eat with their Wives and Concubines; but after Supper they go into their *Harem*, having first given Notice to them to make themselves ready, tho' sometimes they do it after Dinner, drink Coffee, and are attended as the Turk sitting on the *Sopha* in the Print XVIII. *ni noqu borsiqvo*

When a Turk who has many of them enters, they all range themselves in two Rows, their Hands upon their *Caddies*. In the Posture of the two Figures in the said Print. Then he passes between the Ranks, surveys them, and throws a little \* Handkerchief to her that he takes the most fancy for, who goes and sits down by him; then if he will have the others stay to raise his *Flegm*, by dancing, singing and playing upon Instruments, he lifts up his Hands, (a Signal that the Women understand well) and his Companion on the *Sopha*, who is destin'd to be also his Bed-fellow, and commands the rest till another Review, orders Sweetmeats, Coffee, Sherbet and Perfumes to be brought by the others; to some of which he must be subservient in her Turn, and must render the Services represented in the same Print. When the Master has a mind to be alone with her, he elaps both his Hands softly, and the Eunuchs give another Signal for them all to retire, by a sort of Hissing like that of Serpents.

Fighting of Duels is a Thing the Turks are utter Strangers to, may be (some will say) because they are not forbidden; but 'tis rather, because what we call in *Christendom* Point of Honour, Glory, Courage and Bravery, are Things utterly unknown to them, except in War; and there is no Injury or Affront amongst them, which is not made up and forgotten for a Sum of Money, or by the Mediation of Friends.

But to return to the Post-Houses: As soon as you arrive at one of them, there are People ready to take your Horse, who will be faithfully careful of your Portmanteau, or other Baggage, and saddle another immediately if you're in haste, and you have no Trouble, but may rest yourself upon a *Sopha*; if you will eat, 'tis only speaking, and there is always something ready, and that very good of the kind, either Meat, Rice, or Fish, (if 'tis near any River or the Sea) even if you arrive there at any Time of the Day or Night. If 'tis a Christian, or a Jew, that will drink Wine, they either may have enough for Money of some of their own Nation; or for fear they shou'd not meet with any of their Countrymen near the Post-Houses, may carry some in their *Hebbes*, as we did in our Journey from *Smyrna* to *Ephesus*. If you are not in haste, but have a mind for Repose, you may have pretty good Beds upon the *Sophas*, and need only give Orders to the Post-Boy to saddle the Horses at the Time you have a mind to go, and they will be got ready. If you have only a *Toll-Ferman*, you must pay for your own Horse 10 *Aspres* a *Sabat*, which signifies an Hour, and for the length of the Way is equivalent to three Miles, and you may give what you please to the Post-Boy, whose Horse costs you nothing; and you have always your Table and Bed at free Cost, if you will accept of it. The 10 *Aspres* are for the *Motzigi*, or Post-Master, who has besides a settled Salary or Wages, both for himself and such a Number of Post-Boys, and a Cook; and Travellers of any Consideration use to make him generally small Presents.

\* This Custom of throwing the Handkerchief is now seldom used, and never but where there is a very great Number of Concubines; and it is most common for a Turk, who has a numerous Harem, to go directly and sit on the *Sopha*, then look at them all, and call one to himself.



The present *Constantinople*, call'd by the *Turks* *Stamboll*, has preserv'd no considerable Remains of the ancient City, except its Walls, *S. Sophia*, the Pillar of *Arcadius*, demolish'd since my Departure; that of *Constantine*, commonly call'd the Column of *Porphyry*; that of *Marcian*; that of *Justinian*, which I term so, from his Name which I decyphered upon it, and that of the three Serpents; nor to mention the two Obelisks in the Print, N<sup>o</sup> XV. the admirable Reservoir or Cistern already mention'd, which is under the *Hippodrome*, and extends as far as part of *St. Sophia*, and which I wonder so many curious Writers, as Mr. *Wheeler*, *Span* and *Grellot*, &c. have pass'd over in Silence.

The *Turks* have not only retain'd the Name of the *Hippodrome*, which this Place formerly bore, by calling it in their Tongue *Atmeydan*, which answers to it; but they have also preserv'd its ancient Usage, tho' in a different manner, as may be seen by the Sequel. They meet there on certain Times on Horse-back, and place themselves, some behind the Obelisk mark'd 6, of one Piece of Granite Marble 60 Foot high, others behind another mark'd 7, half represented in the same Print, or behind the Tree 9, and the Brass Column 10 of several Pieces, holding a Staff about the Thickness of an Inch, and a Yard long, they advance as you see the Horsemen (8) (8) in the Print, full speed to dart this Staff, call'd *Girithe*, from one to the other, as I've before observ'd of the *Ichoglans* in the *Okmeydan*.

The Obelisk 6 is full of Hieroglyphicks, and the two Inscriptions, one *Latin*, and the other *Greek*, say that it was rais'd by the Order of *Theodosius*; the latter adds, that 'twas in 32 Days: It is square, and the Basis is embellish'd with several *Basso Relievo's*, pretty well preserv'd, which represent the Machines with which it was rais'd, and the *Hippodrome* in its ancient State, with the Horse-Races, the Emperor in the midst crowning the Conqueror; the same Emperor holding a Crown in his Hand, surrounded with Guards, and sitting with his two Sons, *Honorius* at his Right, and *Arcadius* at his Left, with his Officers and Courtiers round about him. The other Obelisk, mark'd 7, seems to have been one of the Goals of the Race; it has lost its Pyramidal Point, is very much mutilated, and has no manner of Beauty: Nevertheless, a *Greek* Inscription, which is yet legible upon its Basis, makes one of the Wonders of that Time. It remarks that *Constantine*, a Son of *Romanus*, repaired and preserv'd this square Monument from Ruin, and calls it *KAAKOC @AMBOC*, a *Miracle of Brass*; one can't now see why it was call'd so, unless it was formerly plated over with that Metal, or that the Brazen Column, commonly call'd *Serpentine*, which stands between this Obelisk and the other, was (as some pretend) placed upon it. This latter is called *Serpentine*, because it consists of three Serpents wreathed together, as describ'd in the same Print. It does not seem to have been design'd to be fix'd there, not having any Pedestal, nor to have been there in the Time of the ancient Races, being not represented with them amongst the *Basso Relievo's* before-mention'd. The three unfolded Heads, which form a Triangle on the Top of it, make some think it was made to sustain a *Tripas* of *Apollo*; and *Herodotus*, who says that the Golden *Tripode* at *Delphos* was supported by three Serpents Heads, confirm them in this Belief. Many are of Opinion that this *Tripode* was brought from thence with other things to *Constantinople*, by the Order of *Constantine*, and consequently the spiral Roll of Serpents that sustain'd it, and that this is the same still remaining.

The



The Place is 423 Paces long and 113 broad, and is the only one which has been preserv'd of the whole ancient City. Those of *Arcadius*, *Constantine* and *Marcian* have not met with such good Fortune, having lost so much as their Names, and being cover'd with Buildings; and the Flames that have destroy'd the Houses that have been built and rebuilt there, after several different Fires, have damaged the Columns erected in the midst of them in honour of those Emperors, so very much, that they have been forc'd to demolish one of them, and I don't know how soon they may the others.

The first, which is call'd the *Historical Pillar*, on account of its *Basso Relievo's*, representing the Victories of *Arcadius*, was standing a little before my leaving *Turkey* in 1714, but threaten'd to fall, and has been demolish'd since: It was full as high as that of *Antoninus* at *Rome*, if not higher, and not inferior to it, nor to that of *Trajan*, in the Beauty of its *Basso Relievo's*.

That of *Constantine*, on which (as they say) formerly was his Statue, is call'd the *Porphyry*, or *Burnt Pillar*, because it's of *Porphyry*, but so blackened by the Burning of the neighbouring Houses, that to see it now one cou'd hardly guess of what it's made, if one did not know it before-hand. It has already been so much misused, that I believe, at the first Opportunity, they'll be obliged to treat it as they have done the afore-mention'd.

The *Marcian Pillar* is of one Piece, and but little, having hardly 22 Foot in height, and consequently being not so much in danger of falling, and the Loss wou'd not be so great.

In the beginning of *November*, a *Muscovite Man of War*, commanded by a *Dutch Captain*, arriv'd at *Constantinople* from *Asoph*, with an Ambassador of the *Czar's*, and surpriz'd the *Porte* very disagreeably with the Novelty of the Voyage and Undertaking. However, they took no Notice of it, but receiv'd the Ambassador who came very well; but it seem'd very impolitick in the *Czar*, and was a Caution for them to fortify the Streights of *Cassa*, by building or augmenting since the Fortifications of the Place now call'd *Tegni Kalé*, or the New Castle, where the Passage is narrowest, as they have since done.

The Captain of the Vessel being a very great Lover of Drinking, us'd frequently to treat several Persons on Board, especially the *Dutch Ambassador*, and his Family, and Nation. The Entertainments and good Cheer wou'd often last from One a-Clock till very late at Night; and the Healths, which came about very frequently, were accompany'd *alla Franca*, with several Firings of the Cannon; the Noise whereof was not less disagreeable to the *Turks*, than the Arrival of the Vessel, and much more incommodious, because it disturb'd their Rest. After several Complaints made of it to the Ambassador, who in vain forewarn'd the Captain, a Man naturally very Obstinate and Bold, especially when in Liquor, the *Bostange Bashaw* forbid him in the *Grand Seignior's* Name to fire after Evening Prayer, that is to say, after Sun-set. His Boldness submitted to this Prohibition; the Ambassador threatening him in the *Czar's* Name, if he drew any more Centures upon him from the *Porte*. This Minister, as they said, was but the Fore-runner of an Embassy, or an Envoy Extraordinary, having in Charge to exchange the Ratifications of the Treaty of *Carlowitz*; of which there is an Extract in the *Appendix*, that I got from my Lord *Paget's* Secretary. He lodged in a House in *Constantinople*, and had his Expences born by the *Porte*; he made no great Figure while he continued there, but



\* I follow  
the Christian  
Style of that  
Country,  
which is the  
old one.

but, in a word, acted like a Man that came only about Business; which was chiefly to confer with the *Vizier*, and other Ministers of the *Porte*, about the regulating of the Limits.

During these Transactions, viz. the first of December, O. S. \* two French Men of War, on Board one of which was Mr. de Ferriol, who came to succeed Mr. de Chateaufort Castagnères, in Quality of Ambassador from his most Christian Majesty at the *Porte*, arrived at *Constantinople*, and saluted the *Seraglio* with several Cannon, according to Custom; which is not done by the *English*, because the *Seraglio*, nor any Place belonging to the *Porte*, not returning any Salute, they dispense with themselves from passing by where they are obliged to salute, as I've already hinted. Upon his Arrival, he sent, according to Custom, an Interpreter to the *Porte*, to give Notice of it to the *Vizier*, who sent back again to bid him welcome. His Secretary carried the same Message to the Foreign Ministers, who sent also theirs to make him the usual Compliments upon it. Count *Tekeh*, who as I have already said, had been sacrificed at the Peace of *Carlowitz*, on account of his Attachment to *France*, by which he seem'd not to be forgotten by its Ambassador, was visited one of the first; and flattered with Hopes of a better Fortune. This new Ambassador lodg'd in a private House till he had received Audience of the *Vizier*, which was on the 14th; going first to the French Palace to join Mr. de Chateaufort and his Attendance, with the Merchants and several Gentlemen who came with him to see the Country. Between Twelve and One they mounted each of them a fine Horse, richly caparison'd, and so rode to the Sea-Shore, where they were augmented by the Captains of the Ships with several Officers. Here they found Boats ready to carry them from *Galata* to *Constantinople*: As they pass'd by them, the two Men of War which brought him saluted them with 42 Guns, to wit, 21 each. On the other side of the Gulph they found two of the *Vizier's* Horses richly equip'd, and 50 more for their Attendants; which Number being known before-hand to be too little, Mr. de Chateaufort had sent over those of his Stable; and the Merchants, and several Officers of the Men of War who join'd them there, sent also theirs, or else such as they had hired for this Cavalcade.

The March began almost after this manner: First came in two Columns a Company of *Janizaries* on Foot, with their Ceremonial Caps, then the *Chiaoux Bassaw* with 40 *Chiaoux* on Horseback; next were six *Janizaries* of the Guard belonging to Mr. de Chateaufort, and as many of Mr. de Ferriol's; after these were 24 Footmen in the Livery of Mr. de Ferriol, with so many in that of Mr. de Chateaufort, cloath'd after the French Fashion; 12 Gentlemen, with the two Captains of the Men of War, six Pages nobly dress'd in lac'd or embroider'd Habits, and well mounted; then came the Interpreters of the French Nation, immediately before Mr. de Chateaufort and Mr. de Ferriol, who rode abreast, the first on the Right side, and the other on the Left; which Order was likewise observ'd by their Retinue. Their Horses were magnificently adorn'd with rich Trappings, and surrounded by several Attendants, cloath'd after the Fashion of the Country, in long Vests of Red Cloth; after these came their Chancellors and Secretaries, and the Officers of the Men of War, with the Merchants, and all the rest of the Nation, with the Strangers that were protect'd by them, closed the March. The *Janizaries* and *Chiaoux* being come to the

*Vizier's*



*Vizier's* Palace, rang'd themselves in two Lanes from the Gate of the first Court, to the Door of the Audience Chamber, where the two Ambassadors having dismounted, were received at the Stair-Foot by the eldest Son of *Mahmud Cordato*, now Prince of *Walachia*, and at the Top by the Father; and some \* *Agas* of the *Vizier* introduced them, and made them sit on two Stools of Red Velvet, and the Captains of the Men of War, the Gentlemen, and some other the most considerable Persons of their Retinue, to the Number of 35, stood behind their Excellencies. The *Vizier* entered at another Door, and their Excellencies rose to salute him after their manner, which was return'd by a little inclining of his Head; after which he sat down on the Corner of his *Sopha*, which is the most honourable Place; then his Chancellor, his *Kiashia*, and the *Chinowz Basbaw*, came and stood before him till Coffee was brought in; after which *Mr. de Chateaufort* presented *Mr. de Ferriol* to him as his Successor, who deliver'd him the King his Master's Letter, complimenting him as from his Majesty and himself, to which the *Vizier* answer'd very obligingly, then after some Discourse, which turn'd upon the reciprocal Readiness or Propension towards the Continuance of a good Intelligence between the *Porte* and the Court of *France*, which *Mr. de Ferriol* assur'd that the King his Master was well disposed to cultivate sincerely, they gave two Dishes of Coffee to their Excellencies, with Sweetmeats, and afterwards the Perfumies and Sherbet; then they cloathed them with † *Cassians* of a Silver Brocade, with large Silk Flowers, and to those who were admitted into the Apartments with them, they gave others of Brocade, almost all Silk, except some slight Gold or Silver Flowers, according to the Custom usually observed towards all Foreign Ministers. After this last Ceremony, the Ambassadors return'd home in the same Order, excepting that the new one took the Right Hand; in crossing the Harbour, they were saluted with 42 Guns as before. This done, *Monsieur de Ferriol* sent to the *Grand Vizier* some rich Presents, according to Custom, which consisted of Gold and Silver Stuffs, a fine Looking-glass, and a large *Pendulum*, &c. and being now acknowledg'd as Ambassador, he took Possession of the *French* Palace, and *Monsieur de Chateaufort* went to another House. Some Days after, his Excellency made a private Visit to the *Vizier*, and desired him to ask the *Grand Seigneur* what Time his Highness would be pleased to appoint for giving him Audience, \* and the 25th was fix'd upon as the Day for that Purpose. At the Time appointed he set out early in the Morning from his Palace, in the same Order, and with the same or rather more numerous Retinue than before, excepting that *Monsieur de Chateaufort* was not there. When he came to the other side of the Gulph he found 60 of the *Grand Seigneur's* Saddle Horses, among which that whereon he rode was distinguishable for the Richness of its Trappings, its Bridle, and the Breast-leather being covered with little Pieces of Silver gilt, and embellish'd with precious Stones; and his Excellency, and the rest of his Nation, had taken care to send theirs, that the principal Persons of his Train might not want them. The Cavalcade pass'd the first Court of the *Seraglio*, and did not dismount till they came to the Gate of the second, where some Thousands of *Janissaries* that were placed in Ranks upright against the Wall, almost as immoveable as Statues, ran immediately with Precipitation to

\* *Agas* are chief Officers of the *Capy* or *Porte* of the *Vizier*.

† *Cassians*, long Vests of Gold or Silver Brocade flower'd with Silk, which the *Grand Seigneur* and the *Vizier* present to those to whom they give Audience; the *Grand Seigneur* before, and the *Vizier* after Audience. The *Cassians* of the Attendants are more ordinary.

\* They receive Audience of the *Vizier* always before they have it of the *Grand Seigneur*.



take Possession of some Porringers of \* *Pillaw*, or Rice boil'd with Meat, which were set on both Sides of the Way, thro' which the Ambassador pass'd with his Retinue, the Chief Persons of which entred with his Excellency into the Hall of the *Divan*. The *Grand Visier* entred at another Door almost at the same Time, and saluted the Ambassador, who return'd his Compliment; then the *Visier* sat down in the midst of the six *Visiers* of the Bench, and two *Cadileskiers*, as did his Excellency also in the Place design'd for him; and after they had pass'd Sentence upon some Causes already examined, they brought them Water to wash in great Silver Basons, after which they went to Dinner. There were five different Tables: Monsieur de Ferriol eat with the *Grand Visier* at the first; the two Captains of Men of War, and six of the *Gentlemen* who had accompanied Mr. de Ferriol to see the Country, with three † *Visiers* of the Bench at the second; six more of the said *Gentlemen*, the Chancellor of the *French Nation*, with the *Rumely* and *Natoly* ‡ *Cadileskiers* at the third; the Secretary of the Embassy, several Officers of the Marines, with the \*\* *Reys Effendi* and *Chiaoux Bashaw* at the fourth; the Ambassador's Steward, the principal Officers of his Household, with two †† *Capigilar Kiabassys*, and other *Turkish Officers* at the fifth. *Mavro Cordato*, and the Head-Interpreter of France, attending at the first Table, and at each of the rest another *French Interpreter*.

At each of the Tables between 30 or 40 different Dishes were serv'd up; these Dishes were small, or made into Balls about the Bigness of a Mouthful, which they take up with two Fingers, for the *Turks* don't know the Use of our Forks. As for the *Pillaw*, and other soft or liquid Meats, they have Spoons, not of Gold or Silver, which they are forbidden by the Law to put into their Mouths; those at the Tables of Persons of Condition are generally of Agate, Amber, or some other scarce Material, with Handles of Gold, or Silver gilt, and set with Jewels, for all that Part which does not touch the Mouth, may be of these Metals. The *Sophras*, or Tables, after the *Turkish* Fashion, are commonly all of Silver amongst the *Turks* of the greatest Rank. The Dishes were serv'd up (according to Custom) one after another, at each Table, and they took them away as soon as a Mouthful or a Spoonful or two of each of them had been eaten, and several that were not touch'd at all; their Drink was *Sherbet*, which was brought in *China* Cups, in which the *Turks* are very curious. 'Twere needless to mention, that there was no Wine; by what I've already said concerning the *Mahometan* Law, 'tis easy to suppose it. Before they rose from the Table, the Presents which were sent to the *Porte*, by the Court of France, were brought into the *Divan*. They consisted of a Looking-glass about 90 Inches in height, and above 60 broad; a very fine *Pendulum*, and another very curious Piece of Clock-work, which show'd besides the Hours and Minutes, the Motion of the Moon, the Degrees of Heat and Cold, with the Variation of the Seasons; several

\* On the Days of Audience the Janizaries generally receive their Pay. If they are not pleas'd with the Government, or if any Arrears have been left on former Payments, they show their Discontent by overturning their *Pillaw*.

† *Visiers* of the Bench are principal Counsellors to the *Visier*.  
‡ *Cadileskiers* are Assistants to the *Muphty*, to whom they are subordinate, but superior to all the *Cadys* or Judges.

\*\* *Reys Effendi* is the High Chancellor.

†† *Capigilar Kiabassys* are Officers under the *Capv-Aga*, or Master of the Doors of the Grand Seignior's Apartments, all White Eunuchs.



ral Pieces of rich Stuffs, and some others of the finest Green, Red and Yellow *English* Cloths. \* After the Entertainment was over, they brought in Coffee and Water again to wash, according to Custom. Some of the Company said, that the *Grand Seignior* was all the while behind the † Lattice, which looks into the Divan, but 'twas a meer Conjecture, for no Body knows when he is there.

The *Visier* having received Notice that the *Grand Seignior* was going to his Throne, and that the Ambassador might be introduc'd; His Excellency was conducted into a sort of Anti-Chamber, thro' which one must pass to go into the Chamber of Audience, and wherein those who fall under his Highness's Displeasure are generally confin'd, by shutting the two Doors, that of the Anti-chamber, and that which leads into the Hall of Audience; from whence 'tis usual to say, when any one is arrested in the *Seraglio*, he is between two Doors. Here he had a rich *Cassetan* put on, and sat on a little Bench cover'd with Scarlet, till sixteen more of less Value were put on as many Persons of his Retinue, which he had chosen to accompany him into the Presence of the *Sultan*. Hitherto every thing passed in good Order; but the *Chiaourz Bashaw* observing, that a long Officer's Sword, which the Ambassador had on, made an odd Figure under his *Cassetan*, by lifting it up, and judging that it could not be very agreeable to the *Grand Seignior*, who was not used to such a Sight, told *Mauvo Cordato*, that he ought to inform his Excellency to pull it off, it not being customary to appear arm'd before his Highness. *Mauvo Cordato* did so accordingly; but his Excellency laying his Hand upon it, answer'd, *That the King his Master only had a Right to take it from him, and that any other should sooner take away his Life.* *Mauvo Cordato* reply'd, that one must suit ones self to the Ceremonials, and receiv'd Customs of the Country wherein one is, and that 'twas contrary to that of the *Turks* to wear Arms in the City, and consequently much more so before the *Grand Seignior*, the *Janizary Aga* himself never appearing arm'd before his Highness, unless in the Field of Battle: To this *Monsieur de Ferriol* answer'd, that the *Turkish* Dress might be contrary to it, as well as the Custom; but that, as for that of the *Franks*, the Sword always made a Part of it, and was an Ornament, especially for a Military Officer as he was, and that 'twas in vain to propose it to him; which being reported to the *Grand Visier*, who had staid in the *Divan*, he made them tell him, that he cou'd not receive Audience of the *Grand Seignior* unless he wou'd quit it: He answer'd, that Mr. de *Chateaufort* had assur'd him, that he had had Audience with his Sword on, and that he cou'd not imagine why they wou'd cavil with him about it. This was absolutely denied by the *Visier*; and *Monsieur de Ferriol* averr'd that he had heard Mr. de *Chateaufort* himself say it; to which the *Visier* answer'd, that then it must have been so short as to be entirely hidden by the *Cassetan*, so that it was not perceiv'd; he added, that they wou'd take care of it for Time to come, and that the Imperial Ambassador, who was expected there, should no more be admitted to Audience with Arms than himself.

After some other Disputes upon that Head, the Ambassador continuing inflexible in his first Resolution, the *Aga* of the *Janizaries* interposed; and represented to him, that neither the *Grand Visier*, who govern'd all the *Ottoman* Empire, as the *Grand Seignior's* Lieutenant, nor himself, who was General of the Prime Militia, had ever entered arm'd into any of his Highness's Apartments. The Ambassador answer'd,

\* No Present is more acceptable to the *Grand Seignior* than English Cloth; and next to Green, Red and Yellow are the favourite Colours of the *Turks*.

† This Lattice has this good Effect, that those who compose the Council of Justice, supposing him always there, tho' often he is not, act as if he was, and take care to do no Injustice.



*You are a Subject; but as for me, I have the Honour to Represent a great Prince, who exempts me from such Submission.* Then the *Visier* of the Bench and *Cadileskiers* employ'd the utmost Efforts of their Eloquence, without being able to prevail at all upon him; till at last they seem'd as if they would yeild to his Resolution, and said, *Well then venture in as you are.* Upon which he drew the King's Letter out of his Pocket, holding it in his Right Hand, and two *Capigilar Kiabassys* taking him under the Arms, were conducting him towards the Audience Chamber, whither *Mavro Cordato* followed, with only six of the sixteen Persons which he had named to attend him, which observing, he suspected they intended to over-reach him, whereupon he put his left Hand upon the Guard of his Sword, and found when he approach'd the Door that leads into the Chamber of Audience, that a third *Capigilar Kiabassy* stooping, subtilly laid his Hand upon it to steal it away; but the Ambassador, transported with Anger, gave him a Blow with his Elbow, which push'd him at a distance from him, and forcing himself from the two *Capigilar Kiabassys* by a sudden Jerk of both his Arms, put the King's Letter into his Pocket, and drew his Sword half out, adding, *Are we Friends or Enemies?* *Mavro Cordato* reply'd, *Friends, but we will not suffer you to enter with your Sword;* to which he answered, *I won't enter then at all.* At the same Time the *Capi Aga*, who had perceived something of this Violence, came out, and ordered that they shou'd not do him any Harm, and declar'd, that if he wou'd go in without his Sword, he wou'd be welcome; if not, that he might return with it as freely as he came; which being explain'd to the Ambassador by *Mavro Cordato*, he pull'd off his *Cassetan*, and gave it the first Officer of the *Porte* that he saw within his Reach, crying to those of his Train, *They who have Cassetans let them return them;* after which he retired, and cross'd the Court of the *Divan* on Foot till he came to that of *Duor*, where he was roughly stop't by a Company of *Janizaries*, who going beyond the *French* Bounds of Civility, left him to his Patience till they had pass'd by him; after which he went into that Court, where he mounted on Horseback, being follow'd by his Retinue, and they furnish'd him with the *Grand Seignior's* Horses for that Purpose; but the *Chiaouz Basbarw*, who had accompanied him as he came, did not reconduct him back, as he always does all those Ambassadors who have received Audience. Nevertheless, the *Grand Visier* sent to tell his Excellency, that he might take back his Presents; which was done accordingly.

\* N. B.  
M. de Ferriol had commanded some French Troops in Hungary, in Conjunction with the Malecontents of that Kingdom for the Turks, against the Emperor of Germany.

The next Morning the Friends of Mr. de Ferriol celebrated, amongst themselves, this Action by a Ballad; "In which they praised the noble Courage which he shewed in maintaining the Honour of his King and Nation with his Sword on; and said, that the *Grand Seignior* ought not to be offended at the Sight of a Sword, which had been drawn against the common \* Enemy, &c. Whatever advantageous Construction the *French* Nation might put upon the Ambassador's Conduct on this Occasion, they could never make it pass for a wise Action among the *Turks*, who don't understand *Punctilio's* of Honour, nor Courage and Valour but in the Field of Battle; and neither *Cicero* nor *Demosthenes*, if they were alive, could with all their Eloquence have prevail'd on them to look upon it as such, as I'll observe further elsewhere. The King of France did not take more Notice of that Difference with the *Porte*, than of some



some tougher Treatments than other Ambassadors and Consuls had met with in Turkey: He seem'd to have the same Sentiments of the Turks as K. William the III<sup>d</sup>. who said, that there was no Honour to be expected, nor Dishonour to be fear'd from them; as they have no Nobility among themselves, they don't know how to respect any one for Nobility's sake; but there is a certain Way to their Respect, Esteem and Confidence, which those who can find out, may make them do almost every thing, as my Lord Paget and Sir Robert Sutton, among the English Ambassadors, and amongst the French Monsieur Chateaufort, did most successfully. As to Mr. de Ferriol, he made there a very magnificent Figure, both as to his Table, Plate, the Number of his Servants, and Richness of his Liveries.

In the Beginning of February, Count Ottingen, Ambassador Extraordinary from the Court of Vienna to the Ottoman Porte, arrived at Constantinople, whilst one Ibrahim Bashaw exchange'd with him, according to Custom, on the Frontiers, was gone from the Porte to that Court in the same Quality; the first made his Publick Entry in the following Manner. 1. Came Two Hundred Spahis. 2. A Bashaw with above Six Hundred Men, among whom were his Musicians. 3. Several Chiaoux. 4. The Secretaries and Interpreters of the English and Dutch Ambassadors, with forty Footmen, &c. 5. Their Master of the Horse, with twelve Grooms holding each a led Horse richly caparison'd. 6. Several Agas or Turkish Officers. 7. The Imperial Ambassador's Master of the Horse, with fifteen led Horses, whose Furniture was very noble, after the German Fashion. 8. His Musick and Interpreters. 9. Several *Giovani de Lingua*. 10. His Chancellors and Secretaries. 11. His Steward and *Valet de Chambre*, with several Officers of his Chancery and Household. 12. Four Chaplains. 13. A red Standard held by a Military Officer. 14. His Son with his Tutor. 15. A Prince of Holstein, with divers other Persons of Quality, as Counts, Barons, &c. 16. A white Standard held as the Red. 17. Two Capigi Bashaws. 18. Two Capigilar Kiabassys. 19. Four Colours display'd. 20. The Chiaoux Bashaw, Capig Aga, and Sellam Agassi. † 21. His Excellency, with a long Robe lined with Sable, a Cap with a Plume of Feathers, a Rose of Diamonds over a small short Wig call'd a *L'Abbe*, upon a very handsome Horse, surrounded by 14 Life-Guards, 6 Pages, and 28 Footmen, then followed about two hundred German Grenadiers; numbers of ordinary Domesticks, several empty Coaches, above a hundred Waggon, with some Sick People, Servant Maids, &c. in them. The Porte assign'd the Ambassador his Lodging at *Para*, in a Palace rather commodious and large, than handsome; and to those of his Retinue, for whom there was no Room in it, divers Houses in the Neighbourhood, and a *Thaim* of above 100 *Grutah's* or Dollars a Day: with several sorts of Provisions.

A few Days afterwards, Signior Cavalier Soranzo, Ambassador Extraordinary from the Republick of Venice, made also his Publick Entry, with a great deal of Pomp, tho' a less numerous Retinue.

The 1<sup>st</sup> began the Ramadan, or Mahometan Lent; it is the most severe that is kept by any Nation, especially for the Poor or common People, who are oblig'd to work; since no Body is allowed to eat or drink, nor even to smoke, from Sun-rise to Sun-set, but only in the Night time; for the Rich, they turn the Day into Night, when they sleep the most Part of the Time, leaving Orders to their Domesticks to awake them at the Hours of Prayer: But in the Night, there is neither Abstinence as to Quality nor Quantity, the Turks never abstaining but from Meats forbid-

\* Young Men taught to write and read the Turkish Language, in order to be Interpreters.

† Sellam Agassi is an Officer of the Porte, who carries Compliments to the Ambassadors or other Persons of Distinction on their coming to the Porte. The King of Sweden had one sent to him at Bender, to bid his Majesty Welcome.



den by their Law, as Pork, &c. Coffee and Sherbet, then, are also drank plentifully. No Body is exempted from Day-Fast, not even the Soldiers on the Day of Battle; and any one that should be known to dispense with it, would be counted impious. A prodigious Number of lighted Lamps are set upon the *Minarets* of the *Mosques*, with a sufficient Quantity of Oyl to burn the whole Night.

These Lamps are ranged in a very curious Order round the Balconies, from whence the *Muefins* call the People to Prayers; of which the *Minarets* of the greatest *Mosques* have often three, one above the other, like so many Coronets or flaming Girdles that surround them. Besides these, there are Ropes fastened from the one to the other, with lesser Lamps hanging on them, some higher, some lower, in such a manner as to form certain *Arabian* Letters, with different Devices, to the Praise of God, his Prophet, the *Sultan*, or the Founders of the *Mosques*; and nothing can be more agreeable to see than their Light, especially at some distance from *Constantinople*, *Adrianople*, or other large Cities, where the greater the Number of the *Mosques*, the more numerous are the Illuminations, and the more beautiful Prospect they yield. Besides that, the Insides of the *Mosques* are so well illuminated in the Night for the three Times of Prayer, that during the whole *Ramadan*, one may see as well as at Noon-Day.

As soon as the Moon is renewed, and begins the Month *Schevval*, the *Bairam*, which answers to the Christians *Easter*, is proclaim'd by the Canon, the Drums, Kettle Drums, and other *Turkish* Musical Instruments. This Feast, which lasts three Days, begins by Praises to God, with the ordinary Prayers and Canticles, and ends in extraordinary Thanksgivings, such as these: *We thank thee, O Lord, only infinite, perfect, eternal and most merciful Being, in that thou hast communicated thy all holy true and pure Law unto us, and that we have preserved it in its Purity as it was rendered to us, by thy Prophet, Servant, and Ambassador Mahomet, unto whom be Salvation and Blessings; as likewise thy other Prophets, Jesus the Son of Mary, Moses, David, and Solomon: Amen.*

After the first Prayer is over, the *Grand Seigneur* receives the Compliments of the great Officers of the *Porte*, being seated upon his Throne, and gives them his Hand to kiss; and as they say, even the *Sultanesse* themselves are admitted at that Time into his Apartment to pay their Homage in the like Manner, when all Company that are in the way must retire; and he allows some of them the Favour to eat with him, at which Time he is only served by black Eunuchs.

The Streets swarm then with *Turks* cloath'd in their best Habits, for the most part new, who embrace, or shake Hands with one another, in Sign of Friendship, or Reconciliation with their Enemies, according to the Injunction in the *Alcoran*, saying at the same Time, *Basch olfra Basch sabra houlfenne alha ben Berckiat versene, May your Head be sound*; to which he who is embraced answers, *May yours be so likewise, and crowned with Blessings.* This Custom of embracing and shaking Hands seems to be derived from the *Greeks*, who, wherever they meet from *Easter* to *Whitsunday*, say to one another *Χριστός ἀνέστη, Christ is Risen*, and he who receives this Salutation answers, *ἀληθινά Χριστός ἀνέστη, Christ is Risen indeed.* Even the Women at that Time have Liberty to go abroad, as commonly as amongst us, and several during this Liberty, find Opportunity to deceive their Keepers, which is not practicable at another Time, and make use of it according to their Inclinations.

The Rich make Sacrifices, which consist in killing Oxen, Sheep, and



and Lambs, the Heads of which they paint with *Egyptian Red*, and other Colours, to kill and distribute amongst the Poor, to the End that they may take part of the General Joy. To some People they send living Lambs for a Present, as to the *Hodgas* or Masters, who teach to write and read, and other Persons who do any Service to their Family.

These Rejoicings and Illuminations, and this Liberty of the Women's going abroad, is also usual at the Birth of the *Grand Seigneur's* Children, which are celebrated with great Pomp. They have even floating Castles upon the Canal, all illuminated, and fine artificial Fireworks, for which in my Time they were obliged to two *Renegados*. These Rejoicings are call'd *Donanmas*. Some few Days after, a *Sultaneſs* being brought to Bed of a Son, they made one of the finest that had ever been seen; and one *Ali Baſhaw*, an *Italian Renegado*, managed the Fireworks with a great deal of Success.

The *Ramadan* being over, the *Bairam* was published, and celebrated solemnly in the Manner mentioned, and the Imperial Ambassador received his Audience, first of the *Viſier*, secondly of the *Grand Seigneur*, according to Custom, and with the ordinary Ceremonies. His Excellency had a long Furr as on the Day of his Entry, with which the Wearing of a Sword being inconsistent, it seem'd to be us'd to avoid any Differences in that respect with the *Porte*; which Example has been followed by every one that came after him, even by Monsieur *Desalleures*, who succeeded Monsieur *Ferriol* about ten Years afterwards. The *Janizaries*, besides the Ceremony of eating their *Pillaw*, received their Pay on this Occasion, many *German* Prisoners were set at Liberty, and the *Roman Catholick* Missionaries obtained, by his Mediation, the *Hatisherrif* in the Appendix; the *Venetian* Ambassador receiv'd likewise his Audience within few Days after.

In the beginning of *April*, Count *Lifinsky*, Palatine of *Posen*, came to *Constantinople*, in Quality of Ambassador Extraordinary of the King and Republick of *Poland*; his Entry was extraordinary magnificent, he had a Train of 600 Men, the most part Officers, with drawn Swords, having on those very Coats of Mail which were taken before *Vienna* when it was besieged by the *Turks*; in the defeating of whose Forces, and raising of which Siege, the King of *Poland* is known to have had so great a Share. This Sight seem'd very extraordinary to those of this Nation, especially to some old *Spahis* who had been at that Seige, so unfortunate for them, and remembered these Coats of Mail to have belonged to their Fellows, who were there kill'd or taken Prisoners. But as the *Turks*, when beaten as soundly as they had been in that War, are generally civil and humble, the *Spahis* discovered no other Discontent at this Ostentation, but in saying amongst themselves, *Back, back bou foudolik giaourler*; See, see these proud Infidels. His Excellency was very well mounted, and dress'd after the *Polish* Fashion in rich Furs, and a Cap; he rode in the middle of two Ranks of these Officers, being preceded by some *Turks*, a Number of *Polish* Gentlemen, surrounded by his Pages and Footmen, and follow'd by his other Domesticks, with some *Turks*, almost in the same Order as at the Entry of Count *Ortinghen*. He lodg'd in a great Palace with *Caputias*, a Part of which is represented in the Print of *Armeidan*, which it faces. His Excellency receiv'd his Audience with the usual Ceremonies. A few Weeks after, this Ambassador did a much bolder Action than that of the Coats of Mail, which was thus: One of his Domesticks



sticks having turn'd *Mahometan*, and not being able to renounce the Love of Wine and Brandy, (which 'tis both dangerous and dear for those of that Religion to drink in Taverns) went to visit his Countrymen, in order to take share with them; excusing himself for changing his Religion, by saying he was drunk when he suffer'd himself to be circumcis'd, without testifying however much Repentance, or finding any other Fault in *Mahometanism*, but the Prohibition of Wine; he went away the first time, without his Excellency's taking Notice of his Visit; but the second time he came, he order'd his Head to be cut off, and thrown with the Body in the Night-time, into the midst of the Place above-mention'd. The *Turks* were very much surpriz'd the next Morning, in going to their *Sabaktan-Namas*, or Morning Prayer, to see their new Profelyte thus Martyr'd; but not having any Proofs of the Fact, or not daring to accuse his Excellency, or any of his Court, whatever Suspicions they might have, they took it away, and buried it quietly.

Some little time after, the two Heads remaining on the *Serpentine Pillar* were broken off, and carried away one dark Night, of which the *Turks* took no more Notice, than they had done of the Death of their Profelyte; and indeed I wonder their Antipathy for the Figures of any living Creatures had not made them take away the whole Column some Ages since, to melt it down for a Piece of Artillery. The *Franks* suspected that some of the Ambassador's Train had carried them off, and that was all.

On the 17th of *August* one of the *Grand Seignior's* Sons dy'd, and was interr'd the 19th in one of the Tombs near *St. Sophia*, without any other extraordinary Ceremony, than that of burning Ambergrease from the *Seraglio* thither.

On the 26th, the Thunder split and spoilt in such a manner the Minaret of the little Mosque built by the *Valide*, or Queen-Mother then living, over the Ruins of the Church of *St. Francis*, that was burnt at *Galata*, (as I've before observ'd) that they were oblig'd to rebuild it entirely; and the *Monks*, from whom the Ground had been taken after the manner before-mention'd, published it as a Miracle wrought by that Saint.

Towards the middle of *September*, Count *Oettingen* took his Audience of Leave of the *Grand Seignior* and *Vizier*, in order to return to *Vienna*; where *Ibrahim Basha*, the *Turkish* Ambassador, was also on his Departure. The latter did there (as I was inform'd) a very generous Action, both in Favour of his Countrymen, Book Writers, and a *German*, who offer'd him a *Turkish* Printing Press, with all its Appurtenances, to sell; for having first pretty well frighten'd him, he had all the Characters broken to Pieces upon an Anvil in his Presence; after which he ask'd at how much he valued his Labour, which the *German* having inform'd him, the *Basha* gave it him, and 50 Ducats over, advising him not to spend his Time in making Characters for the *Turks*, for that would be to deprive a Million of their Bread, who then liv'd by \* Writing; and to introduce more Books amongst them than they ought to read.

\* Tho' the *Turks* have no Printing, yet they write Treatises in History, Astronomy and Divinity, which are sold at two Places in Constantinople and Adrianople.

About this time, *Monsieur de Ferriol* receiv'd Letters from *France*, informing him of the Return of *Monsieur d'Imberville*, from the Discovery of the famous River *Mississippi*, (which was represented as a new *Patalus* for *France*) and of the Condemnation of the Archbishop of *Cambray's* Book of *Mystical Theology*. A certain Ecclesiastick, who was



was then at *Constantinople*, and who kept a good Correspondence in *France*, inform'd us with what Submission to the Holy See the Archbishop had summon'd all the *Canons*, and principal Ecclesiasticks of his Diocese, and thrown, in their Presence, all the Copies he had by him into the Fire, exhorting them to do the same by those they had by them; and some representing to him, that they found nothing but what was Orthodox in his Theology; he answer'd, that his Holiness, having condemn'd it, they ought to obey, and believe that he understood it more thoroughly than they. The same Ecclesiastick said in some Companies, where he thought he might speak with more Freedom, that this Sacrifice had disappointed one of his most powerful Accusers, who had more a Design upon his Bishoprick than his Books.

The Plague raging in *Constantinople* and *Galata*, I liv'd in the Country, (as did the most part of the *Franks*) and when Business call'd me to Town, I lodg'd at a House of the *Dutch* Ambassador's eldest Sister, who liv'd in another upon the Channel, six or seven Miles distant; There was no body in it but an old *Greek* Servant, who us'd to be pretty regularly drunk every Afternoon, and sometimes before. One Night, when I happen'd to lie in this House, a Fire broke out in another next to it, and on the same Side where I had my Bed-chamber, which was towards a Garden; the Servant had his directly under it, but all his Senses were entirely buried in Sleep, and the Fumes of the Liquor; as for myself, I was awaken'd by the great Noise of the Neighbours, as well as by the Heat and the Smoak of the Fire; on which starting out of my Bed, I open'd a Window and saw, tho' it was between Midnight and One of the Clock, as well as if it had been Noon, by the Light of the Flames. Hereupon I ran down to him, and with much Difficulty rous'd him; then I went up again to my Room, which being only separated from the Neighbouring one, that was already almost all burnt down, by a thin Wall half Wood and half Brick, I found to my great Astonishment that the Flames were breaking thro', and part of the Cieling sinking in; on which I took quickly what Part I could come at of my Cloaths, and hasten'd down a second time; for the Servant was gone to call some of the Neighbours, to help him to save some Pictures, and other Moveables that were left in the House. The *Janizaries*, *Topigis*, and other Soldiers, were getting on the Roof to pull down that Part of it which the Fire had not yet seiz'd upon. A little after, the *Grand Seignior*, with the *Vizier*, and other Chief Officers of the *Porte*, came into a Garden just by, belonging to the Consul of *Ragusa*, to give the necessary Orders, according to Custom; notwithstanding which, tho' there was not the least Breath of Air, 18 Houses were reduc'd to Ashes, with two Palaces, one of the *Dutch* Ambassador, and another of his Mother, before the *Saba Namus*, or first Prayer in the Morning; at which time the *Grand Seignior*, with the *Vizier*, &c. kneel'd down and pray'd in the said Garden, upon a Carpet extended on the Ground, in a little *Kiosk*, which the Consul fear'd would have been seiz'd to build a Mosque on, as has been experienc'd before on like Occasions, tho' the Owners were paid for the Ground. Fire is very common in *Turkey*, and I have seen many times some thousand of Houses burning at once.

The *Polish* Ambassador took his Audience of Leave in the beginning of *October*, and I found means to get before his Departure the Treaty between *Poland* and the *Porte*, as it is in the *Appendix*.

About



\* Barrat, is an Instrument in Writing under the Imperial Seal, which answers to a Bull of the Pope's, by Virtue of which a Doctor of the Greeks or Armenians is confirm'd Patriarch, after having been elected (according to Custom) by the Majority of the Clergy.

About the latter End of October, Ephraim, Sergis and Soupy, three Armenian Vertablers, or Doctors, being Competitors for the Patriarchate of Constantinople, (which Dignity the two first had enjoy'd, and been divested of some Years before) the latter was chosen by the Plurality of Priests, and got the Pope's \* Barrat for it; on which the two first Pretenders, and those of their Party, declar'd a Spiritual War against him and his Electors, calling them Schismaticks, and Deserters from the true Orthodox Church; as they were *Vice versa* term'd themselves by him and his Party. They tax'd Soupy moreover with receiving Money from the Pope, thro' the Hands of the Jesuits, to pay for his Barrat, and with concurring with them to seduce the Armenians from their Belief, disturb the Peace of their Families, and the Liberty of Conscience which is granted by the Porte to all who live under its Jurisdiction; in a word, they spared no Pains nor Calumnies to render him and his Party as odious as possible to their own, and to the Porte. Ephraim, who was Metropolitan, or Bishop of Adrianople, the better to signalize his Zeal for the Orthodox Church, (as he call'd that Part of the Armenian Church, who kept constant to their old Doctrine and Rights,) drew up a kind of Formulary, or Confession of Faith, in Writing, in which the Council of Chalcedon was condemn'd as Heterodox, and the Pope Anathematis'd; and three Priests of his Church having refus'd to subscribe it, were by him depriv'd of their Benefices for it. On the contrary, Soupy had written a Letter to the Pope, in which he acknowledg'd that Council for Orthodox, and his Holiness as Patriarch of Patriarchs, and visible Head of the Universal and true Catholick Church.

In the Beginning of December, we had the News of the Death of Charles II. of Spain, and of the Duke of Anjou being declar'd his Successor to all the Dominions of the Spanish Crown, by a Will of that Deceas'd Monarch, which the King of France had thought fit to prefer to the Partition-Treaty, that was preparing to make it effectual, by sending the said Duke, his Grandson, to take Possession of the Throne, and drawing his Troops together, to maintain him upon it, against any Competitor whatsoever; that he had concluded an Alliance with the Duke of Bavaria: After this News, Monsieur de Ferriol was observ'd to double his Visits to Count Tekely, which gave Occasion to say, that there was some Project on foot to create new Troubles in Hungary; at least my Lord Paget, a strong Imperialist, who had the greatest Share in the Conclusion of the Peace, and who endeavoured to maintain a good Understanding between the Court of Vienna and the Porte, said, That he was inform'd by his Friends, that the Ambassador solicited a new Rupture with the Emperor, representing the Hungarians as ready again to take Arms in favour of the Porte and France, and for their Liberties; and an Express, who arriv'd a little after from the Court of Vienna, to the Imperial Resident Monsieur Talmán, confirm'd this Project, by Letters intercepted from Count Tekely upon the Frontiers, where they had seiz'd one of his Emissaries.

During these Transactions, Monsieur de Ferriol having received from France a cover'd Barge, very magnificent for its Sculpture, Gilding; and Covering, distinguish'd himself from all the other Publick Ministers, and the Subjects of the Ottoman Empire, who are none of them allow'd to have Coverings, excepting the Grand Vezier, as representing the Grand Seigneur; but the second time that he went to take the Air in it, some say the first, 'tis no great Matter which, it was taken from him,



him, or at least the Liberty of making Use of it, as he was returning from Count *Tekely's* after this manner. The *Bostangi Bashaw* being inform'd that he had pass'd the Gulph *Emperor-like*, or in a cover'd Barge, to visit this Count, watch'd his Excellency's Return, and after suffering him to land, he order'd 50 Drubs to be given to each of the Watermen, and sequester'd the Barge; which never was used afterwards, at least in *Turkey*, for they say it was sent back again to *France*.

In the beginning of the Year 1701, came several Expresses from 1701 *Babylon* and *Tripoly* of *Syria*, the first with the News of the *Persians* refusing to yield *Balsora* to the *Grand Seigneur*, and the latter of 15000 *Arabians* having assaulted the *Caravan* of *Meccha* in its Passage thro' *Syria*; that the *Bashaw* of *Babylon* had gather'd a considerable Number of Men for reducing the one, and that of *Syria* for destroying the other; and in the latter End of *March*, we heard that the *Persians* had surrender'd *Balsora*, and the best Part of the Money and other Things taken from the *Caravan* was recovered, and most of the *Arabian* Robbers, destroy'd and dispers'd, and that they were pursu'd with the utmost Vigour.

In the middle of *June*, the Affairs about which the *Muscovite* Ambassador was come, being adjust'd and regulated to the Satisfaction of both the *Porte* and *Czar*, he return'd Home by Land, having sent by Sea to *Asoph* his heaviest Baggage: And Mr. *Tolstoy* arriv'd with the Title and Credentials of his *Czarian Majesty's* Ambassador Extraordinary at the same Place; he made a noble Entry with a Train of above 150 Men, all finely and richly dress'd *alla Franca*, with their Beards shaved, (except two Priests) these being excepted by the *Czar's* Order, concerning that modern Fashion of Dressing; he had in his Hat a very fine Diamond Buckle, and a Sword with a Gold Handle adorn'd with precious Stones; his Pages and the Officers of his Retinue, had Gold Brocade Waistcoats, and their Coats laced with Gold and Silver. His Excellency had his Audience a few Days afterwards, with the usual Ceremonies, leaving his rich Sword at Home, and putting on a long Robe lin'd with Sables: He demand'd of the *Porte* (as 'twas report'd) by the *Czar*, his Master's Orders, a free Passage for all the *Russian* Ships from *Asoph* and *Taganrock* thro' the black Sea into the *Mediterranean*. About that Time the *French* publish'd the News, which had been already received some time, but kept secret by the Friends of the *Muscovites*, of a compleat Victory obtain'd at *Narva*, by the young Northern Hero, *Charles the XII*, with less than 9000 Men, over the *Czar*, who had (they said) above 70000; the *Turks* heard it with their natural Indifference for what pass'd in the Christian World. A little while after, the Plague being more violent than the Year before, carried off a great Number of People, and my Lord *Paget's* Secretary died off it in three Days and a half: I happen'd to come to Town two or three Hours afterwards, and deliver'd back to a *Greek* his Horse which I had hired; he taking the Bridle from my Hand, told me with a melancholly Tone, *I have the Plague, and shall die to Night*. I did not think fit to engage in any Discourse with him, but recommending him to Providence, went away to air my self in the Fields for some time before my going Home; the *Greek* was as good as his Word, and died before Day-break. I saw the Day after in *Constantinople* two Persons dropt down of the same Distemper in the middle of the Street, between the great *Seraglio* and that of the *Visier's*, one a *Turk*, and the other an *Armenian*, for they generally walk about as long as they can, think-



ing that Motion is fit to dissipate the Venom, and prevent its striking in- to their Hearts; that Distemper is not always equally malignant, and many have it five, six and seven Times; it is less contagious in *Turky* than in *Christendom*, tho' much more frequent, and almost the only one to which the *Turks* are subject; and there is no Country, at least of those which I have seen for 25 Years, where Men live to a greater Age, 'tis not rare to see Persons 100, and 120 Years old. I have known five or six who were above 140, and could walk pretty firm: Passing just by the great *Seraglio's* Gate, I met there Objects of Death of another sort, above an hundred Heads of the Plunderers of the *Caravan* cut off in *Asia* being expos'd there for Example sake, and to remain three Days, and afterwards be cast into the Sea, as many others had been before.

About the middle of *August*, *Mezzo-Morto* being dead in the *Arches*, where he was with the *Turkish* Fleet, one \* *Fettha Aga* was made *Captain* *Bashaw*, in his Room. A *Persian* Ambassador arrived some Weeks after at *Constantinople* to renew the good Intelligence, interrupted by the Difference of *Balsora*, between the *Sophi* his Master, and the *Grand Seignior*; he had a Train of about 200 Men, dress'd as in the Map. After the Fatigue of so many Audiences, the *Grand Seignior*, either thro' his Passion for Courting, of which he was a great Admirer, or as the Generality of the *Turks* would have it, by the Counsel of *Fesula Effendy*, the *Muphty*, formerly his Preceptor, who still (as 'twas said) govern'd him, retired to *Adrianople*.

At that Time the Princess *Tekely* received Advice by an Express, that Prince *Ragotski*, her Son, had escap'd out of Prison, in which he had been kept by the Emperor's Orders, with these Circumstances, that his Lady, dress'd like a Laundress, was introduc'd, or let in by the Officer who was on Guard, and that he went out in Womans Cloaths, which she had exchange'd with him, with a bundle of Linnen under his Arm, whilst she remain'd generously in his Room; but that being discovered afterwards, she was confin'd in a Castle, and closely guarded there, with two single waiting Gentlewomen, and no Body was allowed to visit her, but a Confessor or Director of Conscience.

\* He was a Circassian by Extraction, a Slave bought formerly by the deceased Admiral, bred up in his Family, and married one of his Daughters, afterwards became Kiakia to one Visier, then *Bashaw*, and succeeded at last his old Master.





C H A P. XII.

Of Count Tekely's Journey to Adrianople, Banishment to Nicomedia: a View of this Place, of Montagnjack, Prusa, an Account of the Divisions among the Armenians about Religion, &c.

**I**N September, (the War being already broke out between the Emperor and the King of France, on Account of the Spanish Succession, and England and Holland seeming, by several Advices, ready to take Part with the former,) Count Tekely and Monsieur de Ferriol confirm'd what my Lord Paget had said of them, it being resolv'd in their Cabinet that the Count shou'd go to Adrianople, and demand an Audience of the Grand Seignior, and propose to his Highness, the Recovery of what he lost the last War, by taking the Advantage of the present Opportunity to begin another. To this Intent, a Memorial was drawn up, in which the favourable Dispositions of the Hungarians were set forth, together with the Assistance as to Arms and Officers which might be expected from France; that Memorial he was to present himself in to his Highness's Hands; the Count gave Ear the more willingly to this Counsel, because he very much wish'd to see an Alteration in the Severity of his Destiny, and the Journey was resolv'd upon, and the beginning of October fix'd for the Time of his Departure. Mr. Brue the Interpreter, the most trusted, and Favourite to Mr. Ferriol, who made him, besides Chancellor to the Factory, had his Orders to accompany the Prince, (for that was the Title they continued to give to Count Tekely in Turkey, tho' the Emperor had degraded him in Hungary,) and to do him all the Service that was possible, both with his Tongue and his Counsel; and his Excellency himself conducted him, (as they say) a League on his Way to Constantinople. As they approach'd Adrianople, his Highness made his own Interpreter (an Albanian by Extraction, and a Mahometan,) ride before with his Secretary, to give Notice to the Visier of his Arrival, and to look for a Lodging; the Visier being surpriz'd that he had undertaken that Journey without leave first ask'd, and obtain'd of the Porte, sent to enquire the Motives of it by his Kibaja Hassan Bashaw Firaly. His Highness answer'd that he had something of great Consequence, and very advantageous to the Empire, to propose to the Grand Seignior, which was all that the Kibaja cou'd get from him. Upon which he declared that he wou'd not be allow'd to see the Grand Seignior, without the Visier was first acquainted with the whole Affair; and Mr. Brue seeing that there would be nothing to be done, lest they shou'd intrust that Kibaja with the Secret, endeavour'd to render him favourable to it, in making a full Overture of the Matters; but his Endeavours prov'd in vain, for the Kibaja, without manifesting any more Curiosity to his Highness, contented himself, on taking leave to tell him, that he advis'd him as a Friend to return back, fearing (as he said) lest the Grand Seignior,



being surpriz'd and provoked at his undertaking this Journey, without Permission, shou'd give him some unfortunate Mark of his Indignation; and turning to the French Interpreter, he said, *You are going to embark this Prince in a bad Business; when you thought it your Interests you made Peace with the Emperor of Germany, separate from us; We have likewise concluded one upon our own Terms, which we are resolv'd to keep, and not engage our selves in a War afresh for you again, to be left in the Lurch as soon as your Turn is served;* then he retir'd. The Interpreter began to be apprehensive of the Consequence, but durst not dissuade the Prince from pursuing his Journey, for fear of being expos'd to the Reproaches of Mr. de Ferriol, of having made that Project miscarry, thro' his want of Courage or Assurance.

In the mean while the Prince proceeded forwards without being discourag'd, till within about a League and a half of *Adriamople*, where he received more positive Advice from the *Visier*, to return if he wou'd not suffer some Disgrace; but having despis'd this Counsel, he was very much surpris'd on his Arrival at the City Gates, to receive an Order from the *Grand Seignior* to return back, and as soon as he arriv'd at *Constantinople* to embark immediately for *Nicomedia*; and a *Capigi Bashaw*, with some Officers who brought this Order, had another to see it put in Execution; as they did without giving his Highness Liberty to enter his own House at *Balata*, which was just by the Place where he embark'd; only two of his Domesticks were allowed to convey the News of his Exile to the Princess his Spouse, and conduct her to *Nicomedia*; she shew'd herself ready to share with him in his Banishment, and accordingly left *Constantinople* some few Days after.

Mr. *Comaromy*, the Prince's Secretary, wrote me a very obliging Letter about six Weeks afterwards, to invite me to see his Highness, who had (as he said) something of Importance to communicate to me by Word of Mouth; I answer'd that I would not fail to wait upon his Highness in a little Time, and I accompanied my Answer with a Letter to the Prince himself, to testify how much I was concern'd for his Disgrace, and promis'd that I wou'd soon be at *Nicomedia* to convince him of it in Person; by which he sent me the Answer in the *Appendix* signed with his own Hand.

The latter End of November, *Affan Firaly*, the above-mentioned *Kibalia* of the *Visier*, was made *Bashaw* of *Schurresul* in *Asia*, and *Ibrahim Aga*, who had been *Bostangi Bashaw*, *Bashaw* of *Mesopotamia*, and the French Ambassador receiv'd the News of the Death of the abdicated King of *England*, *James* the II<sup>d</sup>; which my Lord *Paget* had the Confirmation of, and publish'd the following Circumstances: That the King of *France*, contrary to his Acknowledgment of *William* the III<sup>d</sup>, for King of *Great Britain*, at the Treaty of *Reswick*, had proclaimed, as his Heir, under the Name of *James* III<sup>d</sup>, the Person who was excluded; first, by the Laws of the Nation, which (as the *English* said,) were violated at his Birth, from which the Princess *Ann*, and the Peers of the Kingdom, who ought to be assistant at the Delivery of the Queens of that Country, had been excluded, and even imprison'd; and secondly, by an Act of Parliament, which rendered all Children brought up in the *Roman Catholick* Religion, incapable of succeeding to the Crown: In fine, that the King of *Great Britain* had sent Orders to his Ambassador at *Paris* to return to *London* without taking leave, which confirm'd sufficiently



ly, that this Kingdom was going to engage in the War begun between the Emperor and France; as likewise, that his most Christian Majesty did not much apprehend it, he having taken Possession for his Grand Son, of almost all the European Provinces belonging to Spain, without firing a Shot, and the Spaniards and the Duke of Bavaria, who were his Enemies in the former War, were now Allies, &c. and a Merchant Ship that arrived at Smyrna, about the middle of September, brought me the two Letters in the Appendix, as well about this, as whatever else was transacting in Christendom, with respect to the Succession of the Duke of Anjou to the Spanish Monarchy.

About this Time Sir Robert Sutton, named by the King of Great Britain to relieve my Lord Paget in Quality of his Ambassador at the Porte, arriv'd in the Turkish Territories.

On the 13th of December, I set out for \* Nicomedia, with a Resolution at the same Time to take a Journey something higher in the Country, as I did. I embark'd in a *Saccolera* belonging to this City; we set Sail the same Day, and arriv'd on the next about the 4th Hour in the Evening, it being but 120 Miles from Chalcedon to the Bottom of the Gulph of Nicomedia, where the City is situated.

\* Nicomedia, Capital of Bithynia, had this Name from King Nicomedes who amplified it; it was call'd first Olbia, and now by the Turks Iknights.

I was received there with all imaginable Proofs of Friendship, as well by the Prince and Princess, as the rest of their Court; they were lodged in one of the largest Houses in that Town. The Affair of Importance which this Prince had to communicate to me by Word of Mouth, was, to desire me to reconcile my Lord Paget to him; to assure his Lordship that he had all the Concern that cou'd be imagined from the State of his Affair, for not following the good Counsel which his Lordship had given him; and to promise, in his Name, that he wou'd not raise any more Disturbances in Hungary, but resign himself wholly into his Hands, and sincerely renounce all Commerce with France, if his Lordship wou'd obtain him any supportable Conditions from the Court of Vienna in his way Home thro' that City, and interceed, before his Departure, with the Porte to revoke his Banishment.

My Answer was, that I had not Credit enough with my Lord for such an Undertaking, and that his Excellency was counted as firm in his Sentiments of Enmity as in that of Friendship; but that nevertheless I wou'd speak to Mr. Williams the English Chaplain, who had some Ascendant over him, and especially to Mrs. Pearse, who was Governess of his Household, and cou'd obtain more of him than any one else. The Princess, who was the only Witness to this Conversation, offer'd to make her a Present of one of her Diamonds in case she succeeded. I promised to speak to her, and make her the Offer. That Princess had received a Letter from the Prince Ragotsky, advising her of his safe Arrival in Poland, and I congratulated her upon it.

The next Day after my Arrival, I took a Walk into the City and adjacent Parts, and I saw no other Marks of its Antiquity, but some fine Pieces of Marble, employ'd in Building the Mosques, with several Columns finely polish'd, and Fragments of Architraves, Chapters, and other Materials of its ancient Edifices, which served for the Foundations of private Houses, and were us'd even to pave the Streets. As for Inscriptions, I met none of them entire; and if Mr. Grelot, who says there



there are so many, had taken the Pains to communicate them, the Publick had been more oblig'd to him, than for his singly saying so; for my part, I only saw on a Piece of an Architrave, mortised into the Wall of an *Armenian's* House, these Words: *ΠΙΟΤΗ ΠΙΟΝΤΟΥ ΚΑΙ ΒΕΙ-ΟΝΙΑΣ ΜΕΤ.* The little Respect, or rather the Contempt of the *Turks* for the Monuments of Antiquity, is sufficiently known; they break and cut the Marble whereon there are Inscriptions, with as much Indifference as the most ordinary Stones; and they incorporate them without Distinction in their Buildings, which the frequent Fires among them cause them to repair very often. In some Places, one may discover Remnants of the ancient Walls of this City, of which the present Inhabitants take these Stones to lay for the Foundations of their Houses, and build the Walls of their Courts. These Ruins show that this City was once more spacious than *Constantinople* is at present, or even *London*. It is still larger than *Rohan*. To have entire Inscriptions, one must gather together all the Fragments of Marble that are dispersed up and down, one at a *Greek* or *Armenian's* House, and another at a *Turk's*; and I dare not promise that one should succeed even by this means: For Instance, one must go and take a piece of Marble, which serves to pave the Court of a Palace built for *Sultan Amurath*, at his Return from taking of *Babylon*, with only these imperfect Words, *ΑΝΤΙΚΡΑΤΩΣ ΒΕΙΟΥΝΙ*; and one must go to the Sea, or to some Houses, or Church-yards, to find the other Pieces of Marble that were separated from this, and learn the Name of this *Lieutenant-Generat*, which the Imperfect first Word hints, and the Reason of the Inscription; on which account the Miracle of a General Resurrection of Antiquity in its Primitive State would be very seasonable in *Turkey*. This City is very well peopled by *Turks*, *Greeks*, *Armenians* and *Jews*; the first have 20 Mosques there, some of which are pretty handsome. The *Greeks* and *Armenians* have several Churches, that are but indifferent; and the *Jews*, who are the least in Number, two Synagogues. I had of one of the last the four Medals \* in the Print XII. besides many others too common to be inserted, the most part of Silver. A *Greek* Priest of Mr. *Commaromy's* Acquaintance, who pretended to be the best versed in the Antiquities of the Place, shew'd me those above-mention'd, but cou'd give me no Information of the rest. He carried us to two large high Trees, the Trunks of which were open at the Bottom, wherein were enclos'd two hard Stones, rais'd up like the Tombs of the *Turks*, which he said was the Sepulchre of *St. Barbara*, who was beheaded there for professing Christianity in the Time of the violent Persecution under *Dioclesian*; who (as he added) burnt Twenty thousand *Christians* one *Christmas* Day, in their Caves and secret Chappels, where they were assembled to pray, having first surrounded them with Piles of Wood, and guarded the Passages with his Soldiers. From hence he carried us to the Church of *St. Pantaleon*, which is about a Mile and a Quarter further; it has a very good vaulted Roof with a Dome, which seems ancient, which is all remarkable in it. I staid about eight Days with the Prince, during which I was nobly entertain'd, till I was tir'd, with Pheasants, and other wild Fowl, which are found there in prodigious Plenty. The Pope's pretended Nephew, of whom I've spoken before, not having succeeded in curing the Prince of the Gout, or at least not being able to set him upon his Feet, had undertaken to cure him of his Poverty, or Want of Money, (for

\* These were two of *Diadumenianus*, the two others of *Pertinax*, N. 6 and 7.



(for the 50 Crowns a Day which the *Porte* allow'd him for himself and his Family, and the Provisions, of which they sold a third Part, were then all his Revenues) I mean, that Seignior *Francisco*, from being the Pope's Nephew, and from a Physician, was turn'd Alchymist; tho' he continu'd to practise Physick amongst them, who either did not know him, or wou'd believe what he said of his Art. He pretended in a little time to render Gold as common at the Prince's, as it was then scarce; and the Desire of Riches made his Highness listen to him so far, as to furnish him with some Money for the Ingredients; and the Secretary, who had not even so good an Opinion of his Skill in this Project, as in Physick, desired me to insinuate to his Highness, that 'twas throwing good Money after bad, to supply him with any. I did as I was requested, and quoted to his Highness the Example of an *Hungarian* Baron, call'd *Szalontai*, who had follow'd him into *Turky*, and had left him, and liv'd separately at *Constantinople* in the most miserable Condition in the World, after having spent all his Substance at the Furnace, besides whatever he got by practising Physick amongst the *Turks*. I was particularly acquainted with this Baron, and he had visited me several times after I had seen him with the Prince, whom he quitted after a pretty smart Quarrel about the Affairs of *Hungary*, towards the End of the Year 1699. He was one of the greatest *Malecontents* I ever knew, being not only dissatisfy'd with the Emperor, on account of his Religion, which was persecuted in *Hungary*, (for he was a zealous Protestant) but also with his Highness, who wou'd not give him part of the *Thaim* he receiv'd, and with the *Turks*, because they wou'd not allow him one particularly to himself, to live separate from the rest of his Countrymen. He began to make his Court to *Alchimy* (that false Goddess of Riches) soon after his Separation from the Prince, and he made me his Confident of the Treasures which he expected from it; and even offer'd me some part of them when they were brought to Perfection, for which I thank'd him very much; but at the same time took care not to share in the certain Charge that was to precede the uncertain Possession of such imaginary Wealth. I endeavour'd even to prevent this Expence, into which I saw he was going to plunge himself, and to cure him of his Opinion, by sometimes rallying him upon the *Fixation of Mercury*, the *Impregnation* and *Transmutation of Metals*; and sometimes by talking to him seriously, and representing to him that what I thought feasible, was to extract some Particles of Gold and Silver out of the Metals which he would make use of in his *great Work*; and that the Labour and charge wou'd infallibly exceed the Profits, as the Experience of several had sufficiently demonstrated, it not being natural that any one shou'd change Brass and Pewter into Gold and Silver, which I told him wou'd be as great a Miracle as that of *Transubstantiation*, which he did not believe; and that this was a Creation, and only the Work of Heaven. He answer'd me, that he pitied my Ignorance, and that we had Examples enough of several great Men who had the Secret he look'd for, and that he did not doubt in a little time to convince me of its possibility. Mr. *Williams*, who was visited by him very often, and whom I had inform'd of his Intentions, try'd also in vain to dissuade him from it; he consum'd even the Covering of his Bed, and the Sheets; and that worthy Clergyman, saved him from dying with Hunger, by relieving him out of the *Poor's Purse*, and some Collections which he made amongst the *English* Merchants.



He was reduc'd to this Condition when I forewarn'd the Prince to have a Care of Seignior *Francisco*, and his Highness answered me, that he did not put any Confidence in him.

If Baron *Szalontai* was cured by his Poverty of the Practice of *Alchimy*, he was not of the Theory; he sung the Praises of it to the *Muses*, and made some very wretched *Latin* Verses in Commendation of this great Work, tho' I cou'd not perswade him otherwise than that they were excellent; in fine, he had a Legion of Whimsies in his Head, he prophecy'd, and warranted that the *Grand Seignior* and the *Pope*, with all those of their Religion, wou'd be good Protestants in 1709, but he did not live to see the Issue of it, dying at *Constantinople* in 1708, and being buried by the Charity of the *English Nation*.

\* *Prusa*,  
the old *Uspou*,  
built by An-  
nibal, accord-  
ing to Pli-  
nius, was (as  
some will have  
it) the Capi-  
tal of *Bithi-  
nia* before  
*Nicomedia*:

I embark'd on the 29th on Board a Vessel bound for *Montagniac* (according to some, the *Apamea* of the Ancients) in order to see *Prusa*, \* formerly the Capital of *Bithynia*, as it was also of the *Ottoman Empire*, before the taking of *Constantinople* by *Mahomet II*. *Montagniac* is not near so large as *Nicomedia*, but 'tis at least as well peopled, and by the same sort of Inhabitants. I arriv'd there at One in the Morning, and only staid the next Day. I observ'd there only some Pieces of Marble dispers'd and scatter'd up and down, as at *Nicomedia*, without any Inscriptions. Its Commerce with *Constantinople* is very considerable, it being the principal Garden from whence they have their Fruits, wherewith *Bithynia* abounds; 'tis also the nearest Port for *Prusa*, or *Broussa*, according to the Modern Pronunciation; which City I reach'd the 23d in good Time. It is situated upon several Hills, at the Foot of the famous Mount *Olympus*. It is larger in Extent than *Nicomedia*, its Rival, and has a great many more and handfomer Mosques. I never yet saw any City so much favour'd by Nature with good Water, it being furnish'd with a prodigious Number of Springs from Mount *Olympus*; amongst which, that which runs on the South West is esteem'd the best, and is largest, being distinguish'd by a fine Marble Canal that conveys it into the City. Its *Caravan-Serats* are as magnificent as the finest of the *Hans* I have mention'd, also cover'd with Lead; the *Bisfin* is no ways inferior to the finest at *Constantinople*. They sell there a great deal of Silk of the Growth of the Country adjacent, which is much esteem'd, (besides some which comes from more distant Places with other Goods) which are carry'd from thence to *Constantinople* by *Montagniac*, where they are shipp'd off. *Prusa* is pretty well Peopled, its Inhabitants are partly *Turks*, partly *Greeks* and *Armenians*, tho' the first are the most numerous. The Ancient Walls, with the square Towers, are still pretty entire, considering the little Care they have taken in repairing and keeping them in Order; and excepting these Walls, and its Baths, I did not find even so many Traces of its former Magnificence, or so many Inscriptions as at *Nicomedia*. The Tombs of *Orchane*, and his Family, are pretty considerable; and they shew you in the Porch of the Mosque, formerly the *Metropolitan Church* of the *Greeks*, which is near them, a Drum of a prodigious Size, which (as they say) was beat by *Orchane* himself, and a long *Thebez* which

The *Turkish Thebez*, or *Chaplet*, is used by the *Turks* in beginning their Prayers, to repeat a certain Number of Divine Attributes, by dropping one at each. VIZ. God is one Eternal, Almighty, Merciful, &c. Some are made of *rubber*, others of *raw Wood*; Others of little green Oranges dry'd, Oranges stuff'd with *Laudanum*, which is reckon'd very good against contagious, or bad Air: The most common use of them is to employ the Fingers with, as the Figures in the Front, N. XXV.



he wore, the Beads whereof are jet, and as large as one's Thumb. There are in this City, which may be call'd the new one, by reason of the Changes and Alterations it has undergone by Fires and the Wars, ~~above 30~~ <sup>above 30</sup> Mosques, which may pass for handsome Buildings, most part of them being adorn'd with the Spoils of the Edifices of the Antients: some of these are distinguish'd here, as well as at *Constantinople*, by the Name of Imperial, among which that of *Haculaim* is the largest and most magnificent. Its antique Columns are of the finest and best polish'd Marble, and it has above 20 *Capitals* cover'd with Lead. ~~and a hard dry Frost~~ <sup>and a hard dry Frost</sup> ~~invidg me to walk~~ <sup>invidg me to walk</sup> ~~a Creek, with whom I lodg'd~~ <sup>a Creek, with whom I lodg'd</sup> ~~and a Neighbour of his, made a Party to go a Fishing for Trouts, in~~ <sup>and a Neighbour of his, made a Party to go a Fishing for Trouts, in</sup> ~~a little rapid River which springs from Mount Olympus, about eight or~~ <sup>a little rapid River which springs from Mount Olympus, about eight or</sup> ~~nine Miles from thence; I offer'd to bear them Company, and we set~~ <sup>nine Miles from thence; I offer'd to bear them Company, and we set</sup> ~~out the 26th about six in the Morning, carrying with us all Things~~ <sup>out the 26th about six in the Morning, carrying with us all Things</sup> ~~necessary to eat them upon the Spot. We cross'd some Vineyards,~~ <sup>necessary to eat them upon the Spot. We cross'd some Vineyards,</sup> ~~with little Forests of Cherry, Mulberry, and other Fruit Trees, meet-~~ <sup>with little Forests of Cherry, Mulberry, and other Fruit Trees, meet-</sup> ~~ing with several little Brooks frozen over, that were form'd by the~~ <sup>ing with several little Brooks frozen over, that were form'd by the</sup> ~~Spring abovemention'd; and we stop't, after having walk'd an Hour and~~ <sup>Spring abovemention'd; and we stop't, after having walk'd an Hour and</sup> ~~a half, to Breakfast; then continuing our Journey, we arriv'd about~~ <sup>a half, to Breakfast; then continuing our Journey, we arriv'd about</sup> ~~nine in the Morning on the West Side of the little River, where we~~ <sup>nine in the Morning on the West Side of the little River, where we</sup> ~~made a good Fire. It was not frozen, by reason of the Rapidity of its~~ <sup>made a good Fire. It was not frozen, by reason of the Rapidity of its</sup> ~~Current, and in less than two Hours the Greeks caught a sufficient~~ <sup>Current, and in less than two Hours the Greeks caught a sufficient</sup> ~~Quantity of Trouts to make a good Entertainment for us upon the~~ <sup>Quantity of Trouts to make a good Entertainment for us upon the</sup> ~~Spot, had they known how to dress them well, and to carry home to~~ <sup>Spot, had they known how to dress them well, and to carry home to</sup> ~~their Families. After having rested our selves till One a Clock, my~~ <sup>their Families. After having rested our selves till One a Clock, my</sup> ~~Curiosity not tempting me to go any higher upon the Mountain,~~ <sup>Curiosity not tempting me to go any higher upon the Mountain,</sup> ~~which was cover'd with Snow in some Places (as may be seen from a~~ <sup>which was cover'd with Snow in some Places (as may be seen from a</sup> ~~vast Distance, and supplies *Constantinople*, and other Places, with it, to~~ <sup>vast Distance, and supplies *Constantinople*, and other Places, with it, to</sup> ~~cool the Drink of their Inhabitants) we return'd to *Prusa*.~~ <sup>cool the Drink of their Inhabitants) we return'd to *Prusa*.</sup> ~~The next Day I went to see the ancient hot Baths, about half a~~ <sup>The next Day I went to see the ancient hot Baths, about half a</sup> ~~League from this City, towards the South West, call'd by the Greeks~~ <sup>League from this City, towards the South West, call'd by the Greeks</sup> ~~*Calipsa*, to which Name the Turks have added *Eski*, or Ancient; they~~ <sup>*Calipsa*, to which Name the Turks have added *Eski*, or Ancient; they</sup> ~~are accompany'd with a little Village, to which they give their Name.~~ <sup>are accompany'd with a little Village, to which they give their Name.</sup> ~~They are large and magnificent, being crusted over with Marble on the~~ <sup>They are large and magnificent, being crusted over with Marble on the</sup> ~~Inside, and built and arch'd on the Top like the others abovemention'd,~~ <sup>Inside, and built and arch'd on the Top like the others abovemention'd,</sup> ~~with several Domes cover'd with Lead; only that, besides the Cocks with~~ <sup>with several Domes cover'd with Lead; only that, besides the Cocks with</sup> ~~cold Water to temper the hot, as in the others, there is a great Marble Ba-~~ <sup>cold Water to temper the hot, as in the others, there is a great Marble Ba-</sup> ~~son deep enough to swim in, wherein People generally plunge themselves~~ <sup>son deep enough to swim in, wherein People generally plunge themselves</sup> ~~when they use these Baths, for a Weakness of the Nerves, or any other~~ <sup>when they use these Baths, for a Weakness of the Nerves, or any other</sup> ~~Indisposition. I went from these to the New Baths, which are about~~ <sup>Indisposition. I went from these to the New Baths, which are about</sup> ~~three Quarters of a Mile from thence, and somewhat less out of the way~~ <sup>three Quarters of a Mile from thence, and somewhat less out of the way</sup> ~~to *Montagniak*, whither I design'd to return, to embark for *Constantino-*~~ <sup>to *Montagniak*, whither I design'd to return, to embark for *Constantino-*</sup> ~~*ple*. I found these yet more magnificent than the others, and almost~~ <sup>*ple*. I found these yet more magnificent than the others, and almost</sup> ~~like them: The Water, which runs from the Old Baths into the New,~~ <sup>like them: The Water, which runs from the Old Baths into the New,</sup> ~~comes from the same Spring, and is so hot, that People, out of Curio-~~ <sup>comes from the same Spring, and is so hot, that People, out of Curio-</sup> ~~sity, will harden Eggs in it in 15 Minutes. They taste very sweet,~~ <sup>sity, will harden Eggs in it in 15 Minutes. They taste very sweet,</sup> ~~but smell of Sulphur. I lay at *Montagniak*; the next Night I reach'd~~ <sup>but smell of Sulphur. I lay at *Montagniak*; the next Night I reach'd</sup> ~~*Constantinople*, and did not fail to inform Mr. *Williams* of the Conver-~~ <sup>*Constantinople*, and did not fail to inform Mr. *Williams* of the Conver-</sup> ~~sation which I had with the Count *Tekely*, concerning his Desire of~~ <sup>sation which I had with the Count *Tekely*, concerning his Desire of</sup> ~~regaining his Credit with my Lord *Paget*, and putting himself wholly~~ <sup>regaining his Credit with my Lord *Paget*, and putting himself wholly</sup> ~~into his Hands; he advis'd me not so much as to open my Mouth of~~ <sup>into his Hands; he advis'd me not so much as to open my Mouth of</sup> ~~it in Presence of Mrs. *Peartey*, assuring me it wou'd be entirely in vain;~~ <sup>it in Presence of Mrs. *Peartey*, assuring me it wou'd be entirely in vain;</sup> ~~for that he knew enough of my Lord's Temper, to be certain that he~~ <sup>for that he knew enough of my Lord's Temper, to be certain that he</sup> ~~wou'd~~ <sup>wou'd</sup>



1702.

would never concern himself with his Affairs, after having experienced how little his Promises were to be depended upon.

My Lord Paget went soon after to meet Sir Robert Sutton at *Adria-  
nople*, who did not receive his Audiences till the Beginning of *March*  
1702. Some Weeks afterwards this new Ambassador came to *Constanti-  
nople*, where he had an Account of King *William*, his Master's Death, and  
that Princess *Ann* had been proclaim'd Queen of *England*, with her Ma-  
jesty's declaring War against *France* in favour of the Emperor; and not  
long after Monsieur *Colyear* had Advice, that the States General had  
follow'd her Example: Of which Monsieur *de Ferriol* receiving the Con-  
firmation, Mr. *Bruey*, a great Admirer of Wit, but above all, any Actions  
and Sayings of *Lewis le Grand*, publish'd the following Particulars, viz:  
That his Majesty hearing of it, said to Madame *Maintenon*, and some  
other Ladies, *You see, Ladies, what it is to be Old, your very Sex declares  
War against me*; but this Monarch was (according to some other Re-  
ports) more serious at the Declaration of the *Dutch*, and said, *I'll mor-  
tify those Cheesemongers*; which threatening Reproach gave occasion to a  
Medal coin'd in *Holland*, representing the Sun eclipsed by a large  
Cheese.

Some Months afterwards, as well as I can remember, one Mr. *Paul  
Lucas*, a *Frenchman* by Birth, Jeweller and Medallist by his Profession,  
who had a Pension from the Court of *France* for the Search of Antique  
Rarities, &c. was at *Constantinople*, and lodged at a *Greek*, call'd  
by her Country People, *Kerassa Magdalena*, or Mrs. *Magdalen*, and  
by the *French* *La belle Hotesse*, or, *The handsome Landlady*, as having a  
pretty good Share of Beauty: Her Husband, call'd *Kyrisky Joarmacky*,  
or Mr. *John*, was a tolerable good Cook, and sold Wine, but his  
Name was so much eclips'd by that of his Wife, that he was hardly  
mention'd. They had a young Son call'd *Paleologos*, whom Mr. *Paul  
Lucas* perswaded them to let him carry into *France*, where he would  
make his Fortune; and having new cloath'd him after the manner  
of the Country, they both embark'd on a *French Ship* for *Marseilles*.  
He pretended to have penetrated so far into his Genealogy, as to  
find that he was descended from the last *Greek Emperor* of that  
Name. In their Passage they were taken by an *English Privateer*,  
but Mr. *Paul Lucas*, who had already done so much for his *Tele-  
machus*, was not at all discourag'd at this Accident; he said so many  
fine things to the Privateer, of the noble Extraction and good Dispo-  
sition of the Youth, which had engag'd his Parents to send him into  
*France*, to be educated in a manner suitable to his Quality, at the Ex-  
pence of the *Dutchess of Orleans*, to whom he was to present him,  
intreating him with all the Eloquence he was Master of, to leave him  
his *Greek Habit*, and promising to represent this Civility to her Highness  
to his Advantage, that the Privateer not only granted him his Request  
as to the Cloaths, but suffer'd no body to touch any thing that be-  
long'd to them both: However it was, they arriv'd safe at *Marseilles*,  
and from thence to *Paris*. The young Pupil was put to board, to be  
instructed by the *Jesuits*.

\* *Usselm*  
Bashaw of  
the *Cupru-  
lian Family*;  
a Man of  
very good  
Parts, gene-  
rally well  
belov'd, was  
building a  
pretty fine  
College for  
about  
Two hundred  
Students, and  
a Mosque and  
a Mausoleum;  
he died a few  
Months after  
his Abdica-  
tion.

Towards the middle of *October*, \* *Usselm Bashaw* asked Leave of the  
*Sultan* to lay down his Dignity of *Vizier Azem*, or *Grand Vizier*, and  
obtain'd it; and one *Altaban Mustapha*, a *Georgian* by Extraction, a  
Slave bought, who had been Bashaw in some Part of *Asia*, and a bold  
enterprizing haughty Man, without any Politeness or Learning, not  
knowing so much as how to write his own Name, succeeded him in

it,



it, and was strangled some Weeks after; his Body was cast and exposed before the Gate of the *Great Seraglio* of *Adrianople*, for two Days. 'Twas said, or rather guess'd, that he had quarrell'd with the *Muphty*, who was against the War which he would have persuaded the *Grand Seignior* to have declar'd anew; however it was, the *Reys Estendi Rami Bashaw* was made *Vizier* in his Room.

In the mean while, \* *Hadgi Selim Gherai*, *Han* of *Tartary*, the first *Han* of that Name, who had abdicated that Dignity three Years before, in order to go to *Meccha*, return'd, and was restor'd to it; but † *Sultan Galga* having been deposed, during his Journey, by the Inconstancy of the *Porte*, his Brother *Horbey*, who was then invested with it, refused to resign; and retiring amongst the *Noghaian Tartars* and *Circassians*, gather'd 20000 of the first, and 15000 of the second, under Pretence of making them independent of the *Grand Seignior*, resolving to dispute it with his Father; whereupon the deposed Brother was sent against him with a superiour Number of *Crim*, *Budgiac* and *Akerman Tartars*, conquer'd him, and brought him Prisoner to his Father, who pardon'd him; but for better Security of his Behaviour was, by the *Grand Seignior's* Orders, sent to *Rhodes*, to the usual Prison of the deposed *Hans*.

The Manner of Installing a *Han*, is thus: The *Grand Seignior* sends him by a *Capigi Bashaw*, a Sabre enrich'd with Jewels, with a Cap of Sables, to which a Plume of Feathers is fastened by a Diamond-Buckle, as in the Print N<sup>o</sup> XXV. accompanied with a *Hatticheriff*, investing him with that Dignity, which is read before the || *Cherimbey*s, assembled in Council; and the deposed Prince resigns his Authority with as much Tranquility as if it had been before concerted; and there is no Example of Resistance, at least which I heard of, but that of the § *Horbey*.

Towards the latter End of *December*, Count *Tekely* was removed to a *Chifilick* or Country-House, call'd *Chicheck-Meydan*, or Field of Flowers, being situated in a pleasant Spot of Ground of that Name.

His Princely Consort died there in the beginning of *February*, 1703. she is sufficiently known in History by her Birth, her first Husband Prince *Ragotsky*, the late *Vaivod* of *Transylvania*, and her Courage in the Defence of *Mongats*. She was a *Roman Catholick*, and had designed to make a Voyage to *Jerusalem*; for which Intent, and for having Masses said for her Soul, she had reserv'd and destinated 4000 *Ducats*, with some Jewels remaining of the Numbers wherewith Prince *Ragotsky*, her first Husband, had left her; the greatest Part of which she had sacrificed to the Necessities of the second. Her Highness had lock'd this Gold and Jewels in a little strong Box, which she had deposited in the Custody of the *Reverend Fathers*, the *Jesuits* at *Gallata*, who were her Spiritual Directors, keeping the Key thereof in her own Hands. She had declared (as they said afterwards) that it was her Intention, in case of her Death's preventing her intended Voyage, that they shou'd keep the whole for saying Masses for the Rest of her Soul, and this without the Knowledge of Prince *Tekely*; the Reason whereof was (as may well be imagined) that this Prince being a *Lutheran*, and fearing no Pains between Death and Paradise, and having so much Occasion for Money for his Temporal Affairs, wou'd have dissuaded her from being at so considerable Expence for Spirituals, or at least would have made her very uneasy about it. Only one Servant, who was *Confident* to this Princess, and of her own Religion, tho' no Bigot to it, knew of this Treasure, and was her Messenger to go from Time to Time to fetch a Priest of this Society, to come and celebrate Mass,

\* *Hadgi*;

a Name given to those who have made a Pilgrimage to *Meccha*; he was plundered in the above-mentioned Caravan by the *Arabians*.

† *Sultan Galga*, the Title of the *Han's* eldest Son, as Prince of *Wales* of the eldest Son of *England*. || *Cherimbey*s are noble *Tartars*, next in Dignity to the *Han's* Family, and call'd *Beys*, or *Lords*, by way of Excellence.

1703. § *Horbey*, or Lord of *Hor*, is the Title of the *Han's* second Son, of which I'll say more afterwards.



hear her Confession, and administer the Communion at the Place of her Exile. This Lady falling dangerously ill all on a sudden of a violent Fever, with a sort of *Delirium*, insomuch that her Life was despaired of, the Servant, who was her *Confident*, reveal'd in private to the *Secretary* the Treasure that was deposited with the *Jesuits*, and of which he himself had been (as he said) the Bearer. The *Secretary* informing his Highness of it, a little Council was held upon it, wherein 'twas resolv'd to send this *Valet*, as one not suspected, to the *Jesuits*, to demand this strong Box, as if from the *Princess*, and to tell them that she intended to make an Addition to it; and that finding herself indispos'd, she desired that one of the *Fathers* would come to her in three or four Days. His Highness thereupon sent the *Confident* with this Commission, promising him a handsome Recompence if he executed it dextrously. He undertook it very willingly; and the *Secretary* with his Servant, who was a *Protestant*, went also to *Constantinople* upon some pretended Business; but at the Bottom, to observe him as he entered and came from the *Jesuits*, that he might not be tempted to betray his Trust, by flying with the Box when once he had it in Possession. Every thing happen'd to their Wishes; the Treasure was translated from the *Jesuits* to *Chicheck-Meydan*, where the *Princess* was dead at their Return. The *Confessor* arrived two Days after, and was very much surpris'd to find her Corps already buried; and instead of the Box with Jewels and Money, her Heart in another, which she had ordered when she was dying to be deposited in their *Convent*; where it was carried accordingly, being accompanied by the Father, and most part of the Prince's Domesticks; and the Funeral was celebrated with a great deal of Pomp. Mr. *Kommaromy*, the Prince's *Secretary*, proffer'd 100 Ducats to the Superior, which he refus'd; but sent, as 'twas said, to demand the Casket, which her Highness had design'd for saying Masses for her Soul; but the *Count* would not deliver it, saying, that his Spouse had destinated this Money for a *Voyage* to the *Terrestrial Jerusalem*, but that she had no Necessity for it in going to the *Heavenly One*. I had this Account from Mr. *Kommaromy*, who was not only a *Protestant*, but one of the most violent Champions against the *Jesuits*, and laugh'd in his Sleeve at the Fathers being disappointed of their Prize. I wrote a Letter of Condolance to the Prince, on his Loss of so good and dear a Companion; for which he thank'd me in another under his own Hand, and invited me to come and see him at his new Country-House; which I answer'd, I would do when the Weather was fair.

In the mean while, the Patriarch *Soupy* went himself in Person to *Adrianople*, to reinstate the three Priests who had been turned out of their Churches, by *Ephraim*, the Bishop of that Place; which, together with the great Progress of the *Missionaries* in converting the *Armenians*, exasperated the whole Body of the *Anti-Catholicks*, and renewed the Noise and Complaints against him, the Priests and other *Armenians* of his Party: The *Anti-Catholicks*, who saw with jealous Eyes the *Jesuits* preaching in the *Armenian Churches*, under this Patriarch's Protection, accused several of the Principal *Vertabiets*, of holding Correspondence, and entering into a Conformity of Sentiments and Measures with them, to reduce the whole *Armenian Church* under the *Pope's* Obedience, and of being well paid for it; whereupon these Fathers abstain'd from preaching in the said Churches, but continued to frequent the *Armenian Houses*; and being desirous to engage the Ministers



sters of the Christian Princes at the *Porte* in their Cause, presented them the Circular Memorial in the *Appendix*. 'Tis certain, that within two or three Years before, these Fathers had made extraordinary Numbers of Proselytes, and seem'd to want nothing, but to be suffered by the *Porte* for a general Conversion; and what was very favourable to their zealous Undertaking was, that the poorest *Armenians* had complain'd a long Time of the Dues they were oblig'd to pay to the *Church* for the Maintenance of their *Priests*, who had no fix'd Revenues; and the Rich were as much discontented at their frequent *Fasts* and *Abstinence* from *Flesh*, *Butter*, *Cheese*, &c. which tired them. There was no Occasion of other Arguments to inspire these People, so dissatisfied with their own *Church*, with a Liking for one which opened its Arms *gratis* to receive the former, and afforded a thousand Comforts and innocent Enjoyments in Life to the latter, requiring but one *Lent* of forty Days in the Year, and alleviated by the allowance of Milk, Butter, Fish, Cheese &c. forbidden by the *Armenian Priests* almost during three Quarters of the Year: Moreover, they publish'd a *Prophecy* attributed to *Nierses*, an ancient *Armenian* Patriarch, promising that a Warlike *Roman* Nation should one Day drive their *Mahometan* Masters, and re-establish the *Armenians* in their former Power and Liberty; which Prophecy had not a small Influence on their Minds, and contributed pretty much to the Spiritual Conquests of the Missionaries.

Things being in this Posture, several of the *Anti-Catholick* *Vertabiets* and *Priests*; perceiving that these Fathers daily depriv'd them by such Means of a greater Number of their Spiritual Subjects, and that their Revenues were considerably diminish'd by the Desertion of these new Converts who frequented the *Roman* *Catholick* Churches, went to *Adrianople* to complain of it; where the Bishop *Ephraim*, at their Head, address'd himself to the *Vizier* *Kiabia*, and represented to him, that the *Patriarch* *Soupy*, and other *Priests* of his Party, were very active in sowing Divisions between the *Grand Seignior's* *Armenian* Subjects, by debauching them from their Worship, and inducing them to turn *Roman* *Catholicks*. To which the *Kiabia* answer'd, *Neither bou Catholick? Quiaour Dehil*, What is that *Catholick*, is it not an *Insidel*? (the Name they give to Christians) Yes, reply'd the Bishop *Ephraim*. Well then, rejoin'd the *Kiabia* coldly, *Bir Cara Domous Olsa, beas Domous olsa, Kermisy Domous olsa, gene bir Domous epe Dehil*; If a Hog is Black, White or Red, 'tis still but a Hog; so *Insidel*, *Armenian*, or *Insidel* *Catholick*, 'tis still but an *Insidel*, for whose Faith the *Porte* does not care. The Orator, without being confounded or dishearten'd at such disdainful Expressions of the *Kiabia's*, reply'd subtilly, turning the Matter on the *Porte's* Interest, I don't presume to trouble your Ears with the Difference between an *Armenian* Christian and a *Roman* *Catholick*, but humbly crave your Intercession for the Protection of the *Porte* against the \* *Cara Papas*, who disturb among us the Liberty of Conscience, which the most Sublime *Porte* grants to all Nations who live in the *Ottoman* Empire, by seducing and drawing many of our *Armenian* Families from our Churches to theirs; and this to the *Porte's* great Detriment, as well as to ours, since their *Proselytes* send their Children to *Christendom* for Education, where some remain, and from whence others return hither clad in *Frank* Habits, pass for *Franks*, are protected as such by the *Catholick* Ambassadors, and consequently pay no Contributions to the *Porte*; and our Churches being

\* *Cara Papas*, signifies Black Priests, a Name by which the Jesuits are distinguished from other *Frank* Priests in Turkey, by reason of their being all over clothed with Black, even their Necks;



being impoverish'd by their Defectures, as well as by those of the Families to whom they belong, become unable to pay so much as before. The Patriarch Soupy (added he) who ought to be Defender of this Cause which I take in hand, at the Request of many of my Fellow Subjects of the Grand Seignior, who remain constant in their Duties to the Porte, and to their Religion, is Pensionary to the Pope, and concurs with his Missionaries to the present Disturbances and Divisions which I complain of. The Kiabia stopt his Complaint there, saying with a milder Tone of Voice than before, Well, well, I'll acquaint the Visier with the whole Matter; and Ephraim bowed very low, and withdrew. I heard that he presented afterwards a Memorial, sign'd by the chief Priests of his Party, to the Visier; and I don't know whether he made afterwards some Present to the Kiabia, (as has been publish'd by those of the contrary Party) to give a greater Weight to his Arguments; but a few Days after, Guards were ordered, by the Visier, to be set at the Gates of the Roman Churches, to seize the Armenian Subjects who offer'd to enter them; and with a little bastonading the Poor, and fining the Rich, who continued to frequent them, they stopt for some time, at Constantinople, the Course of the Conversions. Besides these, the Patriarch Soupy, with his Vertabets, and several others, were seiz'd and sent to the Gallies, or rather to the Bagnio's, where they had the Liberty to see their Friends, and say their Masses. Bishop Ephraim, as a Recompence for his Eloquence, was pretty near getting the Patriarchal Barrat, but the necessary Money was wanting to purchase the greatest Number of Votes; (for the Patriarchate is become as Venal among the Armenians, as among the Greeks) in which he fell short of the Vertabiet Avidick, who, tho' reckon'd a zealous Defender of the Armenian Rights, did not scruple (as they said) to accept some Purfes profer'd him by the contrary Party, on Condition, that when Patriarch he wou'd not disturb the Missionaries in the Propagation of the Catholick Faith: However it might be, he was elected, and got the Barrat, and soon after declar'd himself rather a more zealous Anti-Catholick than before, to the great Disappointment of the Missionaries; for which Infidelity to them he paid very dear, as I shall note hereafter.

In the Beginning of March, Three hundred Armenian Catholics, Disciples of the Jesuits at Erzerum, being accus'd by those of the contrary Party, of very ill Usage towards many of them; insomuch, that from Words they came to Blows; the Porte, in regard to these Complaints, sent an Order to the Bashaw of the Place, to shut up the College of the Jesuits, and another to Achmet \* Calaicos, the Bashaw Beglerbeg of Natolia, then residing at Trapezond, to see it put in Execution, which was done accordingly; and the Jesuits being driven from Erzerum, retir'd in Disguises, some into Persia, and some to Constantinople.

A few Days after, a French Priest, about Fifty Years old, newly arriv'd from Marseilles, went to the Visier in full Divan, and made him an Oration in Latin, which was very singular, and of which this is the Substance, as I had it afterwards from Dr. Timone, Son of the first Interpreter to the English Nation. He began, by declaring to this Minister his Intention to embrace the Mahometan Religion; and said, that

\* Calaicos signifies a Tinman, the Profession of this Bashaw's Father, a Circassian by Birth. The Turks, who have no Family Names, not knowing (as I've observ'd) what Nobility is, often take that of their Father's Profession, and more commonly that of Oglou, or Ibrahim Oglou, the Son of Ibrahim, as in England, Johnson, Jackson, &c.



an Angel had appear'd to him several times in a Dream, and spoke to him thus; "Quit your Errors, and leave off imposing on the People, go into the East, and profess Mahometanism, which is the Truth. He afterwards inveigh'd violently against the Roman Catholick Religion, calling it the Offspring of a Lie, or an Infernal Policy; adding, that whereas true and pure Religion descended from God, and acknowledged him for its Author; the Romans, by an impious and extravagant Presumption, made their God descend from themselves, by pronouncing these Words over Bread, *Hoc est enim Corpus meum*. That they pretended by these Words to Deify the Bread, inasmuch that it remain'd only so in Appearance: That their Priests (of which Number he had been, and whereof he sincerely repented) made the People adore it as God, and eat it; and that this Religion employ'd both Fire and Sword against those who show'd any Repugnance against believing, adoring and eating it as such: That its Head, call'd the Pope, had heap'd up immense Riches for himself and his Ministers, by means of this pretended *Metamorphosis*; and that by the help of his Creatures, who were dispers'd on all sides by Legions, he erected Kingdoms in the Dominions of other Sovereign Princes, and reign'd over the Kings of his Sect; that his Emissaries fomented Divisions, and all sorts of Factions, in the States of Princes who were of a different Religion, wherefore he exhorted the *Mussulmen* to drive them out of their Territories. At the same time he drew a Box out of his Pocket, full of consecrated Hosts, which, he said, he had himself deify'd as a Priest, and whereon the Worms had prey'd, and crying out, See here the Gods of the Romish Creation, which can't preserve themselves from Corruption, let us trample them under Foot; which he did, and cry'd, *Alla illa la Mehemet resul Alla, There is but one God, and Mahomet is his Prophet*: Which are the Words, that the Turks make their *Proselytes* pronounce with a loud Voice, if they have not already learnt them. The *Vizier* having heard him, without understanding him, for the Turks (as I've already hinted) never learn Latin, nor any other Language, unless 'tis by Accident, as by Captivity among Christians, ordered this Harangue to be interpreted to him; at which he shew'd no Admiration, and the Respect for his Religion hindring him from showing any Contempt, he only said, Carry this Man to my Porte, dress him, and circumcise him, which was done accordingly. †

About the middle of the same Month, five young Frenchmen, three of which call'd themselves Captains of Horse, the other two Marines, landing at *Durazzo*, took Post and came to *Constantinople*, and dismounted at the Door of *Sultan Bajazet's* Mosque, where they staid till the Turks, who were then at Prayers, came out; and then all of them made the above-mention'd Confession of the Mahometan Faith; and an *Iman* happening to come by, had them conducted to his House, where a Barber was sent for to circumcise \* them.

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† Another who had turn'd Protestant in London, and was exclaiming or preaching in as violent a manner against Catholicism, though still looking for a Master in matter of Religion, sent to Constantinople one of his Fellow *Proselytes* to turn Turk, having persuaded him that the Mahometism was the best, promising to follow him as soon as he had Money enough for the Voyage; desiring him to recommend him in the mean while to the *Muphty*, as already a good *Mussulman* in his Heart; but Interest being their chief Aim, and the *Forerunner* seeing no great Encouragement, by some who had already done what he was come for, abstain'd from the Execution of it, and abjured Protestantism in the French Chappel, to reassume Catholicism.

\* The Operation of the Circumcision is entirely the Business of a Barber; and there being no Precept for it in the whole Alcoran, it must have been borrowed from the Mosaic Law, or from the Example of the Jews; as did some Gopes and Armenians.



The *Turkish* Children are generally circumcised between Nine and Ten Years old, sometimes later; and there are commonly several together, the Rich bearing the Expences of the Poor. For this Ceremony they are very richly dress'd; they put them on a Cap embroidered with Gold, and enriched with Pearls, with some Roses of other Stones; the Clasps of their Girdles being embellish'd with the same, as may be seen in the Print, N. E. They who are not able to purchase or borrow these Jewels, hire them for this Ceremony. The Youths are mounted on fine Horses richly caparison'd, two Attendants walking on each Side of them, and the *Jambazars* and *Derwishes* with their long Flutes and Kettle-Drums, accompany the *Cavalcade*, almost in the same manner as the *Turkish* Bride, in the Print N. XV.

When they have taken some Turns round the City, they are carried to the House of the Person who bears their Expences; after which, they having made a Confession of their Faith to the *Iman*, are laid along upon a *Sopha*, and a Barber proceeds to the Operation in the manner represented in the Print, N. M. and the *Prepuce* being cut off, is shown to the Assistants, who cry, *God is One, and very great*; then the *Iman* exhorts them to employ the Time preferib'd them by the *Alcoran*, in Prayers and Attention, without suffering themselves to be diverted from it by any Temporal Affair whatsoever; after which he makes them hold up one Finger, in Token that they acknowledge One God, to whom they promise these Things.

This Ceremony seems to have been designed only to preserve that Nearness which is required by the *Alcoran*, which prohibits the letting one Drop of Urine fall upon any Part of their Bodies, which is almost impossible to be avoided by those who have the *Prepuce*. It is followed by an Entertainment, and Rejoycings between the Relations and Guests.

\* The *Caimacan* is Governor of any City, but most properly of Constantinople, when the *Vizier* is absent.

The \* *Caimacan* kept the three *French* Captains at his House, and sent the two *Marines* to the Arsenal.

The above said Priest died about three Months afterwards at the *Vizier's*, where, persevering in his Visions, and forgetting his Age, he had taken a Fancy to learn *Anabick*; and become an *Iman*, to which Intent he had taken a Master to teach him. And, as if that Year there had been a Conspiracy against the *Catholic* Church, or that it was too full, and would discharge itself of its Scum, Numbers of its Natural Subjects, even to Priests, like the two just mention'd, inveigh'd against or forsook it; for we had Advice the beginning of *April*, that two *Italian Franciscans*, of those call'd *della Terra Santa*, who left *Constantinople* about two Months before, in order to proceed to *Persia* for Conversions, were no sooner arrived there, than they abjured their Religion, and turned *Persians*; Mr. de *Ferriol's* Surgeon, and two of his Domesticks, took the Turbant at *Constantinople*, and above thirty Sailors of *Venice* and *Provence*, being dissatisfied with their Captains, did the same both there and at *Smyrna*.

Some Days after, I took the Opportunity of the fair Weather to wait on Count *Tekely*, and the Season being very pleasant, seem'd an Invitation to go there by Land; I cross'd the *Bosphorus*, and landing at *Scutari*, I proceeded on Horseback on my Journey directly to *Nicomedia*, without finding any thing more remarkable than a very pleasant and fertile Country. At my Arrival there, I went directly to the same House where he lived before, which the *Porte* continued to allow him for some of his People, who sold Wine there as at *Bassata*. Having taken a little rest there, I was conducted by one of them to *Chisbeck-Meydan*,



*Meydan*, which is a delicious Place; but the Count's House was a right Country-House, or rather Farm, being very clumsily built, of large long Stakes, laid one upon another in a Square, with some neighbouring Huts, which served to lodge his Domesticks.

I was introduced to him about half an Hour after my Arrival; he was sitting in an Elbow Chair, according to his usual Custom, with a Carpet over his infirm Legs: His Beard was grown greyer since my last Voyage thither; and his new Troubles, especially the Loss of the Princess, seem'd to afflict him very much. He receiv'd me with all the Courtesy imaginable; and during the Discourse upon his Misfortunes, ask'd me, if I had never spoke of him to Sir Robert Sutton, who succeeded my Lord Paget; and if I did not think his Excellency wou'd have more favourable Sentiments for him than that Nobleman, and do something in his Behalf, either at the *Porte*, or the *British* Court? I answer'd, that I had hardly the Honour to be known to his Excellency, having waited only one time on him at his Arrival, to pay him my Respects, and another since. He desir'd me to do it on the first Opportunity; and to assure his Excellency, that if he wou'd use his Interest at the *Porte* to get his Banishment revoked, he wou'd eternally acknowledge the Obligation, and for the future wou'd do nothing without his Counsel. I told him, that it would be too much Presumption in me, for so small an Acquaintance; but he entreated me to speak then to Mr. Williams, who might do it more conveniently; which I could do no less than to promise.

This unfortunate Count was much dissatisfy'd with *France*, to whose Interests, he said, he fell a Sacrifice; and he complain'd, among other things, that he had not receiv'd above two Thirds of the Four or Five hundred thousand Crowns, which that Court was to furnish him Yearly, during the former War, as a Subsidy; and not so much as a Present of Ten Ducats since his Misfortunes. I reply'd, that *France* might possibly have remitted the entire Sum which it had promis'd; but that the Money passing through so many Hands before it arriv'd in *Turky*, and from thence to *Hungary*, it wou'd not likely encrease by it: That without doubt the *French* Court thought that the Assistance of their Money and Officers, and the Diversion of the Imperial Forces, had been of as much Service to him, as He the Count had been to them, and that they did not think themselves obliged to any more: But they have got (said he) a great deal more than their Expenses, and I have lost all for them; and to add to my Misfortunes, here I am, poor, abandon'd by all the World, and banished.

After some other Discourse upon this melancholly Subject, to which I was not able to prescribe any Remedy, a handsome Supper was brought in; which being over, his Highness went to Bed by times, leaving me with his Officers, who detain'd me till Midnight. The next Day I saw all the beautiful Places of the Country, that Time being but too long for that purpose; and I found no other Antiquities but two old Towers without Inscriptions, upon a neighbouring Mountain, from the middle whereof issued a little rapid River, in whose clear Stream they caught a Number of Trouts, which serv'd to regale us very handsomely, together with some young Pheasants which were bred in the House amongst the Poultry, and whose old Ones were as tame as they. As to the Place itself, (the House excepted) it was one of the most agreeable in the World, the Meadows were all enamell'd



with Flowers, and rendered it deserving of its Name. The Prince used to take the Air in a Calash, and his Domesticks and myself on Horseback; and during four Days I staid there, I met both with good Entertainment, and a courteous Reception.

Being inform'd, that the *Bashaw* of *Nicomedia* design'd to send a *Tchoadar Aga*, of the Secretary's Acquaintance, to *Angora*, I desired him to manage it so as I might be permitted to bear him Company, to have the Satisfaction of seeing that City. He promised me he wou'd, and accordingly went on purpose to *Nicomedia* to ask him that Favour, which he obtain'd; and telling me of it, I took leave of the Count, his Chancellor, and principal Officers, promising to return that Way; (tho' I did not keep my Word, for reason of Curiosity that I shall mention hereafter,) and the Secretary accompany'd me as far as the *Bashaw's* Palace, where the *Aga* was, to whom he again recommended me in his Master's Name, and we set forwards on the Second of April.

I met with nothing more remarkable in five Days we were going thither, than the Pleasantness of the Country; and, as we drew near the City, some Herds of Goats, so famous for their Hair of a Silver Colour, and as fine and brighter than Silk, whereof the finest Camblots in the Universe are made; and which are so peculiar to the Climate of *Angora*, that they degenerate to an inconceivable degree, at a little more than a Day's Journey round about.

I did not repent either of my Labour, or my Companion, for I found in this City more Monuments of Antiquity, than I had yet met with in *Turky*; and the fine Pieces of uncommon Marble, with a Number of Columns, Architraves, Pedestals, Chapiters, but above all the Inscriptions, amused me there very curiously for three Days. I had not the Trouble of transcribing all of them, for a *Greek* Priest, contrary to the general Indifference and Ignorance of his Nation, gave me all the *Greek* ones in the Appendix; as for the *Latin*, I copied them myself. I lodged at this Priest's, after having lain the first Night at the *Bashaw* of *Angora's*; to whom my Guide, who was very obliging, presented me: The *Bashaw* said I was very welcome, and according to the *Turkish* Humour, ask'd me but few Questions, and when I had been there about half an Hour, Coffee was brought as usual; after which I retired with the *Aga*, who had the Complaisance to show me the Castle, which is but of small Force. It is surrounded by three Walls, and situate upon an Eminence, whence it might command the whole City, if it had Cannon large enough, and in a more considerable Number than it had at that time. There is in it a little sort of an Arsenal, with some small Pieces of Artillery, whereon are *Arabic* Characters. In several Chambers there are to be seen divers Arms of *Turks* and *Tartars*, which they say are of those that were taken in the Battle gain'd by *Tamerlane* over *Bajazet*, near this little City, in 1401; the History of which is well enough known.

The Walls of this Castle are a confused Medley of several Pieces of *Bass* Reliefs, Architraves, Columns and Chapiters, intermixt with large square Pieces of Marble and Red Stone, which is like *Porphyry*; and seem to tell those that only view them at a Distance, that they are magnificent, as they wou'd really be, if these rich Materials were well placed, and ranged in better Order. I may say the same of the City Walls, which tho' they have not so many Pieces of Marble, have yet divers of these Fragments of Antiquity inclosed in their Stone Work.

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The square Towers, that are join'd to them at equal Distances, with the Gates, contain the most considerable of these Remains, with some Inscriptions, or at least Parts of Inscriptions, as on the Gates of *Cesarea* and *Smyrna*; which the *Greek* Priest did not think worth copying, because they were imperfect. At the first, near some Marble Lyons that were mutilated, *Καίρε Παροπερρα*; and underneath a Head in *Basse Relievo*, entirely disfigured, and which fills the middle Space between the abovemention'd, and the following Inscription, ΜΑΡΚΕΛΛΟC CTPATONEIKH PATKYTATH TN . . . MNHMHC KAPHN. At the second, I mean the Gate of *Smyrna*, which is adorn'd with three Lyons that are better preserv'd, over Part of an Architrave that serves it for a Head-Piece, is—ΒΑΣΤΩ ΕΥΣΕΒΕΙ ΕΤΥΤ.

*Angora*, \* now *Angour*, has preserv'd nothing more remarkable than the Monument of *Augustus*, and some Columns, especially that which is near this Monument, and call'd by the *Turks* *Kyssminaré*, or the *Maids Pillar*, with divers others that are in the Mosques.

\* *Ancyra* famous in the History for the Victory of Pompeius over Mythridates King of Pontus; and that of Tamerlane over Bajazet.

The finest is very much mutilated, and consists of a sort of Porch, of which there is only a square Door remaining, with some Pieces of Wall, the Materials of which are noble. On both Sides there are to be seen some Traces of a *Latin* Inscription, engraven upon three Columns, which 'tis impossible to decypher; as well as several others, both *Greek* and *Latin*, the Marks whereof are to be seen up and down.

The Inhabitants of *Angora* are of the same sort, as in the other Cities before-mention'd, only the Number of the *Greeks* is the smallest, they having but two Churches in the City, and one in the Castle, which don't deserve Description. They have a Bishop, who was then absent; and upon my asking some *Greeks* one Night, (*inter pergracandum*, I mean as we were drinking, after the *Greek* manner, at the Priest's). Where their Bishop was? One of them, who did not seem to have the Respect for him that his Dignity requir'd, answer'd, that he kept his Residence at a *Frank* Lady's at *Smyrna*, (if I mistake not.) Another, who did not seem less malicious, tho' he pretended to be more charitable, added, that it was at a *Greek* Lady's, who was married to an Heretick Merchant, to maintain her in the Orthodox Faith. There was indeed an *English* Merchant at *Smyrna*, who had married one of the handsomest *Greeks* of that Place, at whose House the Bishop was welcome to lodge; and the *Greeks*, naturally more given to Slander, and much more malicious than knowing, spread Reports disadvantageous to the Reputation both of her and the Bishop. They said, that he had obtain'd his *Barrat*, or Episcopal Bull, of the *Porte*, with the Money of this Lady's Husband.

'Tis known, that the *Greek* Clergy had certain Revenues allow'd them sufficient for their Subsistence by *Mahomet II.* after the Loss of *Constantinople*, and the World has likewise been inform'd how they have insensibly sacrificed them to their Ambition and Inconstancy; how the first Patriarchs, Bishops and Curates have been supplanted by others, who often sent their Friends with Presents to the *Porte*, to solicit the Employments of the Church; representing for Example, that N. Patriarch of *Cassa*, N. Bishop of *Angora*, N. Curate of *St. George*, &c. receiv'd so much of the Sublime *Porte*, and only spent their Time in eating and drinking well; but that on the contrary, N. a worthy and sober Ecclesiastick, wou'd be content with so much less, and serve the Church better; whereupon the *Porte*, not being pleas'd at sparing



its Money, and not violating its Promises, gave its *Barrat* to the recommended Candidate; so that by this Means of one's being content with less than another, the *Greek* Clergy are now reduced to give Money to the *Porte*, instead of what they receiv'd formerly; and the *Patriarchates*, *Bishopricks*, &c. are sold, as it were by Auction, to the highest Bidder, and those who have most Friends, and most to give, are chosen.

I was since acquainted with the above-said Bishop at *Constantinople*; he was a Man of Wit and a good Air, spoke *Lingua Franca*, and maintain'd himself against his Enemies by his Presents to the *Turks*, and the Friends he got among the *Greeks*. His Parts were more natural than acquired, tho' he understood the literal *Greek* tolerably well; he read but little, and said very ingeniously, that Learning was become a very superfluous Piece of Furniture amongst those of his Nation.

The *Armenians*, who have more Commerce at *Angora* than the *Greeks*, have Five or Six Churches; which are not more considerable than theirs, if we except that belonging to a Monastery, known by the Name of *St. Mary of the Armenians*, about two Miles out of the City, which I went to see, and there I found two Merchants of that Nation, who were ready to go to *Sinope*, one of them spoke *Lingua Franca*; I ask'd him several Questions concerning the City, so famous in History; among other Things, in how many Days one might go by, and to, that Place, and so from thence to *Constantinople*, by Sea? He told me in four or five to the first, as many more to the second City, with a good Wind; and added, that I might continue by Land from *Sinope* to *Penderachy*, and there find many Boats that went daily from one Shore to the other with Oars, when the Wind was contrary. This Report made me desirous to see the City, and resolve on returning to *Constantinople* that Way. This Convent is the finest that I have seen in that Country, and was the Residence of the *Armenian* Archbishop. The *Religious* of this Nation keep a continual *Lent*, and live after a very austere Manner; they must eat only when they are very hungry, drink little or no Wine, inasmuch that their Strictness exceeds that of the *Greek Caloieros*. They don't admit, no more than they, any Hens, Cows, or other Female Animals, in their Convents; neither do they eat any Flesh, Eggs, Milk, or Fish, even Shell-Fish, but their Diet is only Pulse and Roots, &c. as at *La Trappe*. The two Merchants came to ask Blessing of their Archbishop before their Journey; he was a great Enemy of the *Armenians* who had turned Catholics, and had newly excommunicated all the Patriarchs, Bishops and others, who acknowledged the Pope as Head of the Church, together with all *Professors* in *Turky*; and his Name was at the Bottom of a *Memorial* presented by the Bishop of *Ephraim* to the *Porte*, against both the *Converters* and *Converts*.

I transcrib'd these the few Inscriptions in the *Appendix*, and saw in the Neighbourhood of this Convent several Remnants of Antiquity, as *Architraves*, *Busts*, *Chapiters*, *Columns*, *Pedestals*, &c. The intended Journey of the two *Armenians* to *Sinope* tempted my Curiosity to go along with them to see that Place, and to return from thence to *Constantinople* by Sea; and when I told them of it, they answer'd they should be glad of my Company, and one of them added that he might happen to go with me to *Constantinople*, if he cou'd finish speedily some Affairs that he had at *Sinope*. We returned together to *Angora*, where I went to find my *Aga*, and communicated to him my



my Design; he advis'd me to take a *Yol-Ferman* of the *Bashaw*; I express'd my Obligation to him for his good Counsel, and desir'd him to ask it for me; he answer'd that I shou'd follow him, which I did; and the *Bashaw* was no sooner ask'd but he granted it, without any Objection or Enquiry concerning the Reason of my Journey. Having thank'd them both for their Civilities, I went to look for my *Armenians*, who were preparing to depart next Morning; whereupon we got on Horseback the 11th, and without meeting with any Thing more extraordinary than a very pleasant and fruitful Country, with several good Villages, and a Number of Olive-Trees and tall Vines, sustained by Elms, as in *Tuscany*, &c. we arrived at *Sinope* the 17th.

This City\* is famous for the Birth of the great *Mithridates Eupater*, who made it once the Capital of his Dominions. It is stronger by Nature than by Art, tho' it has double Walls, they being neither very thick, nor kept in tolerable Repair, no more than those of an old Castle with two Companies of *Janizaries* for its Garrison. The City stands upon a spacious *Isthmus* of the *Peninsula*, which has two good Harbours, one to the North, and the other to the South; there began the pleasant Plains of *Themiscyra*, where History places the little Kingdom of the *Amazons*.

I did not find at *Sinope* the Remnants of Antiquity which I had flatter'd my self with, there being only some broken Chapters, and Pieces of Columns, &c. which are intermix'd up and down with the Materials of its Walls. I bought of the *Greek* the Medals in the Print XII. † N. 2, 19, 26, 27, 28, 29. and meeting nothing more worth staying for, and the *Armenian* who was to go to *Constantinople* not being ready, I left him with the other in a *Caravanserai*, and embark'd on a *Turkish Saccoleva*, which was going to *Panderachy*. \*\*

We row'd out of the Southern Harbour, and having gain'd the open Sea by the Help of a little Land Breeze, a moderate *Tramontana* carry'd us beyond the Cape *Pissello*, formerly *Carambis*. We cast Anchor on the 21st at *Amastro*, a Corruption from *Amestris*, the Name of a City founded by a Queen of that Name on the *Isthmus*, where the Village is. It has not preserved so much of its Antiquity, as wou'd suffice to shew that it ever was a City; not even one of its two celebrated Ports, which were situated like those at *Sinope*, on each side of the *Isthmus*, whereon (as History informs us) it formerly stood; since only little Vessels, such as that wherein I was, can find Water enough, they being almost entirely choak'd up with Sand. The Wind, which had oblig'd us to Anchor, on Account of its being too strong, continuing so, I left the Vessel, and went by Land to *Penderachy*; the Country between *Amastro* and it, is pleasant beyond Expression. I arriv'd there the 23d in the Evening, where I lay that Night.

This little City was built upon the Ruins of the old *Heraclea*. Its Marble Walls, or at least their Remnants, which are wash'd by the Sea, besides its Situation, are authentick Proofs of its former Magnificence, as are also the broken Chapters, Columns, and other Fragments that are to be seen up and down in the modern City. I could not discover here any Inscriptions, but only some Letters, or rather Pieces of Letters, which I could only discern to be *Greek* Characters; some were over a Gate of the ancient City, which was still pretty entire, and all of Marble, and others of Stone, on a Piece of Granite, incorporated in the Wall of a *Turkish* House. The Walls of the modern City seem to have been the Work of the *Genese*, as may be known by

\* *Sinope*  
*Sinopolis*,  
called now by  
the *Turks*  
*Senapp*, gave  
also Birth to  
*Diogenes the*  
*Cynick*, to  
*Dephilus the*  
*Comedian*,  
&c.

† I found  
there, besides  
the said Me-  
dals, that of  
*Amisus* noted  
in the Print  
XIV. with  
several others  
of *Faustina*,  
*Caracalla*,  
and of Co-  
lonies, as d  
in the same  
Print.

\*\* *Pen-*  
*derachy* for-  
merly *Hera-*  
*clea Ponthi*.

com-



comparing them to those that were built by them at other Places of the *Black-Sea*. As for the Mole, there is not the least Footstep of it left, no more than of the Cave, fabulous or real, of *Acherusias*, (the ancient Name of the *Peninsula*, whereon *Penderachy* stands) thro' which the Fable makes *Hercules* to have descended to drive away *Cerberus*.

I bought here, from a *Brasier*, the Medals 43, and  $\Gamma, \Delta, E, \epsilon$ , in the Print XII. \* Several Vessels being to go to *Constantinople* on the 25th, I went on Board one of the least, that I might have the Advantage of Oars, in case the Wind shou'd be contrary; and it blowing N. E. we pass'd by the pretended Pillar of *Pompey*, the 26th in the Afternoon, when being becalm'd, we had Recourse to our Oars to enter the Channel, where the Current favouring us, and a little, tho' weak Wind blowing, we reach'd *Scutary*, at which we landed before 8 at Night, from whence I pass'd over in a little Boat to *Topana*, and thence to *Pera*, where I had my Lodging.

\* I bought also there from a Greek Goldsmith 35 Silver Medals, all common, viz. among others, 3 of *Cæsar Augustus*, 2 of *Athens*, 2 of *Alexander the Great*, 4 of *Diva Faustina*, 6 of *Sept. Geta*, 2 of *Druilla*, 3 of *Sabina*, 2 of *Valerianus*, 2 of *Anthoninus Pius*, 3 of *Severus*, 3 of *Diocletianus*, 1 of *Julianus*, but extremely well preserved. They were all condemned to the Fire, or to be melted, and converted in the Goldsmith's Works, as those of Brass were by the *Brasier*; the only Use those People know to make of them; but I redeem'd them, by giving a little more than the Value of the Silver.

Next Day I heard that Prince *Ragotski* was acting in *Hungary* the Part of Count *Tekely*, and which that Prince had abandoned, or was rather himself abandon'd, by having lost his Credit with the *Porte* and *France*, and as some added, even the *Hungarians*: I mean that the first was at the Head of the *Malecontents*, against the *Emperor*; and a good Sum of Money was remitted from *France* to Mr. *Feriol*, and sent unto *Hungary* to that Prince by Mr. *Brûe*, who, as 'twas openly said, had a considerable Profit by it.

Mr. *Williams*, to whom I related the Conversation I had with Count *Tekely*, as he desir'd of me, said that he knew him too well to have any thing to do with his Affairs; that if he had not a Hand in the raising of the *Malecontents*, 'twas not for want of an Inclination: He said moreover, that *England* being in Alliance with the *Emperor*, and actually at War with *France*, it wou'd not be adviseable, nor of good Politicks, for the Ambassador of that Crown to take any Step in Favour of the said Count; and consequently, that it would be entirely in vain to propose it to his Excellency.

## C H A P. XIII.

Of the Deposition of Sultan Mustapha; beheading of the Muphty, and Advancement of Sultan Achmet to the Throne: With few Observations on the Turkish Government and Religion.

IN the Beginning of May, the Inhabitants of *Constantinople*, who were very uneasy on account of the *Grand Seignior's* staying at *Adrianople*, (which considerably impoverish'd them,) begun openly to exclaim against *Fesulla Effendi*, whom they call'd the *Emperor's* *Emperor*, or sole Governor, as the Author of it. *Aptullah Effendi Cugruli*, the *Muphty's* Son-in-Law, and *Camaican* of *Constantinople*, wrote Word of this Dissatisfaction, but



but did not receive an Answer conformable to the Desires of the Complainants.

'Twas reported at that time, that there had been found before the Gate of the great *Seraglio* at *Adrianople*, the Head of a *Capigi Bashaw*, who was sent by the *Porte* to take that of *Affan Ferarly Bashaw* before-mention'd, without its being known who had expos'd it there; tho' it was suspected the *Bashaw* himself had sent it: An Example of Resistance against the Sovereign's Will in one of his Creatures, as uncommon in *Turky*, as contrary to the Law of that Country; which I'm going to shew.

People generally have but uncertain Ideas of the Government of this Empire; they confound those Subjects and Officers who serve the *Grand Seigneur*, and (as they say here) eat his Bread; in a word, his Creatures, or (as they call themselves, how great soever, even the *Vizier*) his Slaves, with his Free Subjects, who neither have, nor will accept of any Employment in the Government; as Merchants, and others, who live by their own Labour and Industry. As to the first, they are for the most part without Birth or Patrimony, even bought in the Slaves Market, and bred up in the *Seraglio*, (as I've already hinted,) and to these the Sultan gives the most gainful Employments in the Empire; but he takes Care to squeeze them well, or depose them after they are grown Rich, or else (if he thinks them formidable) he sends for their Heads, upon the Accusation of some powerful Enemy at the *Porte*, or the Complaints of the People who are under their Government, confiscates all their Effects, and creates other Governors in their stead, who are often worse; and this is all the Satisfaction which the Subjects whom they have oppress'd receive, and the only thing they can complain of. The Sons of these Ministers are neither happier or nobler, for having had Fathers who were rich and in great Employments, being generally reduced to enter into Service of some of the Officers of the *Porte*, for they seldom inherit the least part of the Treasures their Fathers have heap'd together; and if they come to any Preferment, it is by their own natural Abilities and good Conduct. The *Turkish* Reason for so doing seems to be this, that if those whom the Emperor sends to govern Numbers of vast Provinces, which were formerly Kingdoms, should remain too long peaceable Possessors and Masters of the Riches they amass in their Employments, they would naturally be tempted to combine together, raise Troops, withdraw themselves from the Imperial Authority, and render these Provinces or Kingdoms Hereditary in their own Families.

As for the Subjects, who have no Offices under the *Porte*, and don't eat the *Grand Seigneur's* Bread, they have nothing to fear neither as to their Lives or Effects; they not only don't pay any Contributions if they are *Mahometans*, but tis not in his Power to lay the least extraordinary Tax upon any thing, or change any of the usual Customs, if he would not make them revolt, and run the risque of being depos'd like Sultan *Mustapha*.

The conquer'd Subjects call'd *Rayas*, or Tributaries, as *Greeks*, *Armenians* and *Jews*, have all the Liberty they could enjoy under their former Princes, only paying a very moderate Annual Tribute to his Highness; of which, together with the Customs, and the Confiscations of the Effects of those he deposes, consists his principal Revenue. The *Capatch*, or Annual Tribute of the *Rayas*, amounts but to two, three, four or five Crowns a head yearly, and always the same in War-time as in Peace; and even the Richest pays but ten Crowns. If

aid

any



any of them turns *Turk*, (which happens the oftenest among the *Greeks*;) he is as free as a Natural one. As to their Wives, the *Porte* does not exact this Capitation of them, no more than of their Daughters, however rich they be; but the Boys must pay it as soon they are thirteen or fourteen Years old: So the Government is properly Tyrannical, or Cruel, only within itself, with respect to those who eat the *Grand Seignior's* Bread, and are employ'd in it, tho' it were a Soldier that is paid but Seven Aspres a Day.

Their *Religion* is partly *Civil*, partly *Canonical*; the *Alchoran*, which contains it, makes God alone the Author of both Divine and Human Laws, saying there is but One God and One Law; and that this Sovereign Legislature being only just, he alone can dictate a true and infallible One; that it extends to whatever regards Heaven and Earth; it makes also, according to the Explanation of this Book, the *Grand Seignior* absolute Master of the Lives and Fortunes of all his Creatures, teaching them to consider themselves as his Slaves, as I have represented them; this renders it as it were natural to them to be reduced by the *Sultan* to their primitive Nothing, from whence he had drawn them, by degrading them from those Dignities, to which he had raised them. It comforts them besides, for the Death they sometimes suffer innocently, by the Hopes of those Degrees of Happiness in Heaven, which it proportions to the Honours they have enjoy'd upon Earth. The absolute Predestination, which they are taught to believe, regulates and determines all human Events, and the Beginning and End of all Worldly Things, even to the least Part of an Instant, has a most extraordinary Power over the *Mussulmans*, or faithful *Mahometans*; and there is nothing more rare than to want Archers, or Forces, to Arrest, Imprison, or Strangle them, or for them to fly from Justice. If his Highness wants the Head of any One, he sends him a *Capigi* *Bashaw* with an Order, accompanied with the *Muphty's* \* *Petfa*, to deliver it to the Bearer, almost after this manner:

\* *Petfa*,  
a Sentence of  
the *Muphty's*,  
declaring that  
the Order is  
just, and  
conforma-  
ble to the  
Law; with-  
out which the  
Grand Seig-  
nior never  
undertakes  
any thing of  
Moment, as  
War, &c.

When a *Bashaw* is faulty or only charg'd with being so, for that suffices, and to be impeached or condemn'd is almost always the same thing, they neither tell him the Reasons, nor name his Accusers, no more than at the Holy Office of Inquisition. He is not so much as call'd to any Account, or required to declare himself Guilty; but without giving him time for Justification, the *Capigi Bashaw* is dispatched with an Imperial Order, address'd to himself, to deliver, as I said just now, his Head to the Bearer; and another to the *Cadi* and Military Officers, to assist the *Capigi Bashaw* in case of Resistance. The *Capigi Bashaw* arriving at the *Bacchalick*, or *Bashaw's* Place of Residence, waits on the *Cadi*, has the principal *Immans* summon'd, and informs himself if the *Bashaw* is a good *Mussulman*, or faithful Observer of their Religion, which teaches such strict Passive Obedience; and if he finds nothing to the contrary, he goes himself to seek him, accompanied only by his own Servants, and presents them with the *Sultan's* Order, with a great deal of Respect; the *Bashaw* receives it with the same, kisses it, claps it to his Forehead, reads it, and says, *The Will of God and the Emperor be done*; and without asking any more than sometimes an Hour or two to regulate some Domestick Affairs, after having given the Account, they generally demand of his Treasure for the *Sultan's* Use, and presented his Watch, or some other Thing to the *Capigi Bashaw*, he takes out of his Hands the Silken Halter, which the *Capigi* always carries with him, on such Occasions, ties it about his Neck, says his



his Prayers: after which two of the *Capigi's* Servants draw the Halcer at each end, and so strangle him: This done, they cut off his Head, and flea off the Skin, salting or embalming it, and stuff it with Hay if tis at a great Distance from the Sultan, to whom it must be thows according to Custom, after which it is thrown before the *Seraglio*; but if this Execution is done at any Neighbouring Place, as at *Nicomedia*, or the Head is taken and shown entire. I only have heard of two Examples of Resistance, viz. that of *Assan Bassaw* before mention'd, and that of *Ibrahim Bassaw* of *Mesopotamia*, who bellegaded also the *Capigi Bassaw* who was sent to him on the same Errand. The first Example of Resistance was related to me as follows by Persons who pretended to have it from *Assan Bassaw's* own Mouth.

Sultan *Mahmud* sent to demand his Head by a *Capigi Bassaw* famous for such sort of Tragical Expeditions: As he had no mind to deliver it, and had expected such a Message, the *Muphty Hefulla Effendi*, the Emperor's Favourite, being his Enemy, he without declaring any thing of his Suspicions, had enter'd into a strict Friendship with the *Cadi* of the Place of his Residence, and acquired the Reputation of a zealous Musulman among the *Imams*, the Love of the People by the Mildness of his Government, and the Affection of all his Domesticks by his Generosity towards them: so that when the *Capigi Bassaw* went to inform himself secretly as usual, concerning him, they told him that he had no need of any Force, for he wou'd not find the least Resistance, and they thought so. Upon this Assurance he went to find him with two of his Servants, and was receiv'd with a serene Countenance, full of Affability, and presented him with the Imperial Order, which *Assan Bassaw* kiss'd, and read according to Custom; then made the Testament that was demanded of him in Favour of the *Grand Seignior*, that is to say, he gave an Account of all his Effects to the *Capigi*, to whom he order'd them to bring Coffee, Conserve of Roses and Perfumes; then asking half an Hour for some other particular Affairs, the other offer'd him an Hour and more, which he wou'd not accept, and so retir'd, leaving his *Kibaria* to keep him Company in smoaking; for they smook much more than they talk in *Turkey*.

In the mean while he represented to some of his most faithful Domesticks what pass'd, and the Injustice which the *Muphty's* Hatred excited the *Grand Seignior* to do him by the *Capigi Bassaw*, whose Name (which I have forgot) he had no sooner mention'd, than being known, not only for one of the most subtle and detested amongst them, but also for a Creature of the *Muphty's*, who was not less hated by the Publick, they said, *We won't suffer him, my Lord, to take your Head, we will sooner take his, which he has too long carried unjustly upon his Shoulders!* *Assan Bassa* seeing them in this Disposition, ask'd them if he might depend upon their Word and Resolution? *Yes, my Lord*, they answer'd all again unanimously, *we will sooner lose our Heads than suffer him to take yours*; and one of them added, *I will go in the Night-time, and expose that of this Minister of Injustice and Iniquity before the Gate of the Great Seraglio*. Upon this the *Bassaw* made them some Presents, and agreed with them upon a Signal; after which he again went to the *Capigi Bassaw*, and made him dine with him. This done, at a certain Signal, four very resolute Men enter'd into the Room, and said to this Messenger, *We are inform'd that thou art come to take this Lord's Head, with the same Injustice that you have taken those of several who have been sacrificed to the Malice of the Muphty; but*



we come to demand them, and we allow thee only Time to say thy Prayers.

The *Capit* *Bashaw*, surpris'd at this Compliment so much unexpected, begged and implored his Life, promising to return without executing his Orders; but he could obtain no Quarter, was oblig'd to submit, and was strangled with the same Halter that he had in his Bosom for the *Bashaw*; after which his Head was head, fill'd with Hay, and carried by the same Servant, who had offer'd it, before the Gate of the *Seraglio* at *Adrianople*. In the interim, *Affan Bashaw* distributing among his Domesticks what Money, and other portable Things he had of any Value, disguised himself, and came to hide himself at *Constantinople* amongst his Friends, or rather in his *Harem*.

The Head of the *Capit Bashaw* was found, as reported, one Morning before the Gate of the *Seraglio*, and was known to be his chiefly by his red curl'd Beard, which prevented its being taken for another; besides the Features of his Face, which were yet preserved by the Skin. The *Grand Seigneur* being inform'd of this, fell into a great Passion, and sent Orders thro' *Europe* and *Asia*, for the Search of the Infidel *Hassan Perally*, (as he was call'd in them;) these Orders were accompanied by the *Muphty's* *Ferua*, which not only depriv'd *Hassan* of his ancient Title of *Mussulman*, but made it a Merit and Duty, in all good *Mussulmen*, to seize and deliver him up to Divine and Imperial Justice.

To return from whence I have digress'd; *Mahomet*, who (as History says) first gave the *Alcoran* to the *Arabians*, and reunited this Vagabond People, dispers'd up and down in the Deserts, by the *Maxims* it contains, explaining and representing them as dictated by the Spirit of God, which he was sent to declare to them. These *Maxims* are divided into Chapters, differently entitled, each of which begins with Sentences exalting the Glory of God, and Praises of his Goodness, Clemency, Mercy, infinite Power and Justice; by which he is to punish those who are wicked and rebellious against his Holy Law, and reward the good and true Believers, who live according to it. Having, like another *Numa Pompilius*, perswaded the People to whom he address'd himself, of his Intelligence with Heaven, he gain'd a prodigious Number of Followers, placing amongst the Articles of his Religion, Abstinence from Wine, and Ablutions before Prayers; and by annexing to it (as well as other Religions) the Promise of a more happy Life hereafter, he render'd the Observation of it more engaging, as being their Interest; and he prevented Disorders, superfluous Expences, and Sickness in his Army, by prescribing Neatness, and thence laid the Foundation of this vast Empire, which by reason of its Extent, gives the Title of *Grand Seigneur*, by way of Excellence, to the Lord of it; for which he is beholding to the unquiet seditious Temper of the *Greeks*, who were more overcome by their own Divisions, and intestine Jars, than by the Arms of their Conquerors; and one may add, that the almost continual Disturbances of *Christendom*, the Wars between its Potentates, are the Security and Repose of the *Turks*, who properly deserve this Motto, *Motu aliorum quiescunt*. This *Alcoran* represents God as a Spiritual and Eternal Being, to whom the most secret Thoughts of all Men are known, who is invisible to mortal Eyes, and from whom nothing is hidden; who has begotten Nothing, but created all Things out of nothing; who is every where, can do all Things, comprehends all Things, and is himself Incomprehensible; who is very Merciful,

very



very Good, *Truth* itself, and only adorable. It declares them Impious, who give him any Associates in Divinity, or equal any Being or Person to him, or make any Corporeal Representation of him. It exclaims against the Figures of any living Creatures, and against Painters and Statuaries, as Ministers of Idolatry. It arraigns the *Jews*, as I have already hinted elsewhere, for having not only rejected and despised the Law brought and preached by Jesus Christ, which it calls a Prophet, and the Breath of God; and for not having own'd him as such, but treated him as an Impostor, &c. and it condemns the *Christians* for having changed and corrupted his Law, after having receiv'd it, by mixing with it Traditions and human Superstition; for giving the Title of God to him that was only his Envoy, which it calls Blasphemy, Impiety, and an Injury to the Deity. It teaches, that God, out of his infinite Mercy and Clemency, has sent *Mahomet* to preach again the same Law to Men in its primitive Purity, wherein *Jesus* had explain'd it; and that they will both appear at the Day of Judgment, to reproach the *Jews* with their Incredulity and Infidelity, and the *Christians* with their Abuses. As it establishes several Degrees of Justice, Goodness and Charity, &c. amongst Men upon Earth, so it does of Happiness in Heaven, which it proportions according to the Degrees of the Practice of those Virtues upon Earth, as well as to their Degrees of Honour. It enjoins them to pull off their Shoes at going into their Mosques, contrary to the Custom of the *Greeks*, whose Emperors did not scruple to dismount their Horses, even at the Foot of the Altars. It prohibits the Use of Wine, Pork, and other Meat that is unwholesome, or at least thought so by the *Turks*. Those who read and understand it literally, without instructing themselves in the Mystical Sense, and Explication given it by the *Mahometan* Divines, will find *Ideas* of Celestial Happiness very like those of an Earthly One; for several Pleasures which flatter our Senses in this World, and which are promised them in the next, as the Company of young handsome Virgins, who are always to continue in their Bloom and Virginity, Fountains of clear and delicious Water, &c. seem Delights not at all Spiritual. In fine, the *Alcoran* contains the Precepts, or at least most Part of the Prayers of the Manuscript in the *Appendix*.

Tho' Controversies and Disputes about Religion are not usual among the *Turks*, I knew nevertheless, among few others, one *Constantinopolitan* of the same Humour of my Landlord at *Rama*, by reason of his having conversed with *Christians*. He neither wanted Judgment, Wit, nor Reading; and had got some Insight into Religion by his Intercourse with Strangers, having been a Slave in *Malta* and *Piedmont* several Years. He not only took a great deal of Liberty with other Religions, but even with his own, whenever he was in private with any whom he was well enough acquainted with to talk freely. When we happen'd to be together, he wou'd give me the same Liberty to make whatever Objections offer'd upon the *Alcoran*, as he did upon the *Bible*. He was no Enemy to a Glass of Wine, but only drank in the Evening for fear of offending the Smell, and scandalizing of those who had Business with him in the Day-time. He expounded the *Alcoran* a little after his own Fashion; and maintain'd, that the Sin did not consist in the Quality, but in the Quantity of the Wine; and that not only the Divine Law ought not to suffer those to use it, who could not drink it without drowning their Reason in the Liquor,



but that they ought to be punish'd by the Laws of Men. As he declared himself of an Amorous Disposition by his Discourse and *Italian Songs*, I congratulated him upon the Advantage he wou'd one Day enjoy in his Paradise; since, according to the *Alcoran*, they are to meet there with Maidens always young, and of inexpressible Beauty, over whom Time shou'd have no Power; "but, added I, you will want nevertheless something to compleat your Happiness, in which you seem to take a great deal of Pleasure: What, says he? This Liquor reply'd "I, to which you are no Enemy; unless you can obtain of Heaven "to change every Evening one of those fine Fountains that are there "promised you into Wine." Whereupon putting on a grave Face, he said, "Don't rashly impute to us so gross a Blindness, as to think we "take things literally: If the *Alcoran* spoke to Spirits without Bodies, it might give them *Ideas* entirely Spiritual of Eternal Happiness; but it is adapted to the Capacities of Men, inspiring them "with a Love for future Happiness, by the Images of the present: "I might, added he, congratulate you in my Turn upon the Milk "and Honey which your Religion makes flow in those Rivers where- "with the *Eternal City*, your *Heavenly Jerusalem*, built all of precious "Stones, which is promised you for an everlasting Abode, is watered. "Come into one of our Colleges, and hear the Explanation of the "*Alcoran*, you will have other *Ideas* of our Paradise, at least as reasonable as those the Interpreters of your Bible give of yours. Tell "me, pray now, without Prepossession on either Side, if the Incest of "*Lot*, the tender Expressions of *Solomon* to some of his *Concubines*, the "Lamb upon a Throne, and other Visions of your *St. John*, deserve "better to be written in that Book, than our handsome Virgins "and fine Fountains in the *Alcoran*; and upon comparing one with "the other, in which your Reason finds most Absurdities?" I answer'd, that the Action of *Lot* was for an Example to be avoided, and not to imitate; that our Divines applied the Canticles of *Solomon* to the Church, and not to any Concubine; and that these soft Expressions were *Allegories*, as well as the Revelations of *St. John*. "So are our Virgins and our Fountains, rejoind he:" But, added I, if you'll confess the Truth, you must own that your *Alcoran* is great Part of it stolen out of our *Old and New Testament*; for proof of which I cited their Circumcision, and even their *Devices* Manner of serving God in Dancing, which seems to be an Imitation of *David's* dancing before the Ark.

This Manner is singular enough to deserve being related, at least succinctly, because 'tis already known to a great many. After one of their Chief *Imans*, or Superior, has read several Chapters of the *Alcoran*, and made a sort of a Sermon in the Pulpit, marked (a) in the Print, N. XVI. he chants some Canticles in Honour and Praise of God; and the Musick of soft Flutes and Kettle Drums, as represented at (b) striking up, the Superior rises from his Seat, and going into the middle of the *Mosque*, which is the Place design'd for the pious Dance, he makes the whole Round, keeping time with a grave Gait, as if he told every Step, bowing to each one of the *Devices*, who are drawn up in a Line as immovable as Statues; they answer him by another Inclination of their Heads; after which growing brisk, or agitating themselves by Degrees, they make two Rounds after the same manner; then the Superior returns to his Place, and the Sound of the Instruments growing louder, the *Devices* encrease their Motion; and after having first saluted the Superior, and then one another, they



they turn upon their Tiptoes with an incredible Swiftneſs, at leaſt the youngſt of them, that 'tis enough to make one giddy to look on, as (c) (c) (c), and that ſeveral times, for half a quarter of an Hour more or leſs; then ſtopping, they ſink ſoftly to the Ground, kiſs the Pavement, as (d) (d) in the ſame Print: Their Faces, after this violent Motion, which one wou'd think ſhou'd put them into a Sweat, and make their Heads ſwim, are as ſedate and cool as if they had ſate ſtill and quiet all the Day. Upon my mentioning this Way of ſerving God to the *Turk*, he anſwer'd, that it was not approv'd of, tho' it is not prohibited, nor counted contrary to the Law; but that the Canticles and Explications of the *Alcoran* were agreeable to it: He added, that he would never own that they had borrowed any thing from our Bible, but that whatever Likeneſs there was between it and the *Alcoran*, confirm'd him that we had corrupted the Divine Law in what we differed from them. I reply'd, 'twas eaſier to advance that than to prove it; but ſeeing that theſe Diſputes were of no uſe, I wou'd purſue them any further.

As for his Condition of a Slave, he told me that his Maſter was a Knight of Malta and of Piedmont, who lov'd him very much, and ſtrove as much as poſſible to make him embrace the *Chriſtian* Religion, without forcing him to it; that he had then his *Alcoran* with him, which he had never taken away, and that he had him taught to read and write *Italian*. That as his Maſter often ſpoke to him to perſwade him to turn, he deſired him one Day to let him ſee the Book that contained this Religion, that he might compare it with the *Alcoran*; and that if he found one better than the other, he might perhaps reſolve upon it, but that he wou'd never change without knowing ſome Reaſon for it; that his Maſter, with ſome Trouble and Time, procur'd him one in *Italian*, not having one of his own; and that after he had read it, he found in himſelf at leaſt as great a Repugnance to *Chriſtianity* as before, notwithstanding all a Priest, who was employ'd to explain it to him, cou'd ſay to inſpire him with a Love for it. He added, that after having ſerv'd his Maſter faithfully Ten Years, he gave him his Liberty and Money to bear his Expences home; and that out of Curioſity he had brought the *Italian* Bible along with him. Nevertheless, I have ſince heard from a *Renegado* of *Leghorn*, who had known him, that he had aſſiſted him to eſcape, without taking leave of his Maſter. He was a great Projector, and was one of thoſe who adviſed the Viſter to erect ſome Manufactures for making of Cloth, repreſenting to him that there wou'd be great Advantage in it, ſince the *French* exported their Wooll from *Turky* to work it at home, and then brought it back again in Cloth. This Advice was hearkened to and encouraged, and ſeveral *Greeks* were fetch'd from *Theſſalonica*, where they made a ſort of thick Woollen Stuff, call'd Cloth of *Salonica*; beſides ſome Slaves, and other poor Workmen from the Frontiers of *Poland*, who were induc'd to come thither by great Promiſes; and after much Expence, 'twas found that the Cloth which was made at *Conſtantinople* coſt a great deal more than what was made in *Provence*, and transported into that City. This Projector, with the others, among which were ſome *Armenians*, excuſed it by reaſon of the Difficulty of Beginnings in all Things. Theſe Manufactures, or rather Sketches of Manufactures, were ſo ill provided with Workmen, that they wou'd hardly in a Year's time have furniſh'd *Tamourlouks* or *Turkiſh* Cloaks for three Companies of *Janizaries*; and about the beginning of *June* the Plague taking off good part of their beſt Workmen, and the great Revolution,



volution, which I am going to relate, happening, by which the *Vizier Rami Basbaw*, the Chief Promoter of that Undertaking, was depos'd, it was reduced almost to nothing.

This Revolution began on Account of the *Grand Seignior's* continuing to make his Abode at *Adrianople*, and at first was intended only to punish the *Muphty Fesulla Effendi*, as being the only Counsellor who was hearken'd to by this Prince, and who detain'd him there. This *Muphty* was of a *Persian* Extraction, and of an extraordinary Genius, but so entirely bent upon Avarice, and the Desire of amassing Riches, that it prevailed over, and eclipsed all his fine Qualities; he had formerly been Preceptor to *Sultan Mustapha*, the last Emperor of the *Turks*, who, upon his ascending the Throne, rais'd him to the Dignity of *Muphty*.

Many and general were the Complaints, which had long been made against this Doctor, as that he governed the Emperor in Person, and the Empire by his Creatures; that he kept in his own Hands the Offices of the *Porte*, which he farm'd out as he pleas'd, setting to Sale all the Employments of the Empire, (which the *Sultan* only bestow'd and took away, as he was influenced by his mercenary Instigations) at so excessive a Price, that (as they said) infinitely more Profit accru'd to him by procuring the Offices, than to those who made Interest for them, and were invested in them; that he engrossed the most gainful and least dangerous Places in his own Family, which was one of the most numerous in *Turky*, bestowing them upon his own Sons, and the Husbands of his Daughters; that he made no Scruple of issuing out *Fetfas* to cut off the old Officers of the first Rank, especially if they were rich; that he detain'd the *Sultan* at *Adrianople* in Time of Peace, contrary to the Custom of the Empire, and the Interest of that Capital; that those who belonged to the Law, as the *Effendis*, *Mullas*, *Cadis*, *Immans*, &c. whom, in good Politicks he ought to have managed, and caress'd, as being Governors of the Peoples Hearts, were treated after so imperious, and despotick a Manner, that they look'd upon him as an active Tyrant, and the *Sultan* as a passive One. The Soldiers, who were ill payed, and the Inhabitants of *Constantinople*, who saw their Commerce transfer'd from thence to *Adrianople*, esteemed him the Author and Cause of all their Evils, and were very willingly persuaded (by the first who wou'd explain the Law, in Favour of the publick Complaints) to take the most effectual Means to put a Stop to these growing Calamities; which they did in the following Manner.

About 300 *Zebidgis* displayed their Banner the 15th of July, in *Atmeidan*, crying out, *Let every good Musselman, who values the Observance of the Law, the Customs of the Empire, and his Liberty, range himself under this Standard*, and they were soon reinforced by all their Fellow Soldiers, who either were at *Constantinople* or in its Neighbourhood. The *Zebidgi Basbaw*, who was a Creature of the *Muphty's*, hid himself that he might not be forced to acquiesce with them, and share the Danger; but the *Topigis* or Canoniers follow'd their Example; nor were the *Janizaries* in general less disposed to it. Immediately the *Zebidgis*, whose Number was encreased to some Thousands, marched towards the *Seraglio*, where (meeting by the Way the *Vice Aga* of the *Janizaries*, another Creature of the *Muphty's*, with a good Number of *Janizaries*, that he was leading to the *Seraglio*, in order to defend it against these Malecontents) they cry'd out to the *Janizaries*, *Cardashiler*, or Brethren, *whither*



ther go ye with this Muphtist: Embrace the good Cause, and join with us in delivering the Publick from the Tyranny of † Kyfibaich Fesulla, that Infringer of the Law of God; and, at the same Time, they interrupted his March, and surrounded all the Janizaries, who, instead of defending him, demanded their Standard; but he excus'd himself from delivering it, by saying, he had left it at Home, in Epte; whereupon a Soldier, cleaving him down with a Cut of a Sabre, sent him dead to the Ground, saying, \* The Villain has it in his Bosom; and in Effect, upon searching him, he found it there rolled up. This Standard was set upon the Head of a Pike, and carry'd by a Janizary, who proclaim'd aloud, in these Terms, *Whoever of our Body, being hereabout, and knowing of our Design, shall not range himself under this Standard, shall be esteem'd an Infidel, and † Divorced from his Wives.*

Upon this Summons, the Janizaries unanimously stood to their Standard, and march'd with the Zebedgis to invest the Seraglio, and seize the Caimacan, Aptulla Effendi Capruli, the Muphty's Son-in-Law, who (they said) was retired thither; finding the Gates all shut, they knock'd very hard at that of Iron, and threatned to leave not a Soul alive, if they shou'd oblige them to force their Entrance.

The Bostangis, not sorry for this Pretence to open the Seraglio, represented to their Chief, that there was no Possibility of defending it, being so few in Number; whereupon Capruli Effendi, not daring to oppose them, let them take their own Way, and fled to the Marine Gate, in order to save himself in a Boat. The Iron Gate being opened, they immediately demanded the Caimacan, and were answer'd that he had made his Escape by the Marine Gate, as soon as he first heard them knock at the Iron One, and that he had taken the first Boat he cou'd meet with; then several of them ran thither with all Speed, in order to seize the Bostangi Bashaw, in Case he was not yet got off. It happen'd according to their Wishes, for they took him just as he was going into a Boat, after the Caimacan's Example, and promis'd him both his Life and Place if he wou'd espouse their Cause, to which he consented; the Spahis following their Example, and being reinforced by several young Men of Constantinople, who enrolled themselves in the several Bodies of the Militia already mention'd, soon made up a considerable Army; then leaving in the Seraglio a Garrison, of whose Fidelity they were well assured, they call'd a Council, and resolv'd to encamp at the Etmeidan or Flesh-Place, much larger than the first, and round which the Janizaries have their Odas or ordinary Quarters; here their Number was again augmented by the Sophtas, or Students, and others, irregularly arm'd with Pikes and old Sabres.

The same Day they assembled together in this second Place, and being joined by several who belong'd to the Law, and had first rais'd this Commotion, they held a second Divan, where they named all their principal Officers; as for Viser Ibrahim Han Oglou, Grand-son of the famous Ibrahim Han before-mention'd, who being inform'd by one of his Servants, what they had determin'd in his Favour, retir'd a good Distance into the Country to hide himself and avoid it. Ibrahim Han Oglou, having thus made his Escape, they nominated one Achmet Bashaw, \* who liv'd very retired in a Country-Seat that he had on the Bosphorus, or the Straights belonging to the Black-Sea; the Deputies having found him, brought him along with them against his Will, but out of a Complaisance that proceeded from Fear he accepted of the Office, which they immediately bestow'd on him.

† Kyfibaich is a Name of Contempt and Affront, that the Turks give to the Persians, out of Prepossession against the Nations, or when they fall out with them. \* This was the only Man that was kill'd out of above 250,000 Men which compos'd the Army of the Malecontents, and that which the Sultan sent to oppose them.

\* A Curse which (altho' Divorces are allow'd among the Turks) when pronounced by the common Voice of the People, or some Doctor of their Law, is no less ignominious among them, than Excommunication among Christians.

\* This Achmet Bashaw was a Georgian by Extraction, bought a young Slave from his own Parents, and bred up in the former Viser Usseim Bashaw's House.



him. They next created *Muphty Mulla*, or Doctor, call'd *Pazmadizade Effendi*, a *Janizar Aga*, call'd *Tzalick Alkmet*, with all other Officers of their Army; and having on the 16th constituted the *Vizier* of the Bench, *Reys Effendi*, and the other Members of the *Divan*, they drew up a Manifesto, whereby they summon'd the *Grand Seigneur* to appear before them *Charr Alla*, or Divine Justice, and deliver up *Fesulla Effendi* to the People, to be punish'd according to the Law. This Manifesto, accompany'd with their *Muphty's Fetva*, was sent to *Adrianople*, after having first been read to and applauded by the whole Army. In the Evening the new *Vizier* sent for the Interpreters of the Ambassadors of the *Franks*, ordering them to advertise their Masters, to forbid those of their respective Nations stragling from their Houses, and opening any of the Taverns that were under their Protection; he prohibited besides all Vintners whatever to give Wine to any *Turk*, on severe Penalties, for the Vintner himself who should sell it, as well as for the *Turk* who should drink it, as also the Opening any Shops, except those necessary for the Support of humane Life. This Prohibition was published thro' all the Streets by the Cryers, together with another forbidding the Women to stir out of their Houses.

On the 17th it was proclaim'd thro' all the Villages that border up on the *Bosphorus*, that all the *Mussulmen*, who should not resort to *Etmeidan*, with the others, should be esteem'd † separated from their Wives; this Order was accompany'd with the new *Muphty's Fetva*, and the Day after some *Asiatick* Troops having got rid of their Commanders, who were in the *Muphty's* Interest, came thro' *Scutary* to join the Malecontents.

On the 19th, the *Greek Patriarch* received Orders from the *Vizier* of the disaffected Party, to publish in his Cathedral and the rest of the *Grecian Churches*, that any *Raya* or *Greek Subject*, who had any Arms and brought them to him, should be paid for them as much as they were worth; and the same Day the *Armenian Priests*, who were depriv'd of their Patriarch *Avidic*, by the Means of the new Catholics, who got him imprisoned, by making him pass for a *Muphtist*, and giving out that he was entrusted with some of his Money, publish'd the same in their Churches.

The 25th, the old *Muphty's* Emissaries spread a Report that *Sultan Mustapha* had depos'd him, and had left *Adrianople*, in order to give his Subjects all manner of Satisfaction, which was not believed; but upon another, that *Sultan Mustapha* was gathering together what Forces he cou'd, they prepar'd themselves in good Earnest to march against them. And they on the 25th drew 70 Pieces of Brass Cannon out of the Arsenal, call'd *Tophanna*, or the Foundry of Artillery; which, excepting that they were not so finely wrought as some of the Christian Potentates, are neither less valuable for their Goodness, or their Size, they ship'd them with Gun-powder, Bullets, and a vast Quantity of Ammunition and Provision, and sent them by Sea as far as *Selivry*. They fix'd the Number of the *Caiques* or Boats, and gave Orders to the Watermen not to give Passage to any but whom they knew, and to examine all others very strictly, and give an Account of any whom they should suspect, promising them at the same time a good Reward, for as many as should be convicted of being in the Interest of the *Muphty Fesulla Effendi*, or rather *Kysilbash*, as they call'd him, since they had resolv'd his Ruin.



On the 27th, several *Emirs* assembled at *Gallata*, and sent for all the Interpreters of the Ambassadors before them, and bid them give Notice to their Masters, not to write any where whilst the Troubles lasted; desiring them to forbid the same to all those under their Protection; and the same Day some Emissaries from *Adrianople* sought to amuse the Malecontents, by spreading a Report that the *Grand Seigneur* was sending the *Muphty* to them, according to their Demand, after having deposed and degraded him, and that he was preparing to come himself: But they did not seem to believe it, and continued their Military Preparations; and several *Janizaries* deserting soon after from the *Sultan's* Army, not only contradicted the Report, but assured them that his Highness had imprisoned their Deputies, and had invited the *Albanians*, on Promises of great Privileges, to join him, and defend him against his rebellious Subjects, as he called them, and as they were declared by a *Fetfa* of the *Muphty Fesulla Effendi*; tho' in the mean while his Highness to amuse them, sent a *Capigi Bashaw*, who arriv'd the 28th at the *Etimedjan*, and brought an Imperial Order in Writing, to the Malecontents, to lay down their Arms and disperse; and that Order (they added) was conceived in such moderate Terms, that it might pass for a Prayer, but did not contain any Answer to the *Manifesto* sent by their Deputy: They desired this Order might be made publick, and detain'd the Bearer, that they might use Reprisals with respect to their Deputies, from whom they had no News; but they were soon and certainly inform'd that the pretended Departure of the *Sultan*, and the Order, were intended to gain Time; that he was arming most powerfully, and vow'd to exterminate all his armed Subjects against him, and had made a Present of 180 Purfes to the *Janizaries*; and that *Mahomet's* Standard being set up by his Orders, and a Loaf, a Sabre, and the *Alcoran*, laid upon the Table, after the *Turkish* Manner, cover'd with a rich Carpet, he had administer'd the Oath of Allegiance to his Army, which amounted to above 70,000 Men, with the *Albanians*; that his *Muphty* had publish'd a *Fetfa* throughout the City of *Adrianople*, and amongst the Troops of *Sultan Mustapha*, by which he declared the People of *Constantinople* Conspirators, Heathens, and Rebels, divorced from their Wives, and not worthy to bear the Name of *Mussulmen*; that they ought to be cut off, that their Conspiracy was unjust, and contrary to the Law; and he exhorted all true *Mussulmen* to take up Arms for the Emperor against them: On which the *Muphty* of the Malecontents issued out a like *Fetfa* against the Partisans of *Kysilbach*, as they here only call'd *Fesulla Effendi*. At the same Time a Report was spread, that he had propos'd underhand to the *Janizaries* to give them 400 Purfes, if they wou'd destroy the *Zebedgis*, as being the first Authors of the Revolt; and that the Bearers of these Proposals were seized, and being put to the Rack to find from whence they were to have this Sum, they had confess'd that 'twas in the Hands of the Money-Changers, who had considerable Sums of the *Muphty's* in their Hands, and paid him great Interest for it, contrary to the Law. Whether this was true or false, it serv'd at least to keep up the Anger of the People against the *Muphty*, and they seiz'd several of these Changers upon this Report or Suspicion. They said also that the same *Fesulla Effendi* had set Men to poison the Waters which come from the Village of *Belgrade*, thro' Aqueducts, and circulate in the Canals at *Constantinople*, but that the Vigilance of the Guards that were set there, had made his pernicious Designs mis-



carry; what was true in this Report was, that they guarded these Waters well by Way of Precaution, and that they would not let the Hatred of the Populace cool.

In the mean while, in the midst of this Revolution, there was a profound Tranquillity in *Constantinople*; it was not heard that the Forces of the Revolters committed the least Disorder; the Markets were held, and Shops opened as usual; Justice was as well administered to the Publick as ever, and the Guards to examine the Victuals and Weights, or to search for Drinkers of Wine in the Day-time, or Fire in the Night, march'd very regularly, and were even doubled. In short, I don't remember to have ever heard less Noise, or seen more Security reign in the Streets, where, when the Army was form'd, one might walk as freely as before. The *Imams* of the *Mosques*, and the Heads of the Revolution, exhorted the Malecontents not to render a good Cause bad by committing any Disorders, and the Troops punctually receiv'd their Pay in Money, which they took from the Treasures of the *Mosques*.

Nothing more remarkable happen'd till the 8th of *August*, when the People of *Constantinople* finding the Promises which the *Sultan* had made them, were only to gain Time, and amuse them till he cou'd surprize them with a superior Force, held a great Council, wherein it was resolv'd, that this Prince having let Three *Fridays* pass, without appearing before the Tribunal of God's Justice, had forfeited his Crown by the Law, and that they would go and depose him, and set another on the Throne. Their *Muphty* countenanced this Resolution as just with his *Fetfa*, and the Judgment in Writing was fasten'd to the End of a Pike, which a *Janizary* carry'd thro' the Army and Streets in Procession, whilst the *Muesins* publish'd the Contents and Design of it from the *Minarets*, and they fix'd the next Morning for the March of the Troops; and as 'twas judg'd proper to leave at *Constantinople* a Man of Courage, and that cou'd be trusted, for *Caimacan*, in the Place of the *Vizier*, who was to command the Army, Somebody said that *Assan Firally Bashaw* would be a fit Person, if he cou'd be found; to this Intent the *Vizier* sent some *Telars*, or Cryers, thro' the City and Suburbs, and the Villages which border on the *Streights* of the *Black-Sea*, to publish, that if *Assan Firally Bashaw* were hidden thereabouts, he should shew himself boldly under the Protection of the *Divan* and People of *Constantinople*, which was offer'd him, and embrace the just Cause. Upon the Summons he came out of a little House near the Towers, where he had been long hidden in his \* *Harem*; which, had it been suspected by the *Muphty Fesulla Effendi*, he had not deny'd his *Fetfa* to the Emperor for the seizing his Person, even there. He was immediately named *Caimacan* with the Publick Applause, and then consulted upon the present Juncture of Affairs. The next Day he assist-ed at the Council, which was held by the Army before they march'd from the City; and as 'twas mov'd to set *Ibrahim*, Cousin to *Sultan Mustapha*, upon the Throne, according to the Desire of great Part of the Army, he remonstrated so eloquently that 'twou'd be to violate the Order of Succession, and spoil a good Cause, that they declared unanimously, according to his Advice and the *Vizier's*, *Sultan Akmet*, only Brother to *Mustapha*, immediate and legitimate Successor.

In

\* The Harems are Sanctuaries, as sacred and inviolable for Persons, pursued by Justice for any Crimes, Debts, &c. as the Roman Catholick Churches in Italy, Spain, Portugal, &c. tho' the Grand Seignior's Power over his Creatures is such, that he may send some of his Eunuchs, even there, to apprehend those who resist his Will.



In the mean while, the Artillery being already gone for *Selivry*, all the Troops marched out on the 15th, (except 25000 Men that were left with the *Caimacan* to guard the City,) and encamp'd at *Duboutpa-cha*, where they were reinforced by 7 or 8000 Men, who were come out of *Asia*, and the new *Caimacan* went to take Leave of the *Vizier Achmet Bashaw*; after which, all the Gates of the City were shut, except two, where he ordered a strong Guard.

The 18th we heard that the Army being arriv'd near *Selivry* on the 15th, had been Review'd the 16th and 17th, and that 'twas 65,000 strong, and that they had made them take an Oath afresh, not to lay down their Arms, before they had what they demanded. The *Muphty*, and other Counsellors of *Sultan Mustapha*, (if he hearken'd to any others) had represented the Army of the Malecontents as a Medley of Students, Shop-keepers, Workmen, &c. without Experience in War, who, at the very Sight of his brave and numerous Forces, would be terrify'd and fly to their Colleges and Shops, as if they had never been concern'd in the Revolt; whereupon, they were hardly advanced 15 Leagues farther than *Selivry*, when they were met by 30,000 select Men, who, were sent to attack 'em; but the *Bashaws*, who commanded the Detachment, seeing the Army of the Malecontents numerous, and finding them ready to receive them, declared to their *Vizier*, and General Officers, that they were not sent by the *Sultan* to fight, but to treat with them; upon which, these answered in the Name of the whole Army, 'Tis long since he knew our Demands, tho' he pretended to be ignorant of them, we won't treat with *Bashaws*, nor even with him, it being now too late; upon which the *Bashaws* retired hastily enough with their Soldiers, some of whom deserted and join'd the Malecontents.

We heard no more News till Friday the 24th, about Nine a-Clock, when the *Muefins* from the *Minarets* published, that *Sultan Achmet* was proclaimed Emperor by the Army; and they began again to say the *Selam*, or Prayer for the Emperor, in the Mosques, which had been omitted since almost the Beginning of the Revolution, or at least since his Highness refus'd to deliver up the *Muphty*, and appear before *Char Alla*, &c. and the Letters from *Adrianople* inform'd us, as Circumstances of the Deposition of *Sultan Mustapha*, that this ill-advised Prince had made almost his whole Army, compos'd of near 8000 Men, march half a Day's Journey from that City; that the *Kiaia Bey*, who commanded in Chief, being arriv'd almost within Cannon Shot of the other Army, gave Orders for the Attack; when the Malecontents drew up in Battle Array, and seem'd as ready to give as receive it; that he, the *Bashaws*, and other Generals, seeing the *Janizaries*, and most Part of the other Troops, go over to the Revolters, and embrace and kiss them, asked those who stay'd behind, if they wou'd not fall on? To which they answered, that they wou'd not fight against their Brethren for a *Kysibach*; that the *Kiaia Bey*, replied, *you are in the Right on't*, then follow me, and went over himself to the Malecontents, as did the rest of the Forces, except a small Number of *Albanians*, who continued faithful to *Sultan Mustapha*, and went to carry him under his Tent the News of his Misfortune; that the Two Armies become but One in less than an Hour, and they made a general Discharge of all their Small-shot as a Signal of this Combination and Union; that afterwards some Cannon were fired towards *Adrianople*, which confirm'd to the *Sultan* what the *Albanians*, and some few Others, had before inform'd



him of: That this unfortunate Prince falling a Victim to the *Muphty's* Counsels, gave an Example to all those who were about him to retreat, by mounting his Horse, and going to his *Seraglio*, to wait the last Period of his Fate; that his *Visier Rami Bashaw*, the *Muphty Fesulla Effendi*, and others of his Party, sought for Safety in their Flight, having first, (as the saying is) pack'd up their Auls, and carry'd with them their most valuable Effects: They added, that the united Army went to encamp in the *Sultan's* Camp, where his Highness had left even his own Pavillion. According to the same Letters, immediately after that, a Grand Council was held, wherein it was resolved that they might not alarm the City, to send the *Janisat-Aga Tzelick Mehemet* with 2000 *Janizaries*, the *Bostangi Bashaw*, *Zebidgi Bashaw*, and *Spahiler Aga*, with each of them as many of their Troops to the *Seraglio* to demand *Sultan Achmet*, and proclaim him Emperor, which was done in good Order. These four Commanders arriving at the Gate of the *Grand Seraglio*, a *Janizary* cry'd out with a loud Voice, *Let Sultan Achmet, who is chosen Emperor by the People and the Army, appear to Govern them according to the Law of God*; when *Sultan Mustapha* appear'd, the *Zebidgi Bashaw* said to him, *You are no longer our Emperor, you have forfeited the Crown by the Law, we will have your Brother*: Whereupon the *Sultan*, without answering any Thing, went to fetch him from the Prison, where, according to Custom, the Princes of the Blood are kept, presented him to them, and withdrew to put himself in his Place; and this without murmuring or complaining in the least at this Treatment. The *Aga* of the *Janizaries*, a better Soldier than Orator, made a short Compliment to the new Emperor, ask'd him, if he would govern his People according to Law, reside in Time of Peace at *Constantinople*, and deliver up *Fesulla Effendi* to the Army, which was ready to obey him upon these Conditions: His Highness answer'd, *Yes*; upon which they all cried unanimously, *Live and reign Sultan Achmet*. This done, he was invited to go to the Army, to be proclaim'd and saluted Emperor; to which Intent he mounted upon a Horse richly caparison'd, which was brought him for that Purpose, and rode thither in the midst of these 8000 Men; and accompanied by some Officers of the *Porte*, and others, who had remain'd with his Brother after his Flight. Being arriv'd there, the *Prime Visier Achmet Bashaw*, after making an Harangue suitable to the Subject, paid him his first Homage, as did the principal Heads, both of the Army and *Divan* theirs, in kissing the Bottom of his Robe; at the same time the Army, with one Voice, cried several times, *Long live Sultan Achmet, Emperor of the Mussulmans*; after which, he was reconducted to the *Seraglio*, with a magnificent Cavalcade, and serv'd as such.

\* White Sea, is so call'd by the Turks; the *Egean* Sea by us, or commonly *Archipelago* (as I have already hinted.)

In the mean while they fought in vain that Day for *Fesulla Effendi* in *Adrianople*, or the Parts adjacent; but the next Morning, upon the Information of one of his Attendants, who had abandon'd him, that he was retired to *Philippopolis*, they sent a Detachment of *Spahis* thither after him, who, at their Arrival there, heard that he was gone from thence in the Night-time, without knowing what Road he had taken; upon which this Detachment dividing into two Companies, march'd one towards the \* *White Sea*, and the other towards the *Black*; upon the Borders of which latter he was taken, whilst he was seeking for a Vessel to save himself, apparently without meaning or seeming to mean, that he violated the



the Law thereby, or acted contrary to the Doctrine of Predestination. Having seiz'd him, they put him in the first Peasants Waggon they could find, and brought him to *Adrianople*; where Sultan *Achmet* made him *Bashaw of Sophia*, to degrade him of his Dignity of *Muphty*, before he was executed, according to the Desire of the People and the Army; the Law not permitting them to take away his Life as *Muphty*. But being made *Bashaw*, he was imprison'd and rack'd, to force him to make and execute his Will (if I may so speak) before his Death which was resolv'd on. Having extorted a general Confession of all his Money, and where it lay, he was delivered into the Hands of the *Janizaries* and *Zebedgis*, &c. the most exasperated of which made him get upon Ass, with his Face turn'd towards the Tail, which they oblig'd him to hold; as they do in some Parts of *Turky*, by Whores who are surpriz'd in the very Fact. Thus mounted, he was led by a poor Jew, whom they made take the Halter of the Ass, thro' all the Quarters of the City, many of them crying several times, "Thus must they be treated who give bad Counsel to our Emperors, who violate the Law they ought to maintain, and enrich themselves at the Publick Expence;" and others, Behold the *Kysilbach*, &c. till that approaching the Place call'd *Bittazar*, or the Louse-Market (a Name which they give in *Turky* to the Place where they sell Old Cloaths) and meeting two *Armenian* or *Greek* Priests, who were come from burying some Body, and who had still their Censers in their Hands, they forc'd them to walk behind the Ass. Then having made him dismount, and \* kneel down in the midst of the Market, one of them cut off his Head with the first Stroke of his Sabre. Afterwards the Head and the Body, so separated, were lifted by some *Armenian* Porters, and carried into the midst of the Army; and the Priests were forced to accompany it, and sing what they pleased against the *Kysilbach*, in the same Tone that they do over their Dead. After the Army had had their Fill of this tragick Spectacle, they flung him into the River. Such was the End of *Fesulla Effendi*, otherwise one of the best Heads in the *Ottoman* Empire. The next Morning they beheaded two of his Sons in Prison, after having strip'd them of all their Effects.

As several of the *Asian* Troops complain'd of not having been paid some Arrears, and said they wou'd not return without, the *Visier* fearing lest there shou'd happen any Disorder on that Account in an Army so numerous, and without Employment, advis'd his Highness to satisfy them, that he might get rid of them: The Sultan follow'd his Council, and order'd the *Bacchis* to be given, (the Imperial Present usually distributed among the Soldiery, by the *Grand Seigniors* on their Accession to the Throne.) After which they began to pay the *Asian* Troops, and some others that had Demands, and there not being Money enough in the Treasury for all this Expence, and the *Visier* being inform'd that several private Persons had laid up large Sums of Money in the *Bisistins*, borrow'd it of them, and gave Obligations seal'd with the Imperial Signet, to restore it with Interest as soon as there was any Money in the Treasury; which was done soon after, on his Highness's Return to *Constantinople*. The Troops being paid, they began to dismiss the most

Part

\* It is the Custom in *Turkey*, to execute those who are condemn'd to be beheaded in this Posture, after having taken away their Turbans, and that often in the middle of the Street, or at the very Place where they have committed the Action for which they are punish'd, without any other Ceremony or Form of Process. This is esteem'd the most ignominious Punishment, which spills the Blood on the Ground; as on the contrary, Strangling is the most honourable.



Part of them; and we saw some every Day arrive at *Constantinople*, until his Highness, who set out from *Adrianople* the Seventh or Eighth of *September*, arrived the Fifteenth at *Dahour Bashaw*, where he staid three Days, and fix'd the Eighteenth for the Ceremony of his Coronation, which was perform'd in the Mosque of *Yup*, situated at *Ipre*, one of the Suburbs of *Constantinople*. This Mosque (as they say) was so call'd from the Name of a great Captain and zealous Mussulman, who is buried there, and which some will have to be *Job*. They keep in it an old Sabre, which (they say) was *Mahomer's*, as well as the Standard mention'd elsewhere: The Ceremony of the Coronation consists particularly in girding this Sabre about the Emperor; and the *Turks* say, instead of crowning, girding the Sabre of the Prophet; 'tis the Office and Privilege of the *Adji Beckrassé*, who ought to be (according to some *Turks*) always a Descendant of that *Yup*; for *Job*, who by some Glorious Action deserv'd the Surname of Father of the *Janizaries*. However it be, the March or Cavalcade of the new Emperor from *Dahour Bashaw* thither, and from thence to the *Seraglio*, was not less numerous nor magnificent than the Entry of his Brother three Years before.

It began by the unfortunate Prince *Mustapha*, who was shut up about Seven of the Clock in the Morning in a cover'd Waggon, surrounded by a Company of *Zuhuffi Baltagis*, or White Eunuchs, and sent with a Convoy of *Janizaries* to the *Seraglio*, where they first put and guarded him in one of the Apartments, or rather Prisons of the Depos'd or Hereditary Princes. His only Daughter, his Sister, and the *Valide*, or Empress Mother, follow'd the two first, in one of the same Waggon, and the third in another with some waiting Slaves; afterwards above thirty Waggon, with the *Harem* of the depos'd Sultan, being all guarded with *Janizaries*, at some distance before and behind, and surrounded with Black Eunuchs. They were conducted to \* *Esky Serai*, or the old Palace. The *Valide* receiv'd an Order from *Sultan Achmet* to retire thither also, to let the Fury of the People of *Constantinople* cool; for they look'd upon her as another Instrument of their past Evils: She had not for a good while the Liberty to see him; as for his Brother, he had no more Company as long as he lived but that of the *Zuhuffi Baltagis*. The new Sultan came from *Dahour Bashaw*, about half an Hour after Eight, and pass'd between two Ranks of *Spahis* and *Janizaries*, who had lin'd almost all the Way from this Palace to the Gate of the Mosque; they were intermix'd with several Deputies of the *Raya's*, who brought Presents for his Highness, consisting of rich Stuffs, Silks, &c. The Cavalcade was almost in the same Order as that of his Brother's before describ'd, excepting that he had then but one Plume of Feathers in his *Turban*.

I can't forbear making here one Remark upon his manner of sitting on Horseback, which he did with a very awkward Mien, bending his Head towards that of his Horse, (which was one of the finest that could be seen, and magnificently caparisoned) letting his Stomach fall towards the Pommel of the Saddle, and keeping continually his Eyes fix'd; which those of that Country, to whom I com-

com-

\* A vast Building surrounded with Walls, as high as that of any Convents of Nuns, wherein the Harems of the Deceas'd or Depos'd Sultans are kept, and guarded by a good Number of Eunuchs; they being no more permitted to see any of their Women, than before their Accession to the Throne.



communicated my Observation, said, I ought to attribute to his Education in a Prison. His Beard had not been permitted to grow but since he had been proclaim'd Emperor, and was very short; it being customary to shave the *Ortoman* Princes during their Confinement, as a Mark of their Subjection to the Emperor then reigning. Being arriv'd at *Ipte*, he dismounted at the Gate of the Mosque between Ten and Eleven a-Clock, where being entred, he said Prayers; and after the *Imans* had said those used on like Occasions, *Adgi Becktasfe* girded the Sabre about him, after the manner represented in the Print, N. XVII. B. Then taking from the *Tulbendi Bashaw*, the Turbant, with the rich Plumes of Feathers which he held, he put it upon his Highness's Head, in the room of that which he had, which the *Castangi Bashaw*, or first *Valet de Chambre*, took, and delivered to the *Tulbendi Bashaw*; after which Ceremonies, which were very short, the *Muphty* made a Prayer, in which he begg'd of Heaven to let fall the Dew of his Blessing upon the Emperor's Person, and to prosper his Arms against the *Infidels*; then he exhorted him to extend, with all his Might, the *Mahometan Faith*, and to animate his Subjects to the Observation of the Law by his own Example; and at the same time presenting him the *Alcoran*, which he held open, as represented in the said Print, his Highness promised all this upon it; after which the *Muphty* embrac'd his Knees, and the *Visier*, *Cadileskiers*, the *Janisar-Aga*, *Chiaus Bashaw*, &c. kiss'd his Sleeves hanging down, as represented in the same Print. I have all these Particulars from my *Piemonteze* or *Italianized Turk*, who was very intimately acquainted with one of the *Imans*, who admitted him to see it. This done, the Cannons of *Tophana* and other Parts of the City began to play; and the *Sultan* came out of the Mosque, in the midst of the Shouts or Acclamations of the People and Army, and passed again between two Ranks of *Janizaries* and *Spahis* to the *Seraglio*, having all the while the Sabre of the Prophet by his Side; which they there took from him, and brought back to *Iup*.

During the Ceremony, the Princes of the Blood, viz. the Emperor's Cousin *Ibrahim*, the three Sons of *Sultan Mustapha*, *Jesus*, *Mustapha* and *Mahomet*, who were in Waggon's cover'd like those of the Women, and guarded by Eunuchs and *Janizaries*, were carry'd to their Apartments in the great *Seraglio*; as well as the *Harem* of this new Emperor, who were conducted likewise guarded into theirs; for (they said) he had already receiv'd in Presents above 100 young Slaves, Virgins, according to Custom, from the Day of his being saluted Emperor by the Army, to that of his Arrival at *Dahout Bashaw*, as well as a Number of fine Horses. These Presents are made by those who aspire at Employments, or desire to preserve those they have already, and they encrease every Day; and most part of the Virgins that are presented to the *Grand Seignior* are *Circassians*, as being the handsomest, and the most brisk and ingenious of all that are near *Turky*: Upon which, 'tis remarkable that the *Sultan* never marries any Woman; neither does he take for *Odalicks*, or Concubines, either the Daughters of any *Mahometan* Princes like himself, nor any of his Subjects; those who compose his *Harem* being all bought. Nevertheless, they say, there are some ambitious poor *Turks*, who having handsome Daughters, bring them up to please, play upon Instruments, sing, dance, carefs, &c. (as they do the Slaves that are design'd for Great Men) by treating secretly with those who make a Profession of Teaching these Ways, and selling them. The first of these Slaves, or at least of those that



that are brought up and sold for such, that bears a Son, is call'd *Sultane-Affekey*, or Empress, or *Verbatim* the first of the *Sultaneffes*, the Name given to these Slaves as soon as ever they have had the Honour of being touch'd by the *Sultan*. If the Son dies, this *Sultaneff* loses her Quality, and she that happens to be Mother of the second obtains it, and so on.

These Women divert themselves amongst one another, by playing upon Instruments, Dancing, &c. As for the Pleasures of walking and seeing Sights, they are more depriv'd of them than the Nuns, and more strictly kept than those of other Great Men; for they never stir out but to precede or follow the *Grand Seigneur*, when he goes to *Adrianople*, or to any of his Palaces upon the *Bosphorus*, (more frequently to *Scutary-Serai*, or *Avai-Serai*, than any other) and then they are conducted by a Troop of Black Eunuchs to the Boats, which are covered and clos'd on all sides with narrow Lattices; or if they are to go to *Adrianople*, they are put into Chariots clos'd in the same manner, and Signals are placed by Land and by Water, at certain Distances from the Places where they get into Chariots, or enter into the Boats, to give Notice that no body must approach. The Publick are made to keep yet at a great Distance by the same sort of Signals, twice or thrice in the Year, when the *Grand Seigneur* gives them the Liberty of the *Helbeit*, or the Diversion of walking in the Garden of the *Seraglio*, notwithstanding that the Walls are very high and without Windows, and the Garden is but one general Forest of Cypresses, Lawrels, and other Trees, always green, and sufficient to hide them from the most penetrating Sight. No entire Man must approach within a Quarter of a Mile of them; and before they enter into the Garden, some of the *Capi Kiabassys*, or White Eunuchs, who have the Charge over the *Ichoglans* and *Agiam Oglans*, &c. dress'd as (c) in the Print, N. XX. walk round it, to see if there are none of those who are under their Tuition in it, or any others; and if they find any one, be it who it will, except the Black Eunuchs, they make him retire; and after having searched throughout the Garden, and the Apartments that look upon it, their Chief gives Notice to the *Kislar Aga*, who is dress'd as (b) in the same Print, that the Passages are free; after which the latter takes them out of their Apartments, and leads them to walk. Above 100 other Eunuchs watch all the *Vista's*, and Windows of the *Seraglio*, that have a view of this Garden; and when these Women have a mind to repose themselves, they are conducted to a magnificent *Kiosk*, where some of the Maid-Slaves, who are not Concubines, bring them the *Sherbet*, Sweetmeats, Perfumes and Odoriferous Waters. 'Tis easy to judge, that I have these Particulars only from the Report of some Eunuchs. This *Kiosk* is the loftiest of any in the *Seraglio*; it has neither any Entrance or Passage out, but by a Door made in the Garden Walls to which it joins. It consists of three large Chambers, furnish'd with rich *Sopha's*, the Pavement whereof is wholly cover'd with *Persian* Carpets, and before the Windows are Lattices, which suffer them to see without being seen. N. B. That no White Eunuch is permitted to appear before them; and he that is represented upon the Print, is but as a Messenger to the *Kislar Aga*, to give him Notice that all the Avenues are free from People, and that he may let the *Sultaneffes* (a) out when he will; and one may say, that they have less Liberty than any of the *Turkish* Women in the whole Empire.

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The *Odalicks* in general are very well maintain'd and cloathed, and after they have serv'd Seven or Eight Years they obtain their Liberty, or are married, most commonly very advantageously, to *Turks*, if they turn *Mahometans*, or else to freed *Christian* Slaves. These Slaves, as well as the Women, born in *Turky*, who are consequently free, being educated as if they were born Slaves, are not sensible of the great Liberty allow'd to those in *Christendom*, as of our Comedies, Opera's, Balls, publick Entertainments, &c. and they are only unhappy, in this Respect, in our Imaginations. Their Education has taught them to think their own Diversions excellent amongst themselves, as their Songs, Dances, playing on Instruments, and to live quietly with each other. One can hardly imagine the Respect, Civility and exterior Modesty that is us'd amongst them, when they are visited by any one, as I've been inform'd by some Ladies of the *Franks*, who have been with several. No Nuns, or Novices, pay more Deference to their Abbess or Superior, than the \* Maid Slaves to their Mistresses. They are waited on, as are likewise their She-Visitors, with a surprising Order and Diligence, even at the least Wink of the Eye, or Motion of the Fingers, and that in a manner not perceptible to Strangers, as I've said of the Men elsewhere. Tho' it is the Fashion in *Turky* for Men to be caress'd, yet they are not without Complaisance for the fair Sex, as a great many imagine. For instance, if a poor Woman, big with Child, is going along the Streets, (vail'd according to Custom), and praises (loud enough to be heard) any Fruits or Desserts that some great Men are sending to the *Grand Seignior's* Table, those who carry them never fail to set down their Baskets and Dishes, and invite her to take what she pleases; of which I have my self been Eye-Witness more than once.

As to their Marriages, they are generally by † civil Contract, which is made before the Parties have seen or known one another, any otherwise than by the Report of old Women, who go from the House of the Lover to that of his Mistress, and their first Interview is on the Wedding Night. The Contractors are the Fathers, or Mothers in default of them, or their nearest Relations in default of both: For instance, a *Turk* who has a Son Marriageable, who is generally so at Thirteen, Fourteen or Fifteen, asks his Neighbour, whether he has a Daughter fit to be married, and he will contract for his Son? And if he is willing, they agree upon the Conditions, and then taking each of them a Witness, they go to the *Cady* of the Place, who draws up the Agreement or Contract. Upon their return Home, they give Notice of it to the Mothers, who invite other Women and Maidens, and divert themselves together by going to the Baths, and carrying with them the Bride, and then making Entertainments and Dancing amongst themselves; as do the Fathers on the other hand with their Friends, and the young Bridegroom. After which the Bride, if she is of Condition, is set astride upon a Horse, with her Face veil'd under a sort of Canopy like that in the Print, N. XV. supported by four Men, and some *Janizaries*, with their Ceremonial Caps, march at the

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\* The *Odalicks*, or Slaves Concubines, have Slave-Maids to attend them, as well as the Wives of the *Turks*.

† This Contract is call'd a *Cobbin*; many little scrupulous *Christians*, who wont bind themselves for Life, take some Greek or Armenian Girls after this Fashion; which if the Priests happen to hear, they don't fail to Excommunicate them, as for an Incroachment on their Rights; but the *Turkish* Law protecting them from any Temporal Pain, they don't much fear the Spiritual one.



Head of the Procession, with the little Pyramidal Trophy, adorn'd with Handkerchiefs embroider'd with Gold, Tinsel and Jewels. The *Devifes* playing upon their Flutes and the Kettle Drums, the most distant Kindred and Friends go immediately before the Canopy, and the nearest Relations follow after, in the Order represented in the same Print; and the Bride being arriv'd at the Bridegroom's House, or at that which her Father gives her in Portion, is undress'd by old Women, and put to Bed without the Bridegroom's knowing, but by Report, whether she is Young or Old, Handsome or Ugly, One-eyed, Squinting, Blind, or has fine Eyes. When she is in Bed, the Men help to undress him to his Shirt and his Drawers, with which he is admitted into her Chamber by an old Woman, or an Eunuch; (if he is rich enough to have any) without any other Man's entering with him, not even his Father. After which the Door is shut; the rest may be easily comprehended.

The Liberty which the Law gives the *Turks* of having Plurality of Wives and Concubines, and of divorcing them, is not so often put in Practice as is imagined. As for the first, they seldom take more than one or four that are allow'd them; and often none, rather chusing to buy *Odalicks*, of which they may have as many as they please. These *Odalicks* share the Bed with the Wives taken by *Cubbin*, and their Children have as much Right to inherit their Father's Effects, as those of the *Mahometan* Wives; I say *Mahometan*, for those who buy them don't force them to turn so, but only exhort them to it, if they are of an Age to be stedfast in any Religion, (if otherwise, they think themselves oblig'd to bring them up in their own) and I have known several, who after having been Eight or Nine Years Concubines, have been made free, and remain'd *Christians*. They are not permitted to have *Turkish* Women for Concubines, nor *Christians* who are Subjects of the *Grand Seigneur*; they must either be Foreigners taken in War from the Enemy, or bought of the *Circassians*, *Georgians* and *Mingrelians*, several of which sell their own Children. Nevertheless, I have seen in *Candia*, and other Places, *Greeks*, who would rather marry *Turks* after their own Way, and be excommunicated by their *Papas*, than not have Husbands. The reason of the *Turks* preferring a Number of Concubines to one or many Wives, tho' they are allow'd both together, is, that their Law obliges those who have Wives and Concubines, to perform \* Matrimonial Duty so many times a Month, according to the Articles stipulated for that purpose, in the Contract with their Relations, (the Cases of Sickness and Breeding † excepted,) and a *Turkish* Woman, married after their Fashion, has a Right to complain, if her Husband does not perform his Contract, as formerly among the *Jews*: Whereas, on the contrary, their Love is unconstrain'd among as many Concubines as they can buy, whom they make use of as often or seldom as they please, and are humour'd by them as much as possible. A rich *Turk*, free from the Conjugal Tie, and provided with a good Number of *Odalicks*, goes after Dinner or Supper to his *Harem*, (as I have already hinted) where he is attended and caress'd, as in the Print XVIII. If 'tis in the Day-time, and the

\* The *Jews* used formerly to Tax, in like Manner, the Conjugal Duty, and oblig'd v. g. a Countryman to pay the Tribute once a Week to his Wife.

† Some severe Casuists amongst the *Janenists* disapprove a Man's touching his Wife when she is breeding; pretending that Continence is then necessary not to disturb Nature in the Formation of the Fœtus.



the Weather be hot, he orders the Windows to be open'd, and the Lattices taken out; and some Eunuchs watch without, that no body may come near enough to see. If the Hall is low, and looks on an open Place or Garden, as that in the said Print, (it being counted a Sin in Women to shew their Faces to any entire Man, except their Master) then he is fanned, as are the Couple at (r) sitting with a Feather Fan, like that which is held by the Fig. A. and diverted with amorous Songs by some of his *Odabicks*, sitting as Fig. 4. the Sound of Instruments, by those N. 5. 5. together with Dancing, as at a waltson manner, as the Fig. 32. till he gives the Signal for them all to retire, except the Favourite of that Day, upon which they vanish like Lightning, and the Eunuchs (8) shut the Windows and Doors, and wait on the Guard, the rest may be guessed.

Happening to speak of their Divorces, which are not very common, tho' permitted amongst them, my *Italianiz'd Turk* gave me this Account in Favour of it, and against our Custom of marrying for Life to only one Woman; and our Gallantry and cruel Jealousy (as he call'd it) at least that of the *Italians*, for he had frequented no others: "I can't comprehend (said he) the Rashness of *Christians* with respect to Marriage, how a Man, without being assur'd of the Conformity of a Woman's Temper to his own, can venture to be bound to her for Life; or on the contrary, how a Woman can run the same Hazard with a Man; and I attribute to the indissoluble Knot, which they tie themselves with, their Troubles, Quarrels, Divisions, and often Domestick Combats: Experience too often shows, that amongst them who live under our Government, as amongst the *Greeks*, one Woman makes more Noise than One hundred in our *Harems*, which is the Cause that we assign them Quarters separate from ours in the City, that we mayn't be every Day incommoded with their Clamour. Our Mosques are not like your *Christian Churches*, (especially those of the *Franks*, that I saw in *Piedmont*) Places of *Rendezvous* for Lovers and their Mistresses, where the Ladies come dress'd after the properest manner to create Desires; from whence they often go to others, whose Names are utterly unknown amongst us. They wrong us, continued he, who call us Jealous, because we confine our Women, and don't suffer them to go to Publick Diversions, or shew their Faces, (which if handsome make an Impression upon the Minds of the Beholders) but only allow them to see without being seen; we do so because we know our own *Faible* for a fine Woman, and are not ignorant of the natural Inclination which she may have for a Man she likes, if she meets with a favourable Opportunity. For this Reason we take all the most effectual Precautions imaginable, to prevent in our Women any such Accidents as we are not willing to suffer; tho' we don't resent them if they should happen, like the *Christians*, who either fight a Duel with their Rivals, have them assassinated, or else beat their Wives. On the contrary our Keys, our *Cass's*, or Lattices, our Eunuchs, or our Mothers and Aunts are our Arms and our Guards; and if, notwithstanding these Precautions, they find a Way to betray us, so that we can convict them of Infidelity, we have a speedy Remedy, by having recourse to a Divorce for those to whom we are contracted; and to the Market, for our Slaves, which we sell there. If we love Revenge, we need only expose the Guilty to the Rigour of the Law, which punishes them immediately; and all this



“ is done without Noise, without Quarrelling, Clamour or Jealousy  
 “ on our Parts, the Evil being no sooner found out than we apply a  
 “ Remedy to it. But if we love the pretty She Transgressors enough to  
 “ forgive what is pass'd, we redouble our Precautions and confine  
 “ them more strictly, or set more vigilant Keepers over them, without  
 “ killing or beating any body. In short, our Love is neither jealous  
 “ nor barbarous. As for the rest, we use our Wives and *Odalicks* very  
 “ well; we furnish them with fine Cloaths and a good Table; we don't  
 “ oblige them to laborious Works, but only to take care of the Fa-  
 “ mily Affairs within Doors; whilst our selves do the same without.  
 “ They have their Diversions amongst themselves; and if we are  
 “ rich enough we buy them *She Slaves* to do the whole Work, and if  
 “ they do any, 'tis voluntarily and for an Amusement. We allow them  
 “ to walk out, and visit the *Harems* of our Acquaintance, with some  
 “ Keepers to have an Eye over them; and if we deny them this  
 “ Liberty, they have the same Right as we to demand a Divorce;  
 “ and as for the *Odalicks*, if we perceive they have any Dislike  
 “ to, or Antipathy against us, we sell them.” I answer'd, that I had  
 sufficiently observ'd, that these Keys, *Caffas*, Eunuchs and Keepers,  
 in a word, the Chains wherewith they confine the fair Sex in *Turky*,  
 and some other Parts, were more apt to inspire them with stronger  
 Desires for what is forbidden, and to incite them to make their utmost  
 Efforts to obtain it, than to preserve them; and that on the contrary,  
 I had found more Virtue amongst those Women who are allow'd the  
 most Liberty, than amongst those who were depriv'd of it and restrain'd;  
 that I had known thousands in *Christendom*, who were Proof against the  
 most favourable Opportunities, and the greatest Presents and Temptati-  
 ons; but that 'twou'd be very hard to find some Dozens of the same  
 Constancy throughout the *Turkish Empire*, where all their Virtue con-  
 sisted in their being confin'd. I added, that as for the vain Conversa-  
 tions, or Assignations, with which he tax'd them in the Churches, they  
 were but some particular Examples, which ought not to be imputed  
 to the Sex in general, who had more Virtue. “ Virtue, says the *Turk*  
 “ smiling, that's a pretty *Chimera*, 'tis nothing but the Education which  
 “ the *Europeans* give their Women, which consists in a selfish Ostenta-  
 “ tion of Honour; and whose sole Aim is either the Hopes of getting a  
 “ Husband, or the fear of losing him that courts them.” To which  
 I reply'd, Granting what you say, if this Education, which you refuse  
 to call Virtue, restrains the Sex within the Bounds of their Duty, as  
 it certainly does, it has at least the desired Effect; and is prefera-  
 ble to that which you give your young Girls, who are taught a-  
 mongst you, what wou'd be reckon'd very vicious, as your immo-  
 dest Songs and Dances: “ But, rejoin'd he, they are instructed at the  
 “ same time to reserve all these Allurements and Caresses for the Man  
 “ to whom they may be one Day destin'd, and they are obliged to it  
 “ by the Care we take of them; and as for the rest, we don't trouble  
 “ our Heads, but sleep very securely.” Well then, says I, I shan't dis-  
 turb your Repose any more about them.

The *Greeks* and *Armenians* don't use (for the generality) to  
 see their Wives much more before Marriage, tho' they are not  
 quite so exact; they seldom have a View of them sooner than at  
 Church, when they are married by the Priest, and when they eat  
 and drink, after the Ceremony, in the same Room, or dance in  
 some Garden or Meadow, if 'tis in Summer; as may be seen by the



Print, N. XIX. where both Nations are intermix'd, for the little Difference there is between them in this Respect; as for Instance, N. 1. represents a *Greek Bride*, from whose Head there hangs down Gold Tinsel, which is distributed among the young Men and Women at the Wedding. She is oblig'd to sit for several Hours, and even during the whole Entertainment, in the same Posture, without opening her Mouth, like an *Indian Paged*. The Fourth Figure is a *Grecian Woman*, dress'd after the Manner at *Constantinople*. N. 5. is a Man in the same Habit. N. 6. is a *Moldavian* or *Wallachian Woman*. N. 7. is an *Armenian*. N. 8. is an Inhabitant of *Naxos*, or some other Neighbouring Isle. N. 9. is a *Bulgarian*. N. 10. is an Islander of *Tino*, or some other Island in the *Archipelago*, where the common People dress after that Manner. The Middlemost of the Three yail-ed Figures represents an *Armenian Bride*, who is conducted to the Church, with a Pace slower than that of a Tortoise, at the Door of which she is met by the *Armenian Bridegroom*, N. 2. who enters with her into the Church. He is distinguish'd by a sort of Coronet of Jewels, that is fasten'd to his Cap, as is the Mediator or Manager of the Marriage, N. 3. by a Sabre, set also with Precious Stones; which if they are not rich enough to have of their own, they borrow or hire for this Ceremony.

The Daughters of the *Grand Seigniors* have Authority over their Husbands, tho' they can't exercise it quite so arbitrarily as their Fathers over their Creatures, so have likewise even the Concubines of *Sultans* that have been dethroned; for Instance, if this *Grand Seignior* marries those of his Brother *Sultan Mustapha* to any *Vizier* or *Bashaw*, &c. as he did one to *Ali Bashaw*, deposed in 1710, and another of his own to his *Selictar Aga*, who was since *Vizier*, and kill'd near *Peterwaradin* in 1716, they can (especially the *Ottoman Princesses*) have their Husbands banish'd, and are not obliged to follow them when the *Sultan* sends them to any *Bashawlick* or other Post, at a Distance from *Constantinople*. They wear at their Girdle, as a Mark of their Authority, a sort of little Dagger, call'd *Gangiar*, the Handle of which is enrich'd with Diamonds, Rubies and Emeralds. The Person to whom his Highness grants this dear and dangerous Honour, to give him some Princess of the *Ottoman Line* in Marriage, has an Order drawn up for that Purpose, with the Imperial Seal. On the Day of his Marriage, which is celebrated with all the Pomp and Magnificence imaginable, he appears at the Door of the Princess's Apartment, from whence the Company and Slaves retire hastily, with some Noise, and she remains alone, sitting veil'd upon her *Sopha*, and guarded by some Eunuchs, who are standing with their Hands a-cross their Sromachs; and their Eyes respectfully upon the Ground; then the Husband, making Three low Bows, between the Door and the Place where she is sitting, prostrates himself, and taking humbly the End of her Furr'd Robe, or *Caffetan*, kisses it, and claps it to his Forehead; after which, he makes her a Compliment upon the Happiness to which he aspires of being her Husband, swearing to love and cherish her with all the Zeal that is possible; at which, without giving him Time to continue his Discourse, she rises in a pretended Passion, as if she was not pre-acquainted with his Intention, or had not given her Consent, (which she dares not refuse when 'tis the *Grand Seignior's Will*) and takes hold of her fine little *Gangiar*, as if to punish the Rashness of his Proposal. The Candidate hereupon immediately presents



presents her his Highness's Order with a great deal of Respect, which she receives in the same Manner; and being entirely appeased, she kisses it, blaps it to her Forehead, and says, *The Emperor's Will be done*. This done, he kisses again the End of her *Cassian*, and retires with his Face towards her, that he may not turn his Back upon her; then she is carry'd, with a Pomp which I shall not describe, in a Coach, made after the Country Fashion, to a Palace which he must have magnificently furnished for her. Bed-Time being come, she goes into it first, and when the *Vizier* or *Bashaw* is informed of it, he undresses and slides in softly, between the Sheets, at the Feet.

If he who is so highly honour'd happens to be already marry'd to one or more Wives, he must repudiate them all; and if the Princess is too young for Consummation, the *Grand Seigneur* presents him an *Odalick*, whom alone he must make use of, till his Consort is of Age; after which she also must be discarded, and he is only allow'd to keep a great Number of She-Slaves to wait on her. In short, he is under such Subjection to her, that if she knows he has any Commerce with any other Woman, she may, (if she requires it) upon complaining to the *Sultan*, have him strangled, if her Jealousy cannot be satisfy'd at a milder Rate. For these Reasons, no one desires (tho' none of his Creatures dares refuse) this dear Honour, no more than that of treating the *Grand Seigneur*. I say dear, for tho' he who marries such a Princess must maintain her a vast Number of She-Slaves and Eunuchs to attend her, the *Sultan* seldom gives any Thing with her, but a *Topouz* set with Jewels, at the Time that he grants the *Haticheriff* for the Consummation\* of the Marriage.

Notwithstanding all I have said about the *Turkish* Womens Education, and their caressing the Men, the Gallantry of the Country is sometimes a little tragical, and Declarations of Love, where it is not allow'd, are very bloody, at least those of the common People. For Example, if a young *Turk* by Chance sees at a Window or elsewhere a *Turkish* Girl that he likes, he rucks up his Sleeves, takes a Dagger and pierces his Arms; after which he opens his Breast, and makes several Scars, from whence the Blood flows; by which he signifies to his new Mistress that he loves her to that Degree that he is ready to spend the last Drop of his Blood for her, as may be seen (a) in the Print N<sup>o</sup>. XXI. Those who are of a higher Rank, and more Polite, make use of certain Signs, as Fruit, Flowers, and Gold and Silver Thread, or Silk of divers Colours, which have each of them their particular Meaning explain'd by certain *Turkish* Verses, which the young Girls learn by Tradition of one another. *Hoc discunt Juvenes ante ALEXA & BIRTA Puella*; that is, they learn this before their *A b c*; a Specimen of which may be seen in the Appendix. The Lovers who use this Way to make themselves understood, and express their tenderest Sentiments, without seeing or speaking to each other, send these Tokens backwards and forwards by the Means of *Jewish* or *Armenian* Women, who go from House to House, like the *Jews* mark'd (b) in the same Print, to sell Cloth, or some other Trifles, and by whom they make clearer Declarations of their Passion to their unknown Mistresses, or at least whom they know only by the Report of such Messengers.

The  
 \* Many have kept such Princesses several Years, with great Expences; even without Receiving the *Topouz*, as Ali *Bashaw* Churialy did this *Grand Seigneur's* Niece, near Five Years; and Ali *Bashaw* Cumurgi, his Daughter for above Seven, who were still Maids when married to others.



The New Sultan began his Reign with Mildness and Moderation, but that did not last very long: he caress'd extraordinarily the Heads of the Revolution, and continu'd them in their Employments for some Time, and gave the Post of High-Treasurer to *Assan Ferally Basha*. He wrote likewise Letters to the King of Persia, and all the Potentates, as well *Mahometans* as *Christians*, to notify his Advancement to the Throne, and his Intentions to cultivate with them the good Intelligence that was between his Nation and theirs; which Letters were deliver'd to the Foreign Ministers, to send to their Masters, according to Custom.

About this Time Mr. *Gustimiani* came to reside at *Constantinople*, in Quality of *Bailo*, or Ambassador in Ordinary from the Republick of *Venice*, in the Room of *Chevalier Soranzo*, her Ambassador Extraordinary; and all the Foreign Ministers having demanded Audience of the *Vizier*, to congratulate him upon his Return, and the choosing of a new Emperor, Mr. *Colyear*, the Dutch Ambassador, was invited to receive it before Mr. *Gustimiani*, contrary to Custom, which gives the Preference to that of *Venice*. Hereupon the Ambassador of that State sent his first Interpreter to protest against it, but could not get the Invitation revoked; so not knowing any Remedy for it he took it after him, rather than not to take it at all, but the Precedency was afterwards restored to him; and it was said that the States of *Holland* had themselves sent an Order to their Ambassador not to accept it any more, if any *Vizier* should offer it, that they might not disoblige the *Venetian* Republick, their Eldest Sister; they had not the same Complaisance for that of *Genoa*, whose Ambassador, coming a few Years afterwards to *Constantinople*, pretended to have the Precedency of them Both.

About the Middle of November, his Highness the Sultan went again to *Tup*, with another Cavalcade as pompous as the former, tho' not with so numerous a Retinue. It was on the 1st Day of the Turkish \* Lunar-Year, *Maherhemne*, 1115, according to their *Epocha*, which begins on *Mahomet's* Nativity, and not at the *Hegira*, as a great many pretend. It is customary, as I was inform'd by the *Turks*, for their Emperors to go thus with an extraordinary Pomp on that Day, the first Year of their Elevation to that Dignity, to return Thanks for their Advancement; which gave Grounds to some *Franks*, who did not know that he was crown'd at the Time of his Entry, to write into *Christendom*, that that Ceremony had been only performed then.

In the mean while no Body knew what was become of the *Armenian* Patriarch that I have before spoken of; some said that the *Jesuits* had got him taken off; others that he, having a considerable Sum of the late *Muphty's* Money in his Hands, he had hid himself; however, no Body could do any more than guess at it, except those who had a Hand either in taking him off, or in his Escape; and the *Vertabiet Sarry* was chosen Patriarch in his Stead. For some Time the *Armenian* Church met with no Disturbance, and the *Greek* Patriarch was confirmed in his Dignity, as were also for this Nation those of *Jerusalem*, *Alexandria*, and *Antioch*, who came to *Constantinople* for that Purpose. The *Vizier* exhorted them to live in Union and Peace, and promised them the Protection of the *Porte* on all Occasions. The

\* The Turkish Year consists of 12 Lunar Months, which they call, 1. *Maherhemne*. 2. *Zeffer*. 3. *Rhebuhlhevel*. 4. *Rebihulhaber*. 5. *Giammekilleuvel*. 6. *Silhedgilhair*. 7. *Rhegebb*. 8. *Chabham*. 9. *Ramadan*. 10. *Schieuyal*. 11. *Zilhadhe*. 12. *Zoulhidge*.



The Three last, before their parting, celebrated, together with the Patriarch of *Constantinople*, a Liturgy or Mass, which seem'd as a Token of that Union, since they all Four celebrated at the same Time upon one and the same Altar, at the Patriarchal Church at *Balata*.

This Church has not much Beauty in its Structure, as may be judged by the Inside of it, represented in the Print, N. XXII. and by the Plan, N. XXIII. That Part, at the End of the Church, that terminates in a plain Arch, is call'd, by the *Greeks*, the Sanctuary, with the Altar mark'd (a) in the Plan; on the Right is the Table for the Books, Sacred Utensils, and Priestly Vestments, (b); on the Left is the Preparation Table. (c) and (d) are Two Patriarchal Thrones in Case any of the Three Patriarchs shou'd come to *Constantinople*; (e) and (f) are Two Others, if Four shou'd be there, as happen'd then. There are also the Places for the Princes of *Wallachia* and *Moldavia*, when they come thither; (g) is the Seat for the Metropolitans and other Members of the *Greek* Clergy, according to their Orders, as also for those of the best Fashion amongst the Seculars; (h) is the Gallery, with Lattices before it, for the Women; (i) (j) are Two Desks; (k) the Windows of the Church; (l) the Seat for the first Interpreter to the *Porte*; (m) is the Baptismal Font; (n) the Place where the Church Revenues are set down. All the Figures represented in the Inside of the Church are painted, and not carv'd, for Reasons before-mention'd. The Figure in the Plan of the same Church, N. XXIII. represents the Patriarch, as he appears on solemn Days, with the *Tiara* on his Head. The Metropolitans and Priests, when they officiate, are dress'd as the two Figures (b) and (c) in the Print XXII. he with his Back turn'd is the same Person; the Deacons and Sub-deacons, as (d) (e), the first reading the Gospel, the second holding a Censer. The square Ornament that is fastened to his Right Side is call'd *Υπομονατον*. The Robe that is tuck'd up above his Arms, and is only open at the Top, is call'd *Φελώνιον*. The Girdle that is under his Hands, is call'd *Περίζωα*. These Ornaments are generally of rich Brocades, except it be in poor Country Churches; as in the Islands of the *Archipelago*, where they are but of ordinary Stuff, &c.

The Thrones being placed as described, the Patriarch of *Constantinople*, dress'd as in the Print, N. XXIII. having bless'd the People, bowing and crossing his Fingers, so as to form the Characters *IC XC* having his *Tiara* upon his Head, and holding his Pastoral Staff in his Hand, went and sat upon his Throne; after which the Patriarch of *Jerusalem* entred, and bless'd the People in the same manner, during which the other descended from his Place, and stood upon the Pavement; then saluting each other by a reciprocal Inclination of their Heads, they ascended their Thrones. Then came the Patriarch of *Alexandria*, who did the same, was received and saluted with the like Ceremony by the two first: Lastly came that of *Antioch*, then the three Patriarchs descending from their Thrones saluted him in like Manner, and were saluted by him. Their Mitres were all shaped like that, N. IX. only differing as to their Ornaments, that of the Patriarch of *Alexandria*'s having *Cherubims* upon his. There are Four pretty fine ones in the Patriarchal Sacristy, of Gold Tissue, embellish'd with Pearls, a few Rubies and Saphires. \* After having made the Sign of the Cross as usual, rising from their Thrones, and bowing, they went into the Sanctuary

\* The *Greek* Church being much impoverished, all the *Tiaras* of the Four Patriarchs put together are now much inferior, in Richness, to the less precious One of the Pope, in the Castle of *St. Angelo*.



Sanctuary for the Preparation; after which they celebrated the Liturgy on the same Altar, assisted by a Deacon and Subdeacon, at the same time and in the same manner.

The *Grecian* Patriarchs appear with the most Pomp at Church; for in the Streets they generally walk on Foot, without any other Train than two or three Secular Footmen, and as many young Clerks, with a Priest going before them, who carry the Patriarchal Staff. Their Habit is Black, and differs very little, if at all, from that of the *Caloyeros*, out of which they are generally chosen. They wear a sort of Cowl like that of the *Bust* (r) in the Print, N. 1. In speaking to them they give them the Title of *Παναγιωτισσας*, i. e. your all Holiness; the Metropolitans are call'd *Μεταποτισσας*, your Beatitude; and the Priests *Πατριποτισσας*, your old Age, to signify their Wisdom. The Patriarch of *Constantinople* has under his Ecclesiastical Jurisdiction the Churches of *European Greece*, *Asia Minor*, part of great *Anatolia*, the *Black Sea*, and the *Meotis*: That of *Antioch*, who resides at *Damascus*, governs the Churches of *Syria*, *Mesopotamia* and *Caramania*: That of *Jerusalem* presides over those of *Palestine* and the *Eastern Arabia*: That of *Alexandria* over those of *Africa*, part of *Egypt*, and the *Southern and Western Arabia*; his Residence is at *Cairo*.

The *Phanar*, between which and *Balata* this Church and the Patriarch's House are situated, is the Quarter where the most considerable *Greek* Families live; in some of which they say, that the Ancient Imperial Line of this Nation is still preserv'd. This is the Nursery, from whence the *Porte* takes the Princes that it gives to *Moldavia* and *Walachia*.

After *Mahomet II.* had taken *Constantinople*, he continued to the Patriarchs the same Presents that the *Grecian* Emperors were used to make them, on their coming to the Crown, viz. a Pastoral Staff of Silver, a White Horse, and 400 Ducats in Gold: Which, as I have already observed elsewhere, the *Greek* Ecclesiasticks have sacrificed to their Ambition, by putting the Patriarchate and other Church Dignities, as it were, to Auction, to depose one another. For Instance, if a *Caloyeros* has a mind to succeed a deceased Patriarch, or supplant a living one, the greatest Expence he need be at, is to borrow a Sum of Money of a Merchant or *Jew*, at an exorbitant Interest, and give it to such and such Bishops, who have most Credit in the Church, to influence them to find the reigning Patriarch unworthy of his Dignity. These, being well paid for it, carry their Complaints to the *Porte* against him, which 'tis not difficult for them to find Grounds for; as, that he oppresses the Clergy with Taxes that he lays upon them, especially if he has nothing of his own; to give Weight to these Complaints, and to the Vocation of the Candidate, they accompany them with a good Sum of Money, which turns the Scale of the *Porte* in his Favour. The *Barrat* is dispatched for him, as soon as the Sum is disburs'd; in order to which he goes to receive Audience of the *Visier*, where he is clothed with a *Cassetan*, according to Custom, as are also the *Metropolitans* and *Protopapas* or Arch-Priests who accompany him thither: After which he is conducted to the Patriarchal Church, being preceded by a Company of *Janizaries*, a *Cavigi*, and two *Chiaoux*, and followed by that Part of the Clergy who have favoured his Promotion. Being arrived there, they read the Imperial *Barrat*, by which all the Members of the Clergy are enjoin'd to acknowledge him, and no longer the other, who, by his Behaviour, has render'd himself unworthy



worthy of that Dignity: After which he is conducted to the Throne, where he gives his Blessing, and sits down in the manner represented by the Print XXIII. In the mean time the deposed Patriarch, who perhaps has not yet paid the Debts he contracted to obtain that Office, is forced to hide himself, and go a begging amongst his Friends, or Strangers, for Money to recover the same Patriarchate, or some other; as we had some Years ago an Example of one of *Alexandria*, or *Antioch*, whom I saw in *Holland*. Tho' this is an Instance something uncommon for them to come a begging so far; yet as for Simony, it is so frequently practis'd amongst them, that I was assur'd by some Persons well vers'd in their Ecclesiastick Annals, that since the Time of *Simeon of Trebizond*, who about three Centuries past was the first Contriver of it against *Mark*, Patriarch of *Constantinople*, they have almost no Elections truly Canonical.

In the latter End of *December*, *Ramy Bashaw*, Messieurs *Alexander* and *Nicholas Mavro Cordato*, who had hidden themselves, to avoid the Contributions which the Reputation of their being Rich might have mov'd the Malecontents to exact of them, seeing the Storm entirely blown over, and the new Emperor well established upon the Throne, appeared again, and were received into the new *Sultan's* Favour, who made the first *Bashaw* of *Cyprus*, and continued the others in their Posts; and soon after *Alexander Mavro Cordato* having desired the *Porte*, that he might be dispensed, on account of his great Age and his Infirmities, from performing the Office of its first Interpreter (except on some extraordinary Occasions,) that Office was bestowed on his Eldest Son *Nicholas*. \*

\* *Nicholas Mavro Cordato* is the present Prince of *Walachia*. This Family has met with as constant Favour from the *Porte*, as those of *Ibrahim Han* and *Cupruly*.

#### C H A P. XIV.

*Of the Deposition of the Janissar Aga, of two Viliers, and several Officers of the Porte. M. de Ferriol's Difference with the Porte. Count Tekely's pretended Conversion by the Jesuits; his Death. A new Captain Bashaw; the same Strangled. An Envoy from Prince Ragotsky to the Porte. A Voyage into the Archipelago; with Remarks on the new Islands near Santorin. An Armenian Patriarch, and Seven other Armenians turning Turks; and Dhergomidas's Death, &c.*

1704.

**I**N the Beginning of *January 1704*, the *Grand Seignior* invited himself to Dine at the *Aga* of the *Janizaries Tzalick* before-mentioned, upon the Report that was made to him, that he had enriched himself with the Spoils of the *Muphty Fesulla Effendi*, whom he was commissioned to make give an Account of his Treasures. This General made an hand-



handsome Entertainment, and served his Highness at Table; but not being as rich as they had represented, he had borrowed Money for that purpose. The usual Present in Gold was put behind the Cushion of the *Sopha*, whereon the *Grand Seignior* leaned; which the Treasurer took care to carry away at the time of the Departure. This Present consisted of 6000 Gold Ducats, to which were added two fine *Arabian* Horses richly caparison'd, upon which his Highness cast a gracious Eye, and they were conducted after him; besides a young *Circassian* Virgin, in a covered Waggon, which follow'd after. Whether the *Sultan* thought he had done a sufficient Honour to this Creature\* of the Malecontents, who was now become one of his, or that he was diffident of, or prepossess'd against him, he displac'd him a few Days after, and put in his Place one *Aptulla Aga*. The deposed *Aga* was banished to the Isle of *Imbro*, whither his Highness sent some Months after to fetch his Head, which began as it were the *Ara* of his Imperial Cruelty towards several, who were either suspected or accused, an extraordinary Number of which he put to Death; for I heard People say, that they reckon from that time to 1711, above 15000 were put to Death by his Orders.

About that time *Sultan Mustapha* died in Prison, and was buried without any Pomp among his Ancestors, viz. *Mahomet IV.* his Father, *Soliman* his Uncle and Predecessor: He was a very good Prince, but unfortunate in being ill-advised, or confiding too much in his Favourites.

In February the *Visier Achmet Bashaw* created by the Malecontents was displaced, and made *Bashaw* of *Lepanto*; and *Affan Bashaw*, the *Grand Seignior's* Brother-in-Law, got the Imperial Seal.

In April, *Affan Bashaw* Firally was promoted to the Dignity of *Beyglerbey* of † *Rumely*. One would have thought that this *Bashaw* might have expected a constant Favour from the *Sultan*, who owed to him in a great measure the Throne; 'twas even said, that his Highness assured him as much with his own Mouth, but he experienced the contrary four Years afterwards, as I'll observe in its proper Time. The *Zebedgi Bashaw* was strangled a few Days after, and one *Ibrahim Aga* succeeded him.

About the Middle of July, a *Sultane's* being deliver'd of a Daughter, the first Child that the *Grand Seignior* had, great Rejoycings were made for it; and not long after, another *Sultane's* bringing him a Son, occasioned the renewing, and even Increase of the same; till it was something allayed by the News of Nine Gallies lost in a Storm, out of Twenty that were coming from *Tegni Calé*, or the new Castle which the *Turks* were building at the *Streights* of *Taman*.

In September, the *Buyuk Imraour* was also deposed, and *Ali Bashaw* \*Chourlouly succeeded him in that Post; and about that time the *Grand Seignior* took away the Seal from the *Visier Affan Bashaw*, and gave it to *Achmet Bashaw Calaiscos*, whom he had call'd from *Trebizond*, and made *Bashaw* of *Canea*, a little before. The first only quitted a very dangerous Post for another that was less hazardous, by reason it was not so eminent, for he was made *Bashaw* of *Nicomedia*; and 'twas said, that he had himself desired that *Bashawlick*, and that the *Sultane's*

whom

\* This is the gentlest, and at the same time the most honourable Method, that the *Sultan* uses to draw the Money of his Creatures into his Treasury. The Honour which he is pleas'd to do them, is taxed according to the Notion his Council give him of their Circumstances; as few do wish for it, as for marrying the *Grand Seignior's*, or some other Princesses of the *Ottoman* Blood.

† Rumely or Turkey in Europe.

\*\* This *Ali Bashaw* was a *Barber's* Son of *Chourlou*, bred up a Servant in the *Seraglio*.



whom he had married, and who was very fond of him, had obtain'd it of the *Sultan*, her Brother, as also the Liberty to follow him.

The next Day after the Promotion of *Calaios*, the Marquis de *Ferriol* sent to compliment him upon it; and to give him Notice of the Increase of the Royal Family, by the Birth of the Duke of *Brittany*. He had made a Preparation for a fine Entertainment, and great Rejoycings on this Account: The *Latin* Bishop celebrated Mass in his Excellency's Chappel, and *Te Deum* was sung to return Thanks for it. The *Venetian* Ambassador assisted both at the Divine Service and at a splendid Entertainment that follow'd it. Four large Tables were covered with whatever was most delicious, or exquisite in that Country. At the first Table were their Excellencies, with the Bishop and the Persons of the best Fashion, whether Secular or Ecclesiasticks, of both Nations; at the second were the principal Officers of their Household, with several Merchants; at the third were those of the meaner sort, as Clock-makers and other Tradesmen, either of that Nation, or protected by it; the fourth was those *Franciscans* who lost their Church at *Galata*, and lodged since in a House adjoining to the *French* Palace; this was for 50 Fryars, both of their Order, and of the *Dominicans* and *Capuchins* at *Galata*. In a word, every thing was suitable to the Generosity and Greatness of Soul natural to this Ambassador; who, without question, made one of the finest Figures that any Ambassador of his Nation had made at *Constantinople*; even to the having *Italian* and *French* Comedians and Musicians, which I believe no other ever had but himself. In the mean time Fountains ran with Wine by his Order for the Publick who drank it, whether *Christians* or *Jews*; and there were Servants disposed up and down on both sides of his Gate, with *Coffee-Ibricks*, or Pots full of Coffee, ready for the *Turks*. The Healths of the Royal Family were scarce all drunk, and the Discharge of some Patteraroes and Culverins thrice heard, when M. *Mavro Cordato* came from the *Visier* or *Grand Seignior*, to bid them fire no more; because there were some *Sultaneses* in the *Seraglio*, who were ready to Lye-in. His Excellency answer'd, that his Patteraroes and Culverins did not make half the Noise that the Cannon which were fired every Day by Ships entering the Port did, and which were consequently much nearer them. *Mavro Cordato* reply'd, "I did not ask the Reason, and I wish they may be contented with your Excellency's Answer, and so return'd." As Dinner was almost over when this Message was brought, they made an end of drinking the principal Healths, before the Interpreter cou'd reach the *Visier*, from whom 'twas said he came; and as the *French* are not so famous for Drinking as for Dancing and Singing, they got up from Table, and began a Ball, where Monsieur and Madame de *Marigny* \* distinguish'd themselves; and every thing went on in agreeable and good Order, until the Night coming on, they began not only to illuminate the Palace, but also the *Franciscan's* House, and the Alleys in the Garden, the Green-house, &c. Upon which the *Bostangi Bashaw* went to the first *French* Interpreter, to tell him that he had Orders from the *Porte*, to make his Men extinguish those Lights, if his Excellency did not command it to be done by his own Attendants; and he advised him to

\* Monsieur de Marigny, a French Gentleman, who had (as he said) fought a Duel; and according to other Reports, had slain his Lady, with her own Will, out of a Consent; or in a word, was obliged for this or something else to leave his Native Country, & they were loaded both with the Ambassador's Civilities, lodg'd in his Palace, eating constantly at his Table, &c.



go and give him Notice of it. This Interpreter had not been some a Quarter of an Hour from the *French Palace*, where he had dined, but not danced, neither his Age, nor the Gravity belonging to his Charge allowing it; imitating thereby the *Turks*, who generally look upon Dancing as unworthy of a Wise Man, and are contented with seeing their Wives and Concubines dance, or else some *Jews*, or others, whom they call *Singhis*, or Buffoons by Profession. But to leave this Digression; the second Message being delivered by the Interpreter, his Excellency answer'd, that those Lights not making any Noise, cou'd not incommode the *Sultaneſſes*, nor any one else; and that they shou'd burn as long as there was any Oil in the Lamps; neither wou'd he advise any One to attempt to put them out sooner: On which the *Venetian Ambassador*, being unwilling to be an Eye-witness of what might follow, took his Leave under pretence of Business. The *Bostangi Bashaw* having receiv'd (as 'twas said) but two thirds of this Answer, withdrew without saying a Word; and about half an Hour after came back to the Palace Gate that faced the Street, with between 300 or 400 *Bostangis*; whilst the *Topigi Bashaw*, with about 200 *Topigis*, went round to that of the Garden, which was opposite to the *Grand Seraglio*. The Gates were all shut upon Advice of their Approach, and the Ambassador ordered all those of his Nation to take Arms; but most part were glad that there was not a sufficient Number of them, not having such nice Sentiments of Honour as *Monsieur de Ferriol*. 'Twas said, that *Madame de Marigny* shew'd a Resolution extraordinary in one of her Sex; and that taking a great pointed Knife, she said to *Monsieur de Ferriol*, Here is a Present for the *Bostangi Bashaw*. His Excellency order'd a Number of his armed Domesticks to defend the Gates, in case of any Violence offer'd by the *Turks*; but in the mean while every body seeming but little disposed to fight, some who were more prudent than courageous had follow'd the private Orders of the Interpreter, by putting out the Lamps which faced the *Seraglio*, without taking any Notice of it to his Excellency, whilst others kept him in talk, humouring him in Pun-dilio's of Honour: They sent word underhand to the *Bostangi* and *Topigi Bashaws*, that they were actually extinguishing them, which they observing to be true retired, but did not go far till there was not one left burning. The Ambassador, who was gone out of the Room where the Ball was kept, hearing that those Enemies to Illuminations were retired, entred again to continue the Ball: After which they went to Supper, and he ask'd no more Questions. The next Day some of his Court said, against the Testimony of several Thousand Eyes, that the Lights burn'd as long as there was any Oil in the Lamps, in spite of the *Vissier's* Orders, at least *Monsieur de Ferriol* thought so. What is the most certain is, that the Illuminations that faced the *Seraglio* ceased the first; and before 10 at Night there were none to be seen any where.

In the Interim the Patriarch *Avidick* being lost, another call'd *D. Joannes Sarry*, who was favourable to the *Jesuits*, having succeeded him; and their principal Enemy, the Bishop *Ephraim*, happening to die; the Conversions were renew'd and carried on with Success, tho' with more Precaution than before, till the Anti-Catholick *Vertabets*, who seem'd for a little while to take no Notice of it, but now studying in silence their Measures, to strike surer Blows on their Enemies, carried their Complaints to the *Porte*, to whom they represented, that contrary



to several *Hattecheriffs*, or Edicts, a vast many *Armenians* deserted from their Churches to turn *Franks*; and the *Cara Papasser* continued their Seducements, (to use their own Terms) and maintained a *French Printer* in *Pera*, who for several Years had printed many Books in the *Armenian Tongue* tending for their purpose, and fomenting Troubles and Divisions in their Flocks, among whom these Books were distributed: Upon which the *Visier* had Guards set at the Doors of the Catholick Churches, as 'twas done under *Sultan Mustapha*; and I don't know whether the Printer was afraid or threatned, but 'tis certain that he suspended his Press for some time.

The *Visier* himself then received Advice of a great Battle gain'd by the Allies; and contrary to the general Humour of the *Turks*, which is but little mov'd by Curiosity, he ask'd the *English Interpreter*, If his Master had no News from their Army? He answer'd, that he did not believe he had; well then (says he) tell him that he will soon hear some very considerable; and in Effect, the next Day, if I mistake not, his Excellency receiv'd an Account of their gaining the famous Battle at *Hochstet*. The Court of *Vienna* it self gave all the Honour and Glory of it to the *English*, who lay'd *Germany* by it, insomuch that a *Jesuit* having, in a publick Oration which he made upon that Victory, ascribed it to the Prayers of the Pious House of *Austria*, and to its Zeal, which he call'd a Zeal for the Purity of the Catholick Faith, and the Extirpation of Heresy, he was condemned, out of Policy, to Banishment, tho' as mild a one as possible, since it consisted only of changing his Convent for another; and this was a Compliment or Satisfaction of this Court's to those of *England* and *Holland*, *Messieurs Stepney* and *Brunwitz*, the *British* and *Dutch* Ministers, who were at *Vienna*, having complain'd of it as a Reflection upon their Religion, which had been persecuted in *Hungary* to the great Prejudice of the common Cause.

In the Beginning of *December*, *Baron Szalontai* communicated to me the *Manifesto* of *Prince Ragotsky*; he was extraordinarily rejoiced at some Success of the Arms in *Hungary*, which he call'd Protestant Arms; on which I made him remember what Opinion he seem'd to have before of that Prince, when he call'd him, as well as the Prince *Tekely*, a Stagg, always ready to fly; and added, that 'twas pity he had not his Mother's Courage, comparing him, in Respect of her, to King *James* the First of *England*, of whom he repeated (for Application) the following Old Saying —, *Rex erat Elizabeth, Regina Jacobus; Elizabeth was a King, and James a Queen*; he answer'd very positively, that Times were coming that his Highness should turn Protestant, that Heaven would endue him with what Courage Nature had deny'd him, to contribute towards making the just Cause triumph, viz. to that Perfection of the great Work of an universal Reformation, which was to happen in 1709, according to his Explication of the Holy Scriptures, or rather to his Imaginations. I advis'd him, as did Mr. *Williams*, to whom he communicated the same, to be cautious not to meet with the like Fate, in this Respect, as he had done in that of *Alchemy*. I quoted him some Persons as positive as he seem'd to be, who lost their Credit by it, as *Monsieur Jurieu*, a *French Minister*, by his *Accomplissement des Prophecies*, he answer'd, this Minister did not understand the true Sense of the Holy Scriptures, or was mistaken in Respect of the Time, and the Persons whom God Almighty would make use of; and, as for *Alchemy*, that he was as much convinced of the Reality of its Fruits, as when he begun to apply himself to it, and that his only Disappointment was



was the Want of Money. Seeing all his Wits irrevocably turned about this and that, I contented my self to tell him, *'Tis true, at least, you don't run the Risque of your Purse in Prophefying; you may sing the Cantabit vacuus coram Latrone viator, An empty Purse has nothing to fear from Thieves.* He called us *Pyrronians*, and pity'd our Incredulity, especially (said he very seriously) that of Mr. Williams, who being a Priest ought to be better versed in the Holy Scriptures. The News of Three or Four Thousand Hungarians being defeated, near Raab, by the Imperialists, being publick a little while after in Constantinople, gave me an Occasion to object against his Predictions, but he maintain'd them very positively against all Events and Difficulties whatsoever that might occur; and hearing, some Time after, of the King of Sweden's wonderful Success in Poland, he came to me very early one Morning, to tell me the News of it, and pretended to have enough to stop my Mouth. Now, said he, *Heaven has declar'd the Heroe, of whom it will make use of to bring the great Work of universal Reformation to its Perfection, by finishing what the Great Gustavus Adolphus and Prince Ragotsky had begun; he has expelled from the Throne of Poland a Prince who has abjured and sacrificed the Protestant Religion to get it.* Rather than lose my Labour in contradicting him, or objecting further to no Purpose, I told him (to humour him) that I heard some of their Allies, beaten by the Duke of Marlborough at Hochstet, &c. who were Prisoners in England, did very freely complain that God Almighty had turn'd Protestant; instead of finding Fault with that disrespectful and prophane Expression, he said that his Divine Majesty would even make use of the Roman Catholicks for the Propagation of his Truth.

In the Beginning of March, 1705, a Polish Envoy, departed before King Augustus's Misfortune, brought from his Majesty congratulatory Letters to the Grand Seignior, on his Accession to the Throne, and was allow'd a pretty handsome *Thaim*, with a good Lodging, ready Furnish'd, after the Turkish Manner. He was at first well received; but his Behaviour being very distasteful to the Turks, he having made drunk some of the Janizaries that attended him *ad Honores*, as he did every Body, of whatever Religion or Nation, that fell in his Way, even forcing them to it; an Officer was sent by the Porte to threaten him that his *Thaim* should be discontinu'd, if he persisted in giving Wine to his Guards, or any Mahometans; and I being present at the Delivery of this Message, took the Liberty to advise him not to despise it; for which he thank'd me, and follow'd my Counsel, but it fell the harder on all others who happen'd to be his Guests. His Custom was, when Dinner was over, to set upon the Table a small Cask of 5 or 6 Gallons of the strongest Wine that could be got, generally *Tenedos-Muscadello*, and to let no one stir till it was empty'd. A certain Franciscan Fryar, whom the Bailo of Venice, Seignior Giustiniani, had brought with him, served that Polish Envoy, and as his Chaplain kept him Company in drinking very regularly from Two in the Afternoon till late at Night, after which he slept on his *Sopha*. A little after that Minister's Departure, the Fryar turn'd Turk, and his Monk's Frock was found hanging upon a Nail, on the Out-side of his Room, in the Venetian Palace, with these Words in Writing, *Lo lascio a chi vuol portar lo; I leave it to any that will wear it.*

About that Time, Mahomet Bashaw, the High Admiral, was rais'd to the Dignity of Prime Visier, and a French Renegado, call'd by the Turks *Aptaman*

1705.



*Aptraman Bashaw*, by the *Franks* the Butcher's Son of *Marseilles*, was put in his Place.

In the mean while, Prince *Tekely* was very uneasy at seeing himself neglected, both by *France* and the *Porte*, and at Prince *Ragotsky's* being proclaim'd Prince of *Transilvania* by the *Hungarians*, who took no more Notice of their ancient Chief than if he had been dead: On this Account he solicited the Court of *France* by Letters, and the *Embassador* by his Servants, to use all their Credit to procure him at least the Liberty he enjoy'd formerly, or else Leave to retire into *Christendom*; for which Purpose he demanded a Pension of the First, as was afterwards discovered. The *Jesuits*, especially Father *Branconnier*, were observed to take several Journies backwards and forwards from *Gallata* to the *Field of Flowers*, Prince *Tekely's* Mansion, without any one's being able to dive into the Subject of these frequent Motions. Some thought that they made him a Cloak for their Conversions at *Isnimight*; others that these Fathers (being no less versed in Temporals than Spirituals) executed some secret Commission for the *French* Ambassador with his Highness, relating to *Hungary*; and that to avoid giving Umbrage to the *Porte*, which might be prejudicial to the Prince, as before, his Excellency forbore sending his Secretary, or any of his Household: But Eight Months afterwards, 'twas found (as will be seen by the Sequel) that the Visits of these *Jesuits* were principally intended to engage the Prince to embrace the Catholick Religion, and that a Voyage which Father *Branconnier* took to *France*, a little after, was to procure him wherewith to profess it openly in the *French* Dominions.

In the Month of *April* we had an Account in the *Gazette of Vienna*, of a considerable Defeat of the *Hungarians* by the *Imperialists*, where Mr. *de Fierville*, who commanded the *French* Troops, was taken Prisoner, and Prince *Ragotsky* (as was said) had only sav'd himself by an expeditious Flight, with the Principal *Hungarian* Officers, having always exposed (as was added) the Foreigners to the hottest Fire, and greatest Danger. Mr. *Desallures* was then upon the Road for *Hungary*, with some Supplies of Money, but, luckily for him, was stop'd at *Belgrade*, releas'd afterwards, and had just reach'd *Temeswaer*, on the Day this Action happen'd. Some Time after, being in *Hungary*, he receiv'd Orders, by the Way of *Constantinople*, to inform Prince *Ragotsky* and the other Great Men and Officers of his Army, that they wou'd always hazard more than it was worth, in coming to a pitch'd Battle with the Emperor's regular Forces; but that 'twere better to try to conquer and destroy them by Degrees, by harassing and tiring them out, cutting off and intercepting their Provisions, imitating the Conduct of that famous *Roman, Fabius Cunctator*.

In the Beginning of *May*, the *Grand Seignior* deposed the *Reys Effendi* and the *Topigi Bashaw*, who were both banish'd, the first to *Synope*, and the second to *Lemnos*: And his Highness sent a little while after a *Capigi Bashaw* to *Lepanto*, for the Head of *Achmet Bashaw*, and another to *Synope*, for that of the *Reys Effendi*.

In the latter End of the same Month, *Ali Bashaw Chiourlouly* was made *Vizier*, and a *Sultane's* brought the *Grand Seignior* a second Son; his Birth was celebrated with new publick Rejoycings, and Illuminations in their Mosques, and even in a Castle upon the Sea; but his Death soon put a stop to this Joy.

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Some time after, the *Grand Seigneur* went with a Part of his Court to take the Air near the Village of *Belgrade*. His Tents were pitched near a *Bason* or *Reservatory* of Water, call'd *Valide House*; he was sitting upon the Side of the *Bason* in a *Pavillion*, a sort of Hall built of Wood, open on all Sides, cover'd with a Roof, and furnish'd with a rich *Sopha*, and thought of nothing but enjoying himself in all the Pleasures which that Place afforded. In the mean time, several *Janizaries*, *Spahis* and *Zebedgis*, had long been violently exasperated against his Highness, on Account that he (fearing lest they shou'd dethrone him, as they had his Brother) had caus'd to be strangled, cut in Pieces, and thrown into the Sea, the bravest of their Fellow Soldiers; of which they counted to the Number of 12000 since the deposing of *Sultan Mustapha*. They had for some time sought an Occasion to punish his cruel Suspicions by the very thing he dreaded, and were resolv'd to take Advantage of this Opportunity which his Absence seem'd to offer them; to this Purpose they assembled upon *Etmeydan*, with an Intent to seize upon the *Seraglio*, and proclaim *Ibrahim*, his Cousin, Emperor in his stead. There were already 15000 of them, and their Numbers increased considerably; when they saw their Design miscarry by being discover'd. The new *Vizier*, *Ali Bashaw*, one of the most affectionate Ministers which this Emperor had, having had Notice of their Revolt from the first Minute they began to assemble, dispatch'd his *Kiaia* to *Belgrade*, the Village just now mentioned, to invite the *Sultan* to repair incontinently to his Palace; which he did with so much Diligence, that he was there in less than Five Hours after the Departure of the Express. The *Seraglio* was carefully guarded by the *Bastangis*, who were the least suspected; and the *Vizier*, the *Janissar Aga*, with several of the most trusty Officers, distributing Money very generously, and Orders very seasonably amongst the *Janizaries*, and other Soldiers that they cou'd soonest draw together, led them against the *Malecontents*, who soon dispers'd themselves. There were but about 50 taken, who, upon Promise of their Lives, impeached their Ring-leaders; amongst which were one *Affan Effendi*, a *Mulla* the *Naszir Aga*, who had been a Surveyor of the Waters, and a *Cady* of *Gallata*, all Three out of Employment; who had hid themselves, but were found out and beheaded.

In *August*, the Motives of the *Jesuits* frequent Visits to Prince *Tekely* were made publick at *Constantinople*, after having been rendered before so in *France* by their Superior, Father *Branconnier*, who was just come from making a Voyage thither for the Temporal Interests of this Prince. The *Gazette of Vienna* gave us the first Information that he had abjur'd *Lutheranism*, and embrac'd the *Roman* Religion, at the Persuasion of those Fathers, who are so zealous for the Propagation of that Faith; but whether it was out of Modesty, or any other Reasons, they seem'd very much surpriz'd to see this Conversion already so much nois'd abroad; and own'd to those who congratulated them upon it, that indeed they had gone a great way towards it, but that it was not finished as to the Form, since he had not as yet abjured his Heresy, (to use their own Terms) but that they had great Hopes of it. But this Prince happening to fall Sick the beginning of *September*, and his Distemper being judged mortal, their Hopes were vain, as will be seen by the Sequel; for some of his Servants, who were most zealous for the Protestant Religion, having heard the Reports which were spread of him in *Christendom*, as that he had chang'd his Faith, representing to him,

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that



that he might by such an Action blast his Memory in Hungary, he own'd that he had promis'd to do it on certain Conditions, which these Fathers had propos'd to him; but denied that he had ever perform'd it; and he dictated to them the Declaration in the Appendix, sign'd with his own Hand, and attested by his Chancellor, his Secretary, his Treasurer, and his Steward; which Mr. Comarom sent to me Three Days after the Count's Death, and desired me to communicate it to their Excellencies the Ambassadors of England and Holland. Some few Weeks after, he returned into Hungary with all the Attendants of the Prince and Princess, depositing at the French Ambassador's Palace the little Plate that was left, for Prince Ragotsky the Herir. The Pope's pretended Nephew follow'd them thither; but they said they did not want him, however he seem'd to want them.

The 14th of December, a Fire happening near Tersbana, or the Arsenal of the Navy, the Grand Seigneur, the Visier and the principal Officers of the Porte repaired thither, according to Custom, to give necessary Orders, and see them put in Execution, for extinguishing the Flames. Some Enemy of the Capt. Bashaw's having made his Highness observe that he was not yet arriv'd there; he, who by reason of his Charge, ought to have been one of the first, he no sooner appear'd upon the Place, than he was seiz'd and strangled upon the Spot by Order of the Grand Seigneur. He was (as I've already observ'd) a Native of Marseilles, and the Son of a Butcher, after whose Death, he enter'd himself aboard a Merchant-Man as a Cabin Boy, and afterwards became a Sailor, and being taken by the Algerines, he turn'd Mahometan, and was call'd Aprhaman; they said that he sent his Mother a Competency wherewith to subsist comfortably. He understood very well the Naval Affairs, and had already put the Fleet upon a better Foot than any Turkish Admiral; but his Merit cou'd not save him from falling a Sacrifice to the Envy of some of the Courtiers.

1706.  
\* Myfir  
Beglerbey,  
Governor of  
all Egypt.

In the beginning of February, Ramy Bashaw was made \* Myfir Beglerbey; and at the same time some Differences which had happen'd between the Czar and the Tartar Hun were adjust'd; the Latter was depos'd soon after, and the Moscovites pretended that 'twas for having encourag'd the Tartars in their Incursions into the Russian Territories, contrary to the Treaty; but these were but meer Conjectures. And about the same Time a French Gentleman with whom I was pretty intimately acquainted, and who put a Confidence in me which I have never abus'd, communicat'd to me the Memorial N. 1. in the Appendix, for the King of France, address'd to Messieurs Torcy and Chamillard, concerning the Finances of that Kingdom being exhausted, with some Expedients to supply them anew.

Not long after, the Latin Bishop receiv'd a Letter from Rome, mentioning a Pillar of Granite that had been found at Rome in the Garden belonging to the Fathers of the Mission, with its Pedestal, both very entire, and well preserv'd, having a curious Basso Relievo, and an Inscription which shew'd that it was erected for the Apotheosis of Antoninus; which I have seen since, and will mention in its Place.

Towards the End of March, the Muphty was remov'd from that Post, and banish'd to Prusa, and one Ibrahim Effendi put in his Room.

In April, the Sieur Papai, Envoy from Prince Ragotsky, arriv'd at Constantinople with the Baron Horwatz, and a Train of 8 or 10 Persons, and lodg'd at Balata, in an Old House call'd the Transilvanian Palace,

where



where (as they said) the Ministers of the ancient *Vaiwodes* of that Principality lodged formerly. The *Porte* hardly took any Notice of him, and did not allow him the *Thaim*; nevertheless he had some private Audiences of the *Vizier*, and his *Kiaia*; he sounded the Disposition of the *Porte*, but found it more inclined to Peace than War, whatever fine Proposals he made in his Master's Name. However he was extraordinarily caref'd by Mr. *de Ferriol*, who, for his Part, spared no Pains to engage the *Porte* to take Advantage of the present Conjunction; but did not succeed a jot better.

Five or Six Weeks after, one of the Domesticks of the deceased Count *Tekely*, who waited on Mr. *Papai* as Interpreter, came to visit me, and told me that his new Master, and Baron *Hopwatz*, who had accompanied him hither, desired my Acquaintance, as being an old Friend of that Prince's and of the *Hungarians* who were with him; he invited me, in their Name, to dine with them the next Day, which I promised, and did accordingly. I found Mr. *Papai* both a *Virtuoso* and very polite Man. Having enquired after my old *Hungarian* Friends, I happen'd to ask, out of Curiosity, after the Pope's Nephew; and was inform'd that he had insinuated himself with the Prince *Ragotsky*, and liv'd actually at his Court in the Quality of his Physician; but that he had blackened the Memory of his late Master Prince *Tekely* after the most ungrateful and basest Manner imaginable, as well as the Reputation of several of his Domesticks; amongst the rest of Mrs. *Catharine Selezzi*, first Bed-chamber Woman to the Princess. He had accus'd her of having been Mistress to the Prince, who had given her Part of the Jewels of the late Princess, gotten out of the Hands of the *Jesuits*, and of having imbezzel'd other Things of Value of the said Princess's: That upon that Report Prince *Ragotsky* had arrested her, and without any other Proofs or Evidence, had confined her in the Castle of *Mongatz*, where she was very ill treated, notwithstanding the reiterated Remonstrances of *Messieurs Bai* and *Comaromy*, and several other Persons of Honour commending her good Conduct and Fidelity; adding, that whatsoever the Prince *Tekely* had left behind him, in Silver and Jewels, which was but little, was deposited in the *French* Chancery at *Constantinople* by themselves, (as in Effect it was.) What had excited *Signior Francisco* to declare War against her, was, because she had slighted and refus'd the Offer of his Love, wherewith he importun'd her. I remember that after his Impostures came to be known at Prince *Tekely's*, they us'd to divert themselves with his *Chimeras* in *Alchymy*, and his Amours, and that *Signora Catharina* was his *Dulcinea del Toboso*. She is the same Person on whom Mr. *Paul Lucas* bestows so many Praises, in his Voyage to *Nicomedia*; though, at the same Time, he ascribes to her a Power of bearing Wine; which, I own, I never saw her exercise but moderately. *Signior Francisco* us'd to call her his Empress and his Goddess, wou'd fall upon his Knees before her; and in spite of his having almost 50 Years over his Head, he seem'd one of the youthfulest, most passionate and most violent Lovers in the World. As for her Part, she rallied him, abused him, sometimes even beat him, and drove him away from her, calling him old Fool, or old Cheat; bidding him go to his Uncle the Pope, or to his Wife, with several other harsher Expressions, which nevertheless did not discountage him; still at last, being herself fatigu'd and tired with his Importunities, and his romantick Extravagancies no longer being a Diversion to her, she one Day forbid him most seriously (after giving him a swinging Box



on the Ear for some Impertinence that he whisper'd to her) ever to come near her, threatening to have him chastised, as he deserv'd, by her Husband, and turn'd out of the Palace; declaring to him, at the same Time, as seriously, that she hated him as she did false Money. He had always taken for Jest whatever she had before said of this Nature, and thought she only did it to try his Constancy; but he then began to open his Eyes, and see that there was nothing in her Heart for him but true Contempt and Hatred; upon which he obey'd her, fearing lest she shou'd have Interest enough with the Prince to put her Threats in Execution. (I was assur'd afterwards by a French Captain, who was then in Prince Ragotsky's Service, that she was not releas'd till she had been as long in the Castle of *Mongatz*, as the Princess had been formerly in defending it.) His Highness saw no Prospect of reaping any Fruits of *Signior Francisco's* Accusation, whom, notwithstanding the Malice of this groundless Accusation being found out, he continued at his Court; and gave Ear to his idle Fancies. One Time (as related me by the said Captain) he assur'd this Prince that there was a Treasure hidden in the Garden of *Mongatz*, tho' he said he cou'd not tell in what it consisted: His Highness ordered him to look for it, which he did, and found an old Pot full of several sorts of old Brass Coin of the latter *Roman* Emperors, such as are to be sold by Weight in the Markets of the great Cities in *Turky*. This (tho' a great many suspected that he had himself laid this Pot where he found it) serv'd to create a good Opinion of him in the Prince, and to prepossess him in his Favour; nevertheless he only allow'd him *Victum & Vestitum*, Food and Raiment, which made him have Recourse to his Wits to get Money elsewhere; he soon pitch'd upon a little *Walachian* Pedlar, who traded in *Hungary* with a portable Shop, as his Man; and he got from him 400 Ducats for teaching him, as he pretended, to make Gold after this Manner; he mingled, in his Presence, a handfull of Brown Sand with some White, in the first of which he had before-hand mix'd some Gold Dust, then putting these Two Sorts of Sand, thus mix'd, into a Crucible, he set them over a fierce Fire, which melting the Gold, it was found in a Mass at the Bottom of the Crucible, to the great Satisfaction of the Pedlar; who fancied he saw already the *Pactolus* with his Golden Sands running by his House. He forbid him to teach this Secret to any one, or to own he knew it, or from whom he had it; which the other swore. After the Tryal, he gave him a small Quantity of the first Sort of Sand, wherein he had mix'd the Gold Dust; and told him that he must go into *Turky* near *Adrianople*, where he might find as much as he wou'd, if he cou'd not meet with any in *Walachia* that wou'd do it; as for the White, he said he must go to the *Black-Sea* or *Archipelago* for it. The Pedlar sold the Remainder of his Shop as soon as possible, and went away the most satisfy'd Man in the World; and *Signior Francisco*, who had most reason to be so, set out for the *Hungarian Army*, in Quality of voluntary Physician to the Prince. Some Months after, the deluded *Walachian* returned into *Hungary* to look for the Chear, but he was not to be found where he had left him; despairing to get any Satisfaction of him, even if he shou'd go to the Army, fearing rather that he might be plundered by some Party, he was forced to be contented. I had this Account from the same Captain who had it from the Pedlar himself, with several other of *Signior Francisco's* Franks; which were of the same Stamp.



Towards the latter End of June, Mr. *Guarienti*, Envoy extraordinary from the Empire, under the Name of *Internuntio*, arriv'd at *Constantinople*, and made a magnificent Entry, and lodg'd in the same House that Count *Oettingen* had before allotted him; having his Audiences with the usual Ceremonies, and his Expences very generously born by the *Porte*.

In the Middle of July, the *Grand Seignior* gave his *Neice*, the only Daughter to *Sultan Mustapha*, about 5 or 6 Years Old, in Marriage to the *Vizier Ali Basbaw*; she was conducted with a magnificent Cavalcade to his Palace, where he maintained her, according to her Quality, under the Care of a great many Slaves and Eunuchs to wait on her.

The King of *Sweden* having not only oblig'd by his Arms, King *Augustus* to quit *Poland*; but by a Treaty of Peace, to renounce any further Claim to that Crown, and to acknowledge the *Palatine Stanislaus*, whom his *Swedish* Majesty had caus'd to be elected King in his Room; an Envoy arriv'd, with a very small Train, towards the End of the Year, at *Constantinople*, to notify to the *Porte* his Election. He had, as was said, Audience of the *Vizier*, and several private Conferences with him, but they were so secret that 'twas only known by Conjectures what pass'd therein. He did not visit any Foreign Minister, nor was he visited, but by the *Seignior Papai*: He was lodg'd, and had his Expences born by the *Porte*, and returned within a little while afterwards.

In December, I had from the afore said Person the Memorial N<sup>o</sup>. 2. and the Extracts of Letters in the *Appendix*, concerning the Affairs of *France*, as upon the bad Success of the Campaign, and the Necessity of a Reform of the Tables amongst the General Officers, and the Establishment of Discipline amongst the Soldiers, upon the same Foot as that which the King of *Sweden* had observ'd by his, with divers politic Reflections upon the Affairs of *Italy*, &c.

On the 2d or 3d of January, 1707. The *Muphty Ibrahim Effendi* was deposed, and *Zadishe Effendi* advanced to that Dignity. Some Time after, the *Jesuits* having engaged, not only the Patriarch of *Constantinople*, but also that of *Jerusalem*, who was not yet gone to his See, with several Priests in the Interest of the *Roman Church*, had begun their Conversions with Success enough, even to Preaching again in *Turkish* in some *Armenian* Churches; when, all of a sudden, a more terrible Storm than any of the former was rais'd against their *Proselytes* by the *Anti-Catholics*; they being exasperated by the Spiritual Conquests which they saw these Fathers make over their Flocks. Amongst the rest, the new *Dher Joannes* and *Dher Joachim* accus'd the two Patriarchs aforementioned, and one *Dher Gomidas*, of being devoted to the *Pope*; whose Religion, they said, taught them to persecute and burn all those who were of a contrary Opinion; especially to swear a perpetual and implacable War against the *Mussulmans*, &c. They pretended also, that they had Advices from *Scio*, *Messina*, and *Genoa*, that the *Jesuits* had got the Patriarch *Avidit* carried away; having, for that Purpose, suborned some People, who under Colour of Friendship, and feigning to be Enemies to the *Franks*, had imposed upon him, and advised him, that as soon he could be freed from those who had arrested him during the Revolution, he shou'd abscond for some Time, to avoid the Trouble and Vexation which the Reputation of his being a Friend to the *Muphty Fesulla*, and having some of his Money in his Hands, might cause him; to which Intent they offered him their Service, which he had accepted;

1707.



cepted, and *Candia* was fix'd upon. That these false Friends and Counsellors, had under the Pretence of securing him from all Search and Inquiry, put him, dress'd as a *Layman*, on board a *French* or *Spanish* Vessel under *French* Colours, ready to set Sail, with a good Wind, for that Island, as they told him; but which, instead of that, carry'd him directly to *Messina*, from whence the Master of the Vessel dispatch'd a Man to *Palermo* with Letters, which he had from some *Jesuits* of *Gallata*, for the Inquisitor, who sent two Officers to fetch that Patriarch; whose Beard being (they said) very ignominiously cut, his Person was confin'd in the Prison of the Holy Office, where he remain'd above 3 Months; after which he was transported to the *Bagno's* of *Marseilles*, as a Victim to the Resentment of the *French Jesuits*; that he was not treated there, (as the other *Armenians* were in the *Bagno's* of *Constantinople*), but forced to Work as the most Criminal Galley Slave, to live on the worst Bread and Water, &c.

The *Anti-Catholicks* not satisfy'd with spreading out such Reports or Accounts, either true or false, expos'd and magnify'd them in a Memorial to the *Porte*, who renew'd or redoubled the Persecution against the New Catholicks, and made great Threatning against the *Jesuits*, as to expel them out of the Country, &c. if they would not get him back again. The *Visier* demanded him from Mr. de Ferriol himself, as a Subject of the *Grand Seigneur*: His Excellency answer'd, that he had not the least Knowledge of the Matter, but thought they were only Stories invented by their Enemies: However, the *Visier* set Spies or Informers, to observe all the *Armenians* who frequented the Catholick Churches, or were stiled *Franks*, for that was the Term the *Anti-Catholicks* continued to stigmatize them with. *Dher Sarry*, the Patriarch of *Constantinople*, was seiz'd and sent to the *Bagno's*, with above Forty of the most considerable of his Party, as well Secular as Ecclesiasticks; that of *Jerusalem* was only depos'd as less complain'd of, and *Dher Joachim* put in his Room.

In March, Mr. Brandon, Consul for the *English* and \* *Dutch* at *Aleppo*, came to *Constantinople*, with divers Merchants of both Nations, and complain'd to the *Porte* of the *Bashaw* and Commissioner of the Custom at that Place, for having exacted Taxes of them upon their Goods, contrary to the Capitulations.

And towards the Middle of *April*, Mr. Papai notify'd to the *Visier*, that his Master had been declared, and proclaimed Prince of *Transylvania*, by the publick Voice of the People; that the King of *Sweden* had taken the Cause of the *Hungarians* in Hand, and had reduced the Emperor to grant the *Protestants* the Terms prescribed by his Majesty, as well in *Silesia* as *Bohemia*: nevertheless, he could not tempt the *Porte* to break with his Imperial Majesty.

In May, a new Rebellion broke out against the *Sultan*, but was suppress'd again by the *Visier's* Vigilancy, and many were put to Death for it.

In the latter End of *June*, I undertook a Voyage into the *Archipelago*, and departed from *Gallata* in a large *Turkish* Boat call'd *Saccolera*, which carried me to *Scio*; where I met Mr. Heyman, Chaplain to the *Dutch* Factory at *Smyrna*, with whom I had been acquainted some Years before; and who, having apply'd himself to the Study of *Arabick*, waited there for a Vessel to carry him into *Egypt*, that he might there per-

\* The *Dutch* Trade is so inconsiderable at *Aleppo*, that it won't bear the Charge of a Consul; so that the *Dutch* for many Years have been under the *English* Consul's Protection.



perfect himself in that Tongue, of which he now is Professor at Leyden. We spent about 10 Days together very agreeably, without my being able to add any other Remarks of Consequence to those I've already made upon this Island. After which I took a Boat for Smyrna, and found on this side the Castles, which defend the Entrance into the Bay, two English Men of War. The Reason why they did not pass by the Castles, and why they never pass any of them, is to avoid saluting them, without being saluted by them again; it being the Custom of the Turks never to return any. The French, who don't stand upon this Point of Honour, enter even into the Port of Constantinople, where they fire a great many more Guns than they desire. I visited the Commodore Mr. Tolet, with whom I had some Business, and staid three Days on Board his Ship; after which I went on to Smyrna, where I had the Advantage of being brought into Company with Dr. Sherrard, who had been there three or four Years Consul, in the room of the former one, Mr. Raze. During about three Weeks that I remained in this City, I receiv'd all manner of Civilities of that Gentleman, as well as of others whom I before knew in that Place. He is a great Virtuoso, and understands Medals, besides a perfect Knowledge of Plants and Insects; and is at present a Member of the Royal Society in London.

The Report of a new Island's rising out of the Bottom of the Sea, near that of Santorini, making at that time a great deal of Noise, excited a strong Desire in me of being satisfied with my own Eyes of such a Prodigy in Nature, and a *Saïque* that was bound to Candia, furnish'd me with an Opportunity; whereupon I agreed with the *Caravakery* to set me ashore at Santorini. We hoisted sail on the 21<sup>st</sup> of August, and arrived on the 25<sup>th</sup> on the S. E. of Naxia, where we were stop'd by a Calm, and detain'd almost immoveable till the 26<sup>th</sup> in the Evening, when we heard a Noise which was repeated at irregular Intervals till late at Night, and seem'd sometimes like the Sound of Cannon, sometimes like that of Thunder, and sometimes like the Roaring and Whistling of a dreadful Storm. The Wind freshning in our Favour, and carrying us nearer to the Place whence this *Phænomenon* sprung, we perceiv'd Flames mix'd with burning Stones of an extraordinary Bigness, amongst several others of a lesser size, which were shot into the Air almost out of Sight; and by the Light of the Fire we saw two Rocks, or at least their Colour distinguish'd them into two, one Black and one White; the Black, from the Bowels of which the Stones were hurl'd, being incomparably larger than the White. Continuing to approach nearer, we observ'd that one of the Mouths of the Black Island, N. 3. represented by an Eminence and Flames upon my Map B. vomited a Torrent of burning Matter, which made the Eminence seem like a Mountain of Fire. All on a sudden, I found my Nose and Throat affected with a very offensive Smell and Taste of *Bitumen* or Sulphur, (as did many of the Sailors) which almost took away our Voice and Breath, and caus'd frequent Sneezings. Besides this, I was afflicted with a violent Pain in my Head and in my Heart,

† I bought there the Medals of the Mitileneans N. 18. of the Parians N. 21. of the Erythreians N. 22. of the Chians N. 23. in the Print XII. and many Latin ones; as Divus Augustus, Julia Augusta, Drusilla, &c. with the little Brass Figure of Bacchus N. 1. in the Print XXIV. one of the favourite Gods of the Chians; to whom, according to Diodorus, he sent his Son Onopio, to teach them how to make Wine.

\* *Saïque* is a Greek or Turkish Merchant Ship, built very disagreeably, carrying a vast Sail in the middle; with which alone, when it goes before the Wind, it will out-sail any other.

† *Caravakery*, a Vulgar Greek Word, which signifies Master of a Vessel.



which was accompanied with Reachings; infomuch, that if I had been less used to Sea, and in a violent Storm, I shou'd have taken it for Sea-Sickness. The Pilot, and some of the Sailors, who had passed this way four Months before, were very much surpriz'd to see, by the help of the Flames, Rocks or little Islands, where (as they said) they had found several times, without finding any Bottom, or at least the Sea so deep that they cou'd not cast Anchor. Upon this they told the *Caravokery*, that he ought not to run the Hazard of going on during the Night, for fear of some new Rock, but should make away from so dreadful a Neighbourhood, which might be fatal to us; and the most Part of the Ships Crew cry'd out to leave *Santorini* on one side, and pursue their Voyage to *Candia*; they seem'd to be ignorant of the Bargain I had made with the Master, and his Promise to set me ashore at that Island. I protested loudly against their Design, and threatned to complain of them to the *Bashaw*, and demand Satisfaction if they forc'd me to take such a Voyage against my Agreement with the *Caravokery*. On which, he being better obey'd on Board his Vessel than the *Greeks* generally are, assur'd me he wou'd put me ashore at the first landing Place in *Santorini*, if he cou'd not at † *Scaro*, the Capital of the Island; he order'd the Pilot to do accordingly, to keep at a reasonable Distance from the Rocks, to stand off and on, and wait for Day; which was done after some Objections of his, and more Murmurings from the Sailors; and the Wind continuing very small, it was not hard for us to keep off at Sea, which wou'd have been impossible with a strong Wind, by reason of the Form and Sails of the *Saïque*. After Eleven a-Clock at Night the Noise abated considerably, and was much less frequent till between Two and Three in the Morning; or at least that which we heard from time to time, was like the Murmuring and Whistling of a Storm in its decrease; and the Flames became clearer, and less mingled with Stones, or other burning Matter, and this was also of a lesser Size. Day breaking, we perceived only some Flashes of Fire of the Colour of the Rainbow, which shot into the Air like Lightning, and then disappear'd; it continu'd a thick Smoke, which cover'd the whole Hemisphere; the Waves of the Sea were troubled, and dy'd variously with Green, White, &c.

† *Scaro* is  
sometimes  
called by the  
Name of the  
Island.

The 27th, about Six being got to the South of the little *Camena*, or *Burnt Island*, N<sup>o</sup> 4. without finding any Boat belonging to *Santorini*, the *Caravokery* lent me his to carry me to *Scaro*. I desir'd him to give me a Direction to some of his Friends, where I might lodge. He answered, that he had no Acquaintance there; but advis'd me to go directly to the first *Papa's*, as the best Lodging; upon which the *Grammaticos*, or Purser of the Ship, who was present, said he had a Relation in that City, who would use me very well, and offer'd to conduct me to him. Having answer'd that he'd oblige me, we went into the Boat. The Harbour, if one may call so a Place that has no Anchorage, tho' there is the best shelter from Winds, is (as much as I cou'd observe) very much like that of *Tripoli*, describ'd near it upon my said Map on the right side of that of *Alexandria*. I was surpris'd at my landing, to find a Place that had been represented very populous, become like a Desert; for we did not meet Twenty Persons in the Street. We judg'd that Fear had put them to flight, and began to despair of meeting whom we look'd for; but he being not so timorous, or less rich than many others who were retired into the Country,

\* The Dutch Trade is so much diminished at *Scaro*, that it is now scarce  
so that the Dutch for many Years have been under the English Consul's Protection.



try, he was still with his Family in his House, which had then the Advantage of being one of the remotest from the Sea. He receiv'd us very civilly, and did not seem at all surpriz'd at his being almost unable to hear us speak; it having been (as he said) almost a general Incommodity at the beginning of this prodigious Eruption, of which they were cured by accustoming themselves to the Smell which was the Cause of it; besides which, it tarnish'd all Metals, as Brass, Silver, &c. almost as soon as they were clean'd. I ask'd a *Papas* who lived by him, and invited me to eat with him the Day after, several Questions concerning the *Phænomenon* that had induced me to come thither; in answer to which he gave me the following Account in Substance; "That the new \* *White Island*, N. 3. on my Map B. which was almost join'd or become one with the *Black* one by this's prodigious encreasing, had sprung up without Noise, excepting two or three slight Earthquakes without Fire; that on the 7th of *May*, in the Evening, they felt an universal and pretty considerable Earthquake all over *Santorini*, and on the 8th at Night one yet stronger; after which all remain'd quiet till the 12th, when some Fishermen perceiving at a Distance the Waves boil and bubble up very much between the great and little *Camena*, N. 2. and 4. but nearer the last than the first, believed that it might be caused by some large Fish, and drew nearer to it; which was indeed the shallowest part of the Sea, being but ten Fathom deep in two or three Places; and instead of Fish they found to their Astonishment white Stones, of that sort which are call'd Pumice, rising or leaping out from the Bottom of the Water, and uniting together like Swarms of Bees upon the Branch of a Tree, fixing themselves into one Mass or Rock, which seem'd to have sprung up like a Mushroom, seeing that the Day before several Barks passed over that very Spot, without remarking any thing extraordinary; that three Days after they met with a more melancholly Cause of Surprize, which was, that a great Quantity of dead Fish being floating upon the Surface, were cast upon the Shore, and sent forth such a Stench, join'd to that of the Sulphur, that it was the most offensive imaginable: That this Mass of Rock rose above Water in the shape of a Pyramid, then sunk down and disappear'd; and some Days following it sprung up again in three Heads, not so high, some Distance from each other, which extending themselves, and encreasing without Noise or Fire by the Addition of more Pumice Stones, reunited again into one, which seem'd to cease growing till towards the End of *June*, when they were again alarm'd, first, by more violent Earthquakes and Noise than any they had yet felt, and which was follow'd by the appearing of several Black Rocks, which rose above the Surface of the Water in some Places where the Pilots cou'd before find no Bottom, and in others about 60 Fathoms deep. These Rocks (as he gave me to understand) were not immediately more fix'd than those of the *White Island*; but sprung up and vanish'd after the same manner, and were accompanied with the same Boilings up and Agitations of the Water; and then reunited, fix'd, and (if I may say so) encamp'd themselves in one large Mass, which extending itself much more and much quicker, was call'd the *Black Island*, as well for its Bigness as Colour, and the former the little *White Isle*, for the contrary Reason; as well as the Great † *Camena*, or *Burnt Biggest Island*, N. 2. and the Little *Camena*, N. 4. which, according to *Plinius*, rose out of the Sea, almost after the same manner, in the 135th Olympiad. The same Priest added, that some Weeks after, three

\* *White and Black Islands, so called, because of the Colour of their Materials.*

† *The Islands call'd Camenas are barren, tho' the Biggest bears a sort of thin and short Grass, but the Smallest fiery nothing.*



fiery Mouths began to burst out like three Furnaces, which cast up Flames and Stones like those before-mention'd; with a Noise much greater than that which was yet heard, resembling sometimes great Stone Buildings thrown down, sometimes Thunder, &c. and these Mouths almost always vomiting up Flames with burning Stones, which they threw up with a violent Impetuosity, and to an extraordinary Distance; sending forth at the same time Torrents of *Bitumen*, as did still that which I had observ'd which was the only one that for several Days had cast up any thing. This made most of the Inhabitants of *Scaro*, and other Maritime Places, fly from their Habitations. The Smoak which preceded, accompanied, and followed the Flames, fill'd still in a great measure almost the whole *Horizon* of *Santorini*, caused an extraordinary Inconvenience to the Inhabitants, and a considerable Damage to the Fruits of the Earth; it not only creating Suffocations, Sneezings, and Pains in the Head and Heart greater than before, but spoil'd the Grapes, Figs, &c."

We remain'd quiet enough till the Second of *September*, when an Earthquake, follow'd by a Noise much more violent than any we had yet heard, shook the whole Island with an extraordinary Swiftneſs; and the natural, or rather supernatural Furnace, hurl'd larger Pieces of burning Matter, and to a greater Height and Distance, than had been yet ſeen; which ſpread ſuch a Terror over the Inhabitants, as made ſeveral, who had hitherto ſhown the greateſt Reſolution, deſert their Dwellings, amongſt which, was my Landlord, who heſitating ſtill what Meaſures he ſhou'd take, whether to ſtay at Home, or retire into the Country, was determined by my Advice to chuſe the latter; for I own I did not think I cou'd ſleep quietly any longer, after what I had ſmell'd, and the Noiſes I had heard; and he having a Brother in a Village, almoſt in the Middle of the Island, we retired thither. Several who were the moſt terrify'd, and who had before been at *Scaro*, and other Places the moſt expoſ'd, left them, and went over to other Islands. I made as good Uſe as poſſible of the ſhort Time (of about Three Days longer) that I ſtay'd at *Santorini*; I went to viſit the moſt remarkable, and leſs remote, Places of this Island, which is about 40 or 50 Miles round, and has between 8 or 9000 Inhabitants, all *Greeks*, excepting a *Latin* Biſhop, a *Convent of Jeſuits*, ſome Families originally *Italians*, and ſome *Greeks Latiniz'd*, who have their ordinary Reſidence at *Scaro*. There are five or ſix other little Towns, of which that juſt now mention'd, \* and *Birgo*, are the largeſt and the fineſt.

\* *Birgo* in Greek vulgar, answers the Italian, Villa, tho' much inferior in Magnificence: They ſay that there was a famous one before the Town was built.

Its Soil is for the moſt Part dry, and not fertile, being more proper for Vines or Fig Trees, than any thing elſe; nevertheleſs they ſow ſome Wheat there, tho' but little, becauſe it does not thrive well, and that Barley and Cotton grow better. The whole Island is almoſt but one entire Pumice Stone: However, it is famous in the Hiſtory. There are here and there ſome Pieces of Marble, and other rich Materials, as Fragments of Columns, Chapiters, &c. which ſhow, as well as divers Inſcriptions which Mr. *Spon* and others have communicated to the Publick, that there have been formerly conſiderable Buildings upon it; I cou'd not find any ſuch amongſt the Ruins. The Chief City and Island, formerly call'd *Θερα*, were govern'd by Conſuls; who, together with the People, form'd a ſort of Senate, as may be ſeen amongſt others, by the Words following found upon the Peſtal of a Statue ſince taken away; by which the Council and People of *Thera* teſtify their Loyalty and Submiſſion to the Emperors *Septimius Severus* and

*Per-*



*Pertinax.* ΑΥΤΟ ΚΡΑΤΟΡΑ ΚΑΙΣΑΡΑ. Λ. ΣΕΠΤΙΜΙΟΝ ΣΕΒΗΡΟΝ. ΠΕΡΤΙΝΑΚΑ ΣΕΒΑΣΤΟΝ Η ΒΟΥΛΗ ΚΑΙ Ο ΔΗΜΟΣ — ΟΗΡΑΙΟΝ. The Letter in the *Appendix*, which confirms what I have said of the new Islands, was communicated to me in 1713. I found amongst the Islanders, several *Latin* and *Greek* Medals; the most considerable of which, were *Medallion* in the Print XXVIII. N. 19, and the Medals N. 10, with (b) (c) in the Print XIV. \* There was (according to *Pausanias*) the Name of a *Lacedemonian* Captain, who planted a Colony upon, and gave his Name to this Island. It was before call'd by some *Callista*, from having given Birth to the Poet *Callimachus*; by *Pliny*, *Philothera*; and lastly, by the *Italians*, *Santa Irene*, and by *Corruption* *Santorini*; and in the *Romish* Bulls *Insula Santerinacea*. This last Name was derived (as they say) from the Daughter of *Licinus*, who commanded in *Macedonia* whilst her Brother *Decius* govern'd at *Rome*. Her Heathen Name was *Penelope*, but she received that of *Irene* from *St. Theotimus*, who converted her to the *Christian* Faith, and she was canoniz'd at *Rome*, and inroll'd amongst the *Martyrs*, having suffer'd Death by her Uncle's Order, for refusing to abjure her new Religion; and the Inhabitants remark'd, that the first Earthquake, which was the Forerunner of the Birth of the *White Island*, happen'd, as they say, on the Day of her Festival, which is still celebrated every Year, at least by the *Latins*; and they counted at that time four old Chapels, which had been dedicated to her.

Having form'd the Plan of my Return by *Salonicky*, *Enos*, *Adrianople*, &c. I embark'd on the N.E. of *Santorini*, with some Families who were retiring to *Amorgos*, now call'd *Amargo*, the Country of *Simonides*, according to *Strabo*; where (as they assur'd me) I should not fail of Opportunities to go to *Salonicky*. They did not deceive me in the Hopes they gave me, for I found at my Arrival there a *Saïque*, which waited but for a Wind to set sail for that Place, being only to touch at *Naxia*, to take in some Lading on the Account of a *Greek* Merchant.

I had only time at *Amorgos* to take a superficial View of its principal City, which is call'd generally by its Name, has nothing remarkable, excepting the Remains of an old Castle of the ancient Dukes, standing upon a Rock, round which 'tis built; and forms a pretty agreeable Amphitheatre, which is all that can be said to its Advantage, for its Houses are very ordinary, but its Soil every where is much more fertile than that of *Santorini*. It is about Thirty Miles in Compass, and its Inhabitants are all *Greeks*. The *Panagia* has there a Convent of *Caloieros*, who serve a Church that is join'd to it, and is dedicated to her; she has also several others about the Island, as have the other Saints; and I have observed all over the *Archipelago*, that there are a greater Number of Chappels even than Priests. The Inhabitants say, that this Convent and Chappel were built by the Emperor *Commenes*, tho' there is neither Beauty nor Architecture in any Part of its Fabrick. The Entrance into it is narrow, and one may see there great Wooden Clubs, large enough to kill a Man at a Blow, which I believe were designed for the Defence of the Place against *Corfairs*. One must get up at first by a Ladder, and afterwards by steep Stairs; the Cells are built against a Chain of Rocks, which have a View of the Sea; there are as many as will lodge conveniently almost an Hundred *Caloieros*, and I believe there was then full that Number. The Church, which I call Chappel, on Account of its Smallness, has nothing remarkable in it; they shew there, upon a large Board, her Image, very ill painted, according to the u-

\* Since I had the Honour to see the Consul Sherrard, my Curiosity increased for Medals, in taglias or Cornelians, with figures cut upon, &c. and not contented myself to receive them when they were presented to me, (for those who have any of them, thinking that they are Frank Coins, (as they generally call them) for the likelihood which is between our own and those, prefer them to any Frank) I ask'd for some every where.



usual Custom of the *Greeks*, who are wretched Dawblers. They attribute several Miracles to this Image, which is all over blackened with the Smoke of the Tapers that her Votaries burn before it. The Grapes which grow upon this Island are as large as Plumbs, of a longer than round Form, and excellent to eat, but with little Juice; there is another sort which has more of it, and makes very good Wine. There are several of the same all over *Zarky*, and I have counted at least 30 different sorts of them. I bought there the two Silver Medals N. 17, 18, the other, N. 23, in the Print XXVIII, with many Latin Silver ones of *Hadrianus*, *Vespasianus*, *Dioclesianus*, *Gordianus Pius*, &c.

I could not find out what the other was, but I suppose them to have been a common Coin of that Island, tho' without any other Ground but A.M. which may as well be that of Amasia, or any other Place beginning with these Letters.

On the 8th, at Break of Day we set Sail for *Naxia* or *Naxos*, where we arriv'd the 9th a little after Noon. I had no longer Time to view this Island than *Amorgos*, tho' it is two thirds larger, being above 80 Miles in Circumference. 'twas here that an end was put to the *Latin* Sovereignty of the *Archipelago* by the Emperor *Soliman* the 2d, when *Crispus*, who was the 1st and last Duke of it, escaped to *Venice*, where he died.

This Island is one of the most fertile imaginable, abounding with Orange, Citron, Lemon, Fig, Olive, Pomegranate, Mulberry Trees, and Vineyards; its Commerce consists in these Fruits, and Oyl, both of Olive and Lentisk, Barley, Corten, Silk, Flax, Cheese, Salt, Beef, Mutton and Emert. The City is very irregularly built; the Castle is flank'd round about with several large Towers, some of which are fallen to ruin thro' Age, without any ones taking care to repair or raise them up again. In the Middle is an old Castle, which, they said, was the Habitation of their ancient Dukes, and was never very magnificent, if one may judge by what remains. The *Latins* have kept the Part within the Walls for themselves; the Houses of the *Greeks* reach from thence to the Sea-side. The Antipathy, which both bear one to another, is not to be conceiv'd; their Divisions are eternal, and their Hatred implacable. There are there, as at *Santorini*, two Bishops, one *Latin* and one *Greek*, a little Society of *Jesuits*, and two others of *Franciscans*, one in the City, and the other without; the *Jesuits* have a very agreeable Country House. The Habit of the Women, both there, and at the two Isles which I have just been speaking of, is like that of the Figure 8 on the Print N<sup>o</sup> XIX.

The *Saique* having taken in the rest of her Cargo, in Lentisk Oyl, Cheese, Salt, &c. we hoisted Sail on the 11th with a pretty good Gale; but on the 12th in the Evening, the Weather was over-cast, and made us apprehend a Storm, which prov'd too real, broke out about an Hour before Night, in several terrible Claps of Thunder, and a furious Wind, which rais'd the Waves like Mountains, almost fill'd our *Saique* with Water, and tore the Sails before they had time to furl them; and we perceiv'd a Fire, which the *Greeks* call of *St. Helen*, the *Italians* Fire of *St. Elm*, which the Sailors look'd upon as an evil Omen; when this Fire was Double, the Antients call'd it *Caster* and *Pollux*, and thought it portended good Luck; it play'd sometimes about the Main-Mast, and then disappear'd without doing any apparent Harm. The Heavens, which were very dark and full of Water, poured down a Deluge of Rain; and a little after Mid-night, by the help of the Flashes of Lightning, we discover'd the Land; from which our Pilot, and all the Ships Crew, thought, and told me a few Minutes before, we were above 30 Miles distant. 'Tis easy to be imagin'd what a general Terror over-spread us all; some began to invoke the *Panagia* and all the Saints of the

Greek



Greek Church; others cry'd out, we are all lost, and some wept: I said to the Master let us cast Anchor; which Counsel being follow'd, almost as soon as given, we had the good Fortune to meet with a good Bottom, tho' in above 35 Fathom Water. We remain'd thus between Hope and Fear, tho' the latter was incomparably the strongest, waiting for Day with a great deal of Impatience; which breaking, we saw three Rocks round about us, two of which were not twice the Length of our Vessel distant from us, and this was in the Streights between *Andros* and *Negropont*. The Wind ceasing, permitted us to go in our Boat ashore upon *Andros*, where the Inhabitants congratulated us on our Escape, during such a dark Night, in Places where several Vessels had, as they said, been lost at Noon Day. A great Calm having succeeded the violent Storm, the Crew thought proper to leave the Neighbourhood of the three Enemies, which were surrounding our *Saigue*, and go into some Harbour; whereupon they weigh'd Anchor, and row'd the Ship, till the Wind rising, tho' small, about 8 in the Morning, help'd it very much to gain the nearest Harbour, which was that of the City call'd sometimes by the Name of the Island *Andros*, but most commonly *Cato Castro*, or the lower Castle, where we arriv'd a little before Noon. This City, or Castle, is call'd so, to distinguish it from Another some Miles distant from it, situated upon a Mountain, and call'd *Apano Castro*, or the higher Castle; that Haven is very open, and where it is least so, has not Depth enough to afford a Retreat to large Vessels. Upon reflecting on our Condition, all the Sailors thought they were in a Dream, in seeing themselves there. No-body knew what to think of it; the Pilot, and others who had held the Helm, during the Storm, had (as they said) steer'd the Vessel so as to keep, at least, the Distance aforementioned. Their Surprise and Reflections made me remember what I had read of the extraordinary Ebbings and Flowings of the *Euripus*, and conclude in my Mind, that this might have been an Effect of it; and a Captain of a *Venetian* Vessel has assured me since, that he had pass'd these Streights, during a dark Night, when he thought himself as far distant, which he attributed to the same Cause. Whilst the Sailors were busied in mending their Sails, in order to continue their Voyage, I saw what I could of this Island, which is not inferior to *Naxos* in Fertility and Variety of Productions, if one excepts the Lentisk Oyl, and that the Quantity it yields is lesser, as not being so large in Extent. There is a *Castle* at *Cato Castro*, and an *Under Bashaw* that lives in a little Fort out of Town, with a few *Turks*. All the Inhabitants are *Greeks*, except those few *Turks*, a *Latin Bishop*, some *Capuchins*, and some *Latiniz'd Families*, who live in better Intelligence with the First than at *Naxos*; there had been some *Jesuits*, but they were drivon away some Years before; and the *Capuchins* are very well belov'd, as being very quiet. I enquired here, if a Custom which I had heard was practis'd by the *Latin Bishop*, was Matter of Fact, or only an Imposition upon him: viz. That when he carried the Host in Procession, on the Festival of *Corpus Christi*, he walk'd upon the Bellies of *Christians*, who prostrated themselves to adore it. They assur'd me it was not only true, but was still practis'd Annually. Thus several Nations several Customs, and Ways of serving God; some, even of the same Religion, do it with much more exterior Respect and Mortification, as may be seen by the Humiliation of these People at *Andros*, and by the Hair Shirts and Discipline, which several *Monks* and *Nuns*, &c. wear. Others celebrate



brate this Festival in dancing, and singing melodiously, and playing upon Instruments, as they do in *Spain* \* before the Priest who carries it walking upon Carpets, Flowers, &c. The Port of *Cato Castro* is only proper (as I've observ'd) for little Vessels, being but shallow in those Places where there is the best Shelter from the Winds; but it is very ancient, being known in History by the Name of *Gaurium*, and call'd by *Titus Livius Gaureleon*; were it not for its Shallowness, it might still afford Shelter for a numerous Fleet, but it is not frequented. I bought there the Medal 43 of the Print XII. and divers Latin Silver ones of *Divus Augustus*, *Metellus*, *Balbus*, *Drusilla*, *Faustina*, *Sabina*, &c. Women are dress'd there as the Fig. 5 in the Print XI.

Our Sails being mended, the 14th about Noon we took the Advantage of a fair Wind which rose by Degrees, and was judg'd by the Sailors to be lasting; neither were they deceiv'd, for it carried us in a little more than 24 Hours into the Gulph of *Salonicky*, and gave me an Opportunity of lying in that City, so call'd from a Corruption of *Theffalonica*, its last Name; it being first, according to some Geographers, call'd *Therme*, and secondly *Halia*. It is one of the largest in *Turky* in *Europe*, having several good and tolerably pretty Houses, among a greater Number of ill built and disagreeable ones. The finest of its Edifices are (as well as in other *Turkish* Cities) its Mosques; some of which were formerly *Grecian* Churches; at least one may observe in the Places that are not much expos'd to Sight, some fine Pieces of *Mosaick*, a great Number of Antique Columns of uncommon Marble, advantageously dispos'd in beautiful Order, so as to strike the Eye, and yield an agreeable Prospect. The Churches which the *Greeks* enjoy at present, are but little and inconsiderable, as in the Islands; but to make them amends, they have the more of them. *Salonicky* is a very trading City, and well peopled with *Greeks*, *Armenians* and *Jews*, besides a great Number of *Turks*: It is wall'd round, and flank'd with several old Towers, which, they say, were built by the *Venetians*, who bought it of *Andronicus Paleologus*, Brother of *Constantine*, and lost it to the *Turks* in 1431, tho' defended by a Castle of great Strength for those Times; which these, its present Masters, have repair'd after their Manner, so that it defends and commands towards the Land, as do three little Forts towards the Sea. There are still to be seen some Remains of Triumphal Arches, with *Basso Relievs*, Fragments of Architraves, Columns, Chapiters, Pedestals, and other usual Relicks of ancient Cities of Note, dispersed up and down both within and without the City. I found among the Goldsmiths twenty three Silver Medals, which cost me but little more than the intrinsic Value of the Metal. Most of them were of *Philippus*, *Alexander Magnus*, *Antoninus Pius*, *Adrianus*, *Dioclesianus*, *Julia Augusta*, *Diwa Faustina*, *Sabina Augusta*, &c. I bought also of a Jew, that N. 3, 39, of the Print N<sup>o</sup> XII. and N. 12, 23, 24 and 25 of the Print XXIX.

I was too near *Mount Athos*, call'd by the *Greeks* *Ἁγίου Όρους*, or the *Holy Mountain*, so famous for its Height and Steepness, to fail of visiting it. The World is already so full of the different Descriptions

\* The first Ranks that form the Procession in *Spain*, are intermingled with Hautboys, with a Number of Tabori and Castanets, a great Body of People follow dress'd in different Habits and Colours; some of them walking and keeping Time to these Instruments, others leaping and making several Motions: Formerly they carried Giants and Monsters made in Pasteboard, which were made to dance like Puppets, on the same Occasion, by Men hidden within them; but they have been disus'd, because, as they say, their monstrous Figure frightened the Children.



tions that have already been given of it, that I shall only observe, that there are above 3000 *Caloieros* upon it, who live by their Labour, and fast as austerely as those at *la Trappe*; nor are they less scrupulous with respect to Women, they not admitting Females of any Kind into their Monasteries, of which I believe there are 23 or 24, like so many Castles, pretty strong, to defend them from the *Cor-sairs*. Their Churches are generally handsomer than those of the other *Greeks* use to be, being built with Domes, cover'd with Lead, and pretty well beautify'd within with Paintings; which having mostly been the Workmanship of *Foreign Greeks*, as *Muscovites*, &c. are tolerably good. 'Tis, as it were, the *Rendezvous*, or Center of the Devotion of all Parts of the World which profess the *Greek Religion*, even from *Muscovy*, *Georgia*, *Mengrelia*, &c. they send hither whatever they can find most curious, most precious and venerable to set off their Places of Worship to Advantage. There are besides, particular Monasteries belonging to some of these Nations: 'Tis likewise a sort of Nursery, which furnishes the Patriarchs, Bishops, and other Dignitaries of that Church, who have, notwithstanding, no absolute Jurisdiction over the Revenues of the Monasteries, no more than over the *Monks*, who have their *Διγους*, or Superiors, to whom they pay Obedience: Nevertheless they respect the Dignity of the Bishops, are ordained by them Subdeacons, Deacons and Priests; but then they go to him they like best, without being obliged to receive Orders of one rather than another.

After having spent almost two Days in viewing the principal Places upon the Mountain, and met with a great deal of Humanity and Hospitality from the *Caloieros*, I return'd to *Salonicky*, where I embark'd on board a *Greek Vessel* bound for *Enos* \* to take in there a Cargo of Salt-Fish, which they catch at the Mouth of the River *Marizza*, which discharges itself into the Sea near this little Town, where I arriv'd on the 21st. It is at present only a Village; and the modern *Greeks*, spite of their Ignorance of Antiquity, will have it as well as the Ancient, to have been founded by *Aeneas*, and they give no other Reason, but only the Likeness of the Name of *Enos* with that of that *Trojan*; neither is there any Inscription, which makes mention of his, nor any other's being its Founder, or indeed that shews it ever was a City, except some few square Pieces of Marbles, and Reminders of Walls. Finding nothing here worthy Observation, but 5 or 6 Latin Medals of *Agrippa*, *Nero*, *Titus Vespasianus*, *Plautina*, *Drusilla*, and the *Greek* ones which are marked 3 and 33 in the Print XXVIII, and N. 30 in that of XII. I proceeded on my Journey to *Adrianople*, whither I had been often invited by Mr. *Holbrook* an *English* Merchant; and I arriv'd there on the 23d, and lodg'd at his House.

All that is remarkable between *Enos* and *Adrianople*, is a fine fertile Country, and a Bridge of Free Stone 1200 Paces over, upon a sort of Lake or Marsh, which I believe the same to which the Ancients gave the Name of *Palus Stentoris*, tho' further from *Enos* than they generally place it. It is call'd by the *Turks* *Usum Kuprula*, or the long Bridge; no Inscription says by whom it was built; it has been repair'd at least by *Soliman* the Magnificent. At about 12 Miles Distance there is a large Village, where I saw some inconsiderable Ruins of Materials dispos'd in wretched Order, and mortiz'd in the Walls of Peasants Houses. They may perhaps be the Remains of that ancient *Trajanopolis*, which is placed

\* *Enos*, an ancient free Town of Thracia, where, according to Plinius, Polidorus was buried.



ced. thereabout by the old Geographers. I bought there a Number of Latin Medals of *Trajanus Antoninus*, *Trebonius Maximus*, *Maximinus*, and four others that were Greek, struck for this City and that of *Adrianople*; the latter are as 32. in the Print N<sup>o</sup> XII, and the two first like N<sup>o</sup> 8 in the same Print.

*Adrianople* is the handsomest of any in *Turky* in *Europe*, next to *Constantinople*. It is situated in a very agreeable, or rather in the Middle of a great many very agreeable Plains, upon three Rivers just where they unite their Streams; two of which called *Tungia* and *Arda*, have their Names swallowed up in that of \* *Marissa*. History mentions three Names which that City formerly had, viz. *Oretha*, *Uscada* and *Hussudama*; and that the Emperor *Adrianus*, after having repaired and beautify'd it, gave it that it now bears. The Walls which are still remaining, are but inconsiderable, being of Brick, and kept in ill Repair. Its most remarkable Buildings are the Mosques, *Bisfins* and Baths; amongst the first, the Preference must be given to that of *Sultan Selim*, the Towers of which may be seen at least at 12 Miles Distance. This Mosque has a magnificent Court, which strikes the Eyes of the Beholders with its Beauty; the Columns that sustain the *Portico*, and Galleries which surround it, are for the most Part of Antique and uncommon Marble, as Granite, Porphyry, Serpentine, &c. In the Middle of the Court is a fine Fountain to wash in before Prayers, as enjoind by the *Mahometan* Religion. There are five Entrances into the Mosque, two that lead to the Imperial Tribune, and three others for the Publick; it has twelve Domes cover'd with Lead; that in the Middle is supported by Marble Pillars admirably polish'd. As for its other interior Ornaments, they are as plain as in those before mentioned; consisting in Lamps, Branches, *Arabic* Characters, and Galleries or Tribunes, that are built round it upon noble Pillars of fine Marble; that wherein the *Grand Signior* generally sits, is enclosed with Lattices: Four fine *Minarets*, of an equal Bigness, adorn as many Corners of this sumptuous Edifice; one of these is particularly remarkable and curious for three Stair-Cases, so contriv'd within it, that three Persons may go up at the same time without meeting, but at the Balconies, from whence the *Muefins* call the People to Prayers. Next to this, the Mosque call'd *Jegni Giamy* may have the Precedency, having above twenty *Cupolas*, and a Number of fine Pillars; amongst which there are four of *Verd' Antico* exquisitely beautiful. The *Portico* which encompasses the Court, is supported by several other Columns of scarce Marble, terminated by above 50 other little *Cupolas*, and adorn'd with a noble Fountain in the middle. *Esky Giamy*, or the old Mosque, has no Court, but is nevertheless very agreeable, by Reason of its great Marble Pillars which set off its Peristyle, and give it a Majestick Plainness. The *Bisfin* that is near, and belonging to this Mosque, is one of the handsomest, and, I believe, largest in *Turky*. Its arched Roof is sustained by great Pilasters, and it contains at least 200 Shops, richly furnish'd with several sorts of precious Merchandize. A *Turkish* Goldsmith in one of them, shew'd me a fine Head of *Jupiter Ammon* cut upon a black Cornelian, almost like N. 5 in the Print XXIV. which I found afterwards in the *Noghian Tartary*. He ask'd thirty *Piastres* for it; I offer'd ten; and had given his Price, if a *Greek*, one of those who had been sent into *England* to study to little purpose, and who was Interpreter to the said *English* Merchant, had not told me, that he cheapen'd it for the Consul *Sherard*,

\* *Marissa*  
the *Hebrus*  
of the *Ancient*.



rard, who had given him a Commission to buy him all manner of such antique Rarities; and that he reckon'd to have it for less. Upon this, I contented my self with taking the Impression, and sending it him to *Smyrna*; he found it inexpressibly fine, and sent Orders to the Interpreter to buy it as soon as possible; but a *French* Merchant prevented the Execution of them by giving the *Turk* his Price. This Merchant sold it again to Mr. de Ferriol, I think, for Fifty *Piastres*, and his Excellency has made (as is said) a Present of it to the Court of *France*. I bought two other Medals, *Adrianopolitan's*,\* and several *Greek* Silver ones of *Alexander* the Great, of *Athens* and *Philippopoli*; a few *Latin* of *Hadrianus* &c. This City is well peopled with *Turks*, *Greeks*, *Armenians*, and *Jews*; the Country round about it abounds with excellent Wines, and Melons of five or six Sorts; one of which is very particular, its Shape being long, and its Colour of a deep Green; it smells most agreeably, its Taste is delicious, and it will keep in the Winter; the usual Price of it is three *Atches*. All these Sorts grow both there and at *Smyrna*, and in the Neighbourhood of *Constantinople*, as easily, and with as little Care, as Cucumbers or Pumpkins in other more Northern Countries, and diffuse a grateful Odour all around to a great Distance. An *Oke* of Grapes don't cost three *Aspers*, and every Thing necessary for human Sustainence is at least half as cheap again as at *Constantinople*. The Country and the Thickets abound with Game, and invite to Sporting.

\* ΑΔΡΙΑ-  
ΝΟΠΟΛΙ-  
ΤΩΝ, in the  
Print XII,  
N. 2.

During above fifteen Days that I stay'd there, I pass'd my Time very agreeably in Hunting and in Angling, of which Mr. *Holbrook* was very fond; and he gave me no other Cause to complain, but of his entertaining me too well, especially of his treating me with too much *Pontch*, a Red Wine that grows there, at least equal to, if not surpassing the *French Pontac*, in its delicious Flavour, and more wholesome. Besides the Merchant's Company, I had that of an *English* *Chirurgion*, who had cur'd him of a *Tertian* Ague; besides a Minister of the *Dutch* Church at *Constantinople*, who had quitted that Employment some time before, and liv'd then with him. All Melancholly and Trouble seem'd banish'd for ever from the † Place where our Landlord liv'd. The Minister, who was charmed with his Retirement, had the Misfortune, the *Winter* following, to fall into the Fire, as he was sleeping alone by it, and never to wake again. There was at that Time, at *Adrianople*, a young *French* *Debauchee*, who was more devoted to Women than Wine, and had brought with him from *France* a Distemper, the Fruits of a too frequent Commerce with that Part of the Sex, (which is too kind to ours) which was before unknown to those who had never been out of this Country, and I believe still so amongst the *Turks*; who may in some Measure be obliged to their Prophet, for his prescribing Baths between every Time of their touching Women, and that of Prayers. This young Merchant had communicated it to some *Greek* Women, who had likewise given it to their Husbands, or Lovers; and some of these being attack'd with Diseases quite new to them, imparted their Case to the *Chirurgion* before-mention'd, who soon told them the Nature and the Cause of it, and cured several of them; amongst the rest the *French* Man himself, who

O o first

† 'Tis a delicious pretty Village, call'd Caragatch, surrounded with Vineyards, Meadows, Fruit-Trees, &c. between the two Rivers mention'd, about a Quarter of a Mile from their falling into the *Marizza*.



Divers Medals.

first brought it amongst them; upon which Account he remained in this City both to his Profit and Pleasure, where I left him about the Middle of *October*, to return to *Constantinople*. In my Way thither, I first pass'd thro' *Apsa* and *Burgos*, two pretty good Villages; after which I came to *Chourlou*, where, as some Geographers will have it, was the ancient City of *Tzurulum*, or *Turulus*, and others that of *Arzus*, some *Perinthus*. † 'Tis a very pretty Town, with a magnificent *Han*, cover'd with Lead, where I lay; and on the 18th, I reach'd the Sea Side at *Selivry*, the ancient *Selimbria*, whereof there is now nothing to be seen but some Remains of the Walls of a Castle, situate on the Brow of a Hill; at the Foot of which stands a new City, which is not large, but well peopled with *Turks*, *Greeks*, and *Jews*; it has two *Hans*, but very ordinary. Continuing my Journey along the Sea Side, I pass'd thro' *Buyuk Chiesmedgick*, and *Cucuk Chiesmedgick*, or *Cuprul*, and which the *Franks* call the first *Ponte Grande*, and the second *Ponte Piccolo*, two little inconsiderable Towns, with Stone Bridges, from whence they have taken their Name. Leaving the Sea Shore near a small Place called *St. Stephana* by the same, and going higher into the Country, I went by *Dahout Bashaw*, a Palace of the *Grand Seigneur's*, which had nothing extraordinary in it worth detaining me; and arriv'd the 19th at *Constantinople*.

I heard there the following News: That the *Grand Seigneur* had forbid the *Franks* living at the Village of *Belgrade*, whither they used to retire in the Time of the Plague, on a Report made to his Highness, that they put their Wines into the Waters to cool them, and polluted them by that and other Means; upon which the *Dutch* Ambassador, who had a pretty Country-Seat there, was obliged to quit it. A *Turkish* Man of War had brought into the *Porte* a Number of *Calabrians*, whom he had taken Captives, by Landing upon their Coasts in the Night-time four or five Hundred Men, who had surprized some Villages and open Places, without meeting with any Resistance, every Body being asleep; and I saw many of them expos'd at the *Yesser Bazar*. That *Rami Bashaw* was dispossest'd of his Government of *Egypt*, imprison'd at *Rhodes*, strip'd of all his Treasures, and afterwards strangl'd; as were likewise two *Cadileskiers*, after being sent to the same Island; and the *Bashaw* of *Saida*, whose Name was *Cara Mehemet*, having the Reputation of being rich, was banish'd into *Candia*, after having all his Effects taken from him. That some *Rascian* Troops, in the Emperor's Service, having plunder'd the little Town of *Kesnemets*, between the *Danube* and the *Tibiscus*, to the great Detriment of the *Turkish* Merchants and other Subjects of the *Grand Seigneur's*, who were then at a Fair that was kept at that Place; these Merchants having complain'd to the *Porte* of it, the *Imperial* Resident was oblig'd to promise them a Recompence equivalent to their Loss; and it being at that Time very much the Interest of the Court of *Vienna* not to embroil themselves with the *Porte*, they ratify'd the Promise of their Minister, and an Express a little after brought Security for it.

The 24th of *November*, the Prisoners, Patriarch *Sary*, and Six or Seven others, being accused of having turn'd *Franks*, were condemn'd by the *Visier* *Chourlouly Ali Bashaw*, to lose their Heads. The Patri-

† *Khiorlou*. The several Greek Medals of the *Perinthiens*, which I found there with this Legend, ΠΕΡΙΝΘΙΩΝ, &c. seem to favour the late Opinion, tho' the most general One gives that Title to *Heraclea Propontidis*; besides that Sort of Money, as well as any other coin'd for other Cities, being current thro' the whole Empire, it is to be met with here and there bury'd in the Ground.



arch, and the other condemn'd Persons, who had till then shown themselves most zealous for the *Latin* Rites, heard no sooner their Sentence pronounced, than they declared that they prefer'd their Lives to their Religion, pronouncing aloud the Confession of the *Mahometan* Faith, and were afterwards Circumcis'd; excepting one *Vertabiet*, call'd *Dher Gomidas*, who had been about Five Months freed from the Gallies, whither he had been sent on the same Account. This Man, being searched for by the *Vizier's* Order, with divers other *Armenians*, who were charged with persisting in the Profession of the *Catholic* Faith; he, far from flying as several others offer'd to do, and did, presented himself to the Officers of the *Porte*, who sought without knowing him, asking them, "Who do you look for?" They answer'd, for *Dher Gomidas*. "Here I am" (says he) "take me, and let the others alone." Upon which they did so, and conducted him to the *Vizier*, with whom were the new Patriarch *Dher Joannes*, and divers Priests, who complain'd of the Desertion of this Prisoner, and the Fugitives whom they had accus'd. The *Vizier*, looking upon him stedfastly with his usual Haughtiness, ask'd why he had turn'd *Roman Catholic*, and abandon'd the *Armenian* Rites; and had not yet return'd to his Duty, after having receiv'd his Liberty upon that Condition? He answer'd, that he thought the *Roman Catholic* Religion more conformable to the Divine Laws than the *Armenian*; and that this was the only Motive and Reason, which made him profess it. But, reply'd the *Vizier*, "Are they who taught you to believe this, better Judges than the *Armenian* Doctors and Patriarchs, who have inform'd against you? And do you know that you have deserv'd Death by your Rebellion against the Orders of the most powerful Emperor in the World; which are, that every one should remain free and undisturb'd in the Belief of his Fathers; and that whoever shall be dissatisfy'd with it, and think it wrong, shall embrace only the true Religion, which is that of the *Mahometans*?" *Dher Gomidas* said, that his Highness having always granted Liberty of Conscience to his Subjects, he did not think himself a Rebel for having turn'd *Catholic*; and that they who had impeach'd him, not being Men of that Learning as the *Romans*, and being his Enemies, he refus'd their Judgment in Matters of Religion; and ask'd the *Vizier*, if he cou'd determine that the *Armenian* Rites were better than those of the *Romans*? To which the *Vizier* answer'd, "I believe them both bad, and I condemn you to Death for your Rebellion; as for the rest, your Blood be upon your Accusers, if they have asserted any thing false against you." *Dher Joannes*, the new Patriarch, the most violent of them, and zealous *Anti-Catholic*, reply'd, "So be it, Lord; and principally upon the *Frank* Priests, who have perverted him, and drawn him to their Church, and the Acknowledgement of the *Pope* of *Rome*." After this, the *Vizier* gave Orders to behead him, with two other *Armenians* who had been taken at the same time. Being arriv'd the 25th at the Place of Execution, whither he walk'd with a firm Resolution, he exhorted his Fellow-Sufferers to submit to Death willingly for the *Catholic* Faith, as the only true Religion; then kneeling down, and repeating some Prayers in his Language, the Hangman took off his Blue Turbant, which he wore, (as do most of the *Armenians*) cut off his Head at one Stroke with his Sabre, and then put it into his Hands upon his Knees; he did the same to the two others, with the like Address. Their Bodies were so exposed for Twenty four Hours, after which their Relations had leave to bury them.



Some Days after I waited on Mr. *Nicholas Mauro Cordato*, first Interpreter to the Ottoman *Porte*, who receiv'd me with the Ceremony of perfuming me, as I before hinted on Account of the *Scio* Mallick. I had begun, before my Voyage, to assist him in Learning the French Tongue, he desired me to continue it; I did so, and 'tis scarce imaginable what Progress he made in a short time, notwithstanding the Hurry of his Employment, to which his perfect Knowledge of the *Latin* (which had before been of great Use to him in acquiring the *Italian*, which seem'd as natural and familiar to him as his own,) did not a little contribute. His Example put me upon writing a Treatise in *Latin* on that Subject, which sometime or other may be publish'd, to shew of what Advantage the *Latin* may be, for the speedy understanding of the two others. I never knew any One more studious, capable of a longer Application, or who had a more tenacious Memory: His Father, in this last Respect, us'd to call him his Library; as the Abbot of St. *Cyran* did his Nephew; seeing he might ask him what Passage he pleas'd, out of any Author he read, and transcribe it as faithfully from his Mouth, as if he had taken the Trouble to look for it himself.

About that time died Baron *Szalontai*, very seasonably to avoid the Mortification of meeting the same Fate as Mr. *Jurieu*, with regard to his Predictions, which were to be accomplished in 1709; and of seeing the *Hero*, who was to be the principal Instrument of it, lose his, till then, Victorious Army at *Pultowa*; of which I'll speak in its time.

Mr. *Brandon*, the Consul, who had been at *Constantinople* ever since *March*, with the Deputies afore-mention'd, not being able to obtain as full Satisfaction of the *Porte*, as the Nation hop'd for; knowing the Credit which his Excellency, the Ambassador, had with them, begg'd him to take it upon himself, which he accordingly did, and succeeded.

About this time, the *Circassians* refusing to pay to the *Tartar Han*, the Annual Tribute of young Girls, Boys and Horses, agreed on between them, as the Price of their living in Peace, he march'd against them with a numerous Army; but being defeated, as I shall mention more at length in the Article of *Circassia*, he was depos'd on his Return, and his Brother *Delvoet Gherai* advanced to that Dignity.

1708.

*Affan Ferally Bashaw*, Beglerbey of *Romelia*, who had taken the *Capigi Bashaw's* Head, instead of delivering his to him, as I have already mention'd, was strangl'd with the following Circumstances; having been invited by a Letter from the *Kishar Aga*, whom he thought his intimate Friend, to come to the *Sultan*, in order to receive some new Favours from him; and not in the least doubting, but 'twas to be *Vizier*, arriv'd at the *Porte*, according to this Summons, the Beginning of *January* 1708, had the Honour to kiss the *Grand Seignior's* Sleeve, and was presented with a Sabre set with Diamonds. The next Day being again sent for, he expected to receive the Imperial Seal; when, instead of it, he was shut between two Doors, conducted a-cross the Garden of the *Seraglio* to the Marine Gate, put into the *Bostangi Bashaw's* Boat, and carried to *Chalcedon*; where, as soon as he set Foot ashore, he was strangled, his Body thrown into the Sea, and his Head brought and expos'd before the *Seraglio*.

Some time afterwards, the *Grand Seignior*, having bestow'd on his *Selictar Aga Camurgi Ali Bashaw*, his Confidence and Favour, gave him his Daughter in Marriage, tho' she was not then Four Years old. This Custom of the *Sultans* providing for their Daughters so soon, is only



only a covetous Piece of Oeconomy, to discharge themselves of the Expence of maintaining them, their Portions consisting only in some profitable Employment for their Husbands; of which, if they happen to displease them, or his Highness, they are deprived, strip'd of their Treasures, and strang'd; and the Princesses are given again to others, and often to two or three before the Consummation of their Marriages; which makes it a very dear and dangerous Honour, as I have already said.

At the same time, the *Moukchys* of the Mosques of St. Sophia, *Sultan Achmet* and *Sultan Soliman*, who had furnish'd Money for the Revolution in 1703, and several *Imams*, who had the greatest Share in bringing it about, were banish'd, and some strangled. About the same time the *Grand Seignor* had a Son born to him, and his Birth was celebrated with great *Dummas* or Illuminations.

During these Transactions, the *Greek Patriarch* dying, the Clergy, or rather Part of the Clergy, chose the *Metropolitan of Heraclea* in his Place; but the other Part of them having represented to the *Porte*, that he was a Man of an irregular Conduct, and generally hated by the *Greeks*, the *Barrat* was refus'd him, and obtain'd by the *Bishop of Cesarea*, who was chosen by a more general Voice, and without Reproaches; or may be, for having made more considerable Offers than the other. Some said by *Mauro Cordato's* Recommendation.

Not long after, *Ali Bey*, a Commander of a Galley, who had been made *Captain-Bashaw*, in the Room of *Aspraman Bashaw*, arrang'd in the manner before related, was depos'd, and *Giammi Codgia* succeeded him.

Towards the End of March, a *Capigi Bashaw* was sent to *Sicily*, to take the Head of a pretended Prince of the *Ottoman Blood*, which the King of *Morocco* had sent Prisoner at the Request of *Sultan Achmet*. His History was this: A pretended \* *Sultaneff*, who was big with Child by *Sultan Soliman II.* (Uncle to the present *Sultan* at the time of his Death, had been taken (as she, or somebody else pretended) by the *Mulise*, and afterwards sold by them to a Captain of *Saller*, who sent her to *Morocco*, where she was deliver'd of this Prince. As no *Sultaneff* has ever the Liberty of going out of the *Esly Sarai*, 'tis a thing unheard of at *Constantinople*, that ever any such Accident happen'd. 'Twas under the like Pretence, that a certain Knight has deliver'd himself with the Title of Prince *Mustapha* to the *Christian World*.

In the Beginning of May, the *Grand Seignor* being seiz'd with a violent Fever, which in two or three Days proved to be the Small Pox, which begun to come out so favourable, as that there was no great Danger, an *Irish Renegade*, † whose Name was *Gouin*, and who was become one of his Physicians, since he had forsaken the *French Ambassador* and his Religion, was sent for to give his Advice, and prescrib'd him such a *Regimen*, and such Remedies, as succeeding, gain'd him a Reputation in the *Seraglio*, and made him taste of the Imperial Bounty. About the same time, two Men of War from *Barbary* arriv'd at *Constantinople* with the Keys of *Oran*, retaken by the *Moors*, after a Siege of six Months, from the *Spaniards*, who had kept it for above two Centuries.

\* These *Odalicks* of the *Grand Seignor's* are called *Sultaneffes*, with whom he has laid. They are not married to any *Vizier*, or other Persons after his Deposition or Death, especially if he had any Children by them; or are with Child when he dies or is depos'd; but they are confin'd for the rest of their Days in *Esly Sarai*, and kept there like Nuns, unless their Sons live to be Emperors, and give them a Palace to live in according to their Quality of *Valide*, or *Empress Dowager*.

† The same who was Surgeon to Mr. de Ferriol, and turn'd Turk.

Mon-



Monsieur *Fabre*, a French Merchant at *Constantinople*, whose Affairs were not in a good Posture, having the Year before made a Voyage to *France*, found Friends enough at Court, to get himself named his most Christian Majesty's Ambassador to the King of *Persia*; and taking a Gentlewoman, richer in Money than Virtue and Reputation, he carried her with him, and treated her by the Way as *Madame l'Ambassadrice*, whilst his Wife, whom he had left at *Constantinople*, was only stild Mrs. *Fabre*, the Merchant's Lady. He happening to die before his Arrival at *Ispahan*, Mr. *de Ferriol* had no sooner received the News of it, but he sent Mr. *Michel*, his Secretary, to take care of the Letters and Affairs of the Embassy, and at the same time dispatch'd an Express to *France*, who brought back a Commission appointing Mr. *Michel*, Ambassador in his room.

Towards the End of *August*, the Imperial Resident receiv'd Advice of a compleat Victory, gain'd (as he said) with 7 or 8000 Men near *Trenchin*, on the Side of the River *Waag*, over the *Hungarians*; who had, according to his Account, above 20000, besides the *French*, which he made amount to 5 or 6000 more. We heard at the same time the Answer of the Great General *Simionsky's* Lady, to a Letter of Prince *Ragotski's*, wherein he imputed the Loss of this Battle to the Fall of his Horse; to which she reply'd, That she had already heard from a French Officer, that the Loss of this Battle was the Cause of his Horse's Fall, or rather his precipitate Flight, of which he immediately gave an Example to Count *Berezini*, leaving the Foreign Troops alone expos'd, according to his usual Custom.

About the End of *October*, *Gianum Codgia*, who had been Cruising in the *Archipelago*, with 16 Gallies and 10 Men of War, (of which he had detached 8 for *Tunis*) return'd with his little Fleet safe and sound, excepting those 8, which were expected, and arriv'd a little after, without either losing or gaining any Honour by the Way. He had (as was said) by Order of the *Vesier*, dispatch'd an *Aga* to the Court of *France*, with Complaints against Mr. *de Ferriol*; upon the Protection which they pretended he had given to two *Maltese*, by granting them Passports to come into the *Archipelago*, and load themselves with Corn under the Banners of *France*; but this *Aga* was not permitted to go any farther than *Marseilles*, when they found that he had only a Letter for Count *Tholouse*, Great Admiral of that Crown, and another for the first Minister of *France*, without naming him. The *Vesier* shew'd his Resentment some time afterwards, in refusing his Excellency the Satisfaction he demanded for some French Merchants, of whom they had exacted Duties contrary to the Capitulations at *Aleppo*, as well as of the other Frank Nations, aforementioned.

The English and Dutch Ambassadors, and the Imperial Resident, had in the Beginning of *December*, several Advices of the almost continual Success of the Arms of the Allies; as, amongst the rest, that the French had been obliged to abandon *Italy*; that the Duke of *Savoy* had already taken some Places on the Frontiers of *France*; that the Allies had gain'd a most signal Victory in *Flanders* near *Oudenarde*, in the Presence of the young Royal Family of *Bourbon*, and of the Pretender to the English Crown, known by the Title of the Chevalier de *St. George*; that they had reduced the strong City of *Lille*, and retaken *Ghent* from the French, besides *Majorca* and *Minorca* in *Spain*; that *Augustus* King of *Poland* was then in *Flanders*, under the Name of the Count of *Misnia*, and commanded as a Volunteer some Saxon Troops in the

Con-



Confederate Army, whilst the King of Sweden was working Miracles of Valour in the Dominions of the Czar, whom he seem'd to threaten with the same Fortune as that dispossessed Prince; that the General of the Cossacks, *Mazepa*, had abandon'd his Czarish Majesty, and with his Troops had join'd the Swedes, who were victorious every where. The Circumstances of that General's Desertion were related thus: That his Czarish Majesty having order'd him to burn whatever could contribute to the Subsistence of the Swedes in *Uckrania*, his Excellency had sent his Nephew *Wyonarowski*, \* to represent to his Czarish Majesty, that such a Destruction would ruin the Country, and make the Inhabitants die for Hunger; but that the Czar took this Remonstrance so heinously, that he had arrested the Messenger, and had beheaded him, if he had not found means to escape.

The last News which we receiv'd this Year was, that the Pope and the Emperor had embroil'd themselves so far, as to proceed to Hostilities; and that the latter had already taken several Places in the Ecclesiastical State, notwithstanding the Temporal and Spiritual Arms of his Holiness; who, whilst his Troops were fighting, thunder'd out his *Anathemas* against the Soldiers and Prince *Eugene*; who said (as was reported) to the Roman Catholick Soldiers, 'My Friends, I never yet saw any one kill'd by the Thunder of the *Vatican*; but if you are afraid of it, I'll send the *Prussians*, and others of their Opinion, into the Ecclesiastical Territories, whom they are not able to terrify.' All the Priests and Monks at *Constantinople* look'd upon the Emperor and the Prince as Hereticks, and I don't doubt but those in *Christendom* did the same; and they regretted the Emperor *Leopold*, whose Piety (they said) would never have suffer'd him to have been guilty of such Sacrilege.

The Beginning of *January* 1709, Mr. de *Ferriol* receiv'd a Letter from Mr. *Michel* at *Isfahan*, in which he gave him an Account that the *Sophy* shew'd him a great deal of Favour, even to the granting some Pieces of Artillery to celebrate the Birth-Day of the King his Master, far from hindering him from firing or making Illuminations, as the *Porte* had done, with respect to that of the Duke of *Brittany*. The Reverend Father *Villiti*, a Jesuit, Superior General of the Missionaries in *Persia*, wrote also another of Condolence to the Superior of *Gallata*, upon the *Porte's* persecuting them on Account of the Propagation of the Catholick Faith; and he praised the Moderation of his *Persian* Majesty to the Missionaries; alledging at the same time, that the *Armenian* Schismatics, (of whose Errors he sent the Catalogue in the *Appendix*) had render'd themselves unworthy of the Goodness of his most Christian Majesty, who had made some *French Corsairs* restore to divers of their Merchants their Effects, which they had taken from them, by their Brethrens thwarting and opposing this Propagation, and by their Obstinacy in persevering in their Errors.

The Second or Third of *February*, the *Venetian* Ambassador received Advice, that the Emperor and Pope had come to an Agreement, which made the *Jesuits* at *Gallata* cease their Complaints against his Impe-

\* 'Twas the same Mr. *Wyonarowsky*, who had been seized in 1716 at *Hamburg*, by the Czarian Resident, conducted to *Petersburgh*, clapt into a Dungeon (as I was inform'd) at *Aland* in 1720 by the *Muscovites*, and reduced to the Allowance of five Coupiques, or Two Pence Halfpenny English Money a Day; after having attempted to throw himself into the Sea to finish his Misery, by making a Hole in the Wall, or taking out the Grate of a Window, he was confin'd yet more strictly.



rial Majesty; and that the King of Denmark was at Venice, and partook of the Diversions of the Carnival.

Towards the Middle of March, the Dutch Ambassador receiv'd Letters, which gave him an Account, that they had actually begun to treat of a general Peace; in order to which, his most Christian Majesty had made Overtures to the Allies, by the President Rouille, and Mr. de Torcy; and some time after we had the Preliminaries, which seem'd the worthy Fruits of the continued Success which the Confederates had had during the Course of this War.

The Substance and principal Articles of these Preliminaries were, that his most Christian Majesty shou'd acknowledge the Arch-Duke of Austria as legitimate King of all the Spanish Dominions, under the Name of Charles the 3d, and renounce for the future all Pretensions to that Monarchy, both for himself and the rest of the House of Bourbon; and that he shou'd withdraw, in the space of two Months, all his Troops, and neither furnish the Duke of Anjou, for the Time to come, with Vessels nor Money, but even give a Passage to the Allies thro' France to dispossess him, in case he persisted in the Design of maintaining himself upon the Throne; that he shou'd deliver up to the Empire Strasbourg and Brisac, with all their Dependencies, in the State they were taken in, with all the Places that remain'd in his Possession along the Rhine: That he shou'd banish for ever the Chevalier de St. George out of his Territories, and not furnish him for the future either with Money, or any other Assistance, against England; but shou'd recognize the Princess Ann for legitimate Queen of Great Britain, and yield up to that Crown what France was possess'd of in Newfoundland, demolish the Fortifications of Dunkirk, and spoil the Harbour of Risbank; that he shou'd recognize the 9th Electorate in the House of Hanover; that the King of Portugal shou'd enjoy whatever had been confirm'd to him by the most advantageous Treaties; and that the States shou'd have Furnes, Menin, Ipres, Warneton, Comines, Lisle, Conde, Maubeuge, &c. with all their Dependencies, except Douay and its Government, for their Barriers; that his most Christian Majesty shou'd not keep any Place in the Spanish Flanders, nor withdraw or imbezzle either Artillery or Ammunition; that the Duke of Savoy shou'd enter into Possession of all that France had taken from him formerly, belonging to any of the Dependencies of the Duchy of Savoy or County of Nice, and of all that he had acquired during the War, as Exilles, Fort Perouse, Fenestrelles, with the Valley of Pragelas and Mount Genevre, &c. which shou'd be the Limits between France and Piedmont; and that his Majesty, as an Earnest of his good Intention, shou'd evacuate Namur, Mons, and all the other strong Places which he yet had in Flanders, immediately after the Ratification of these Preliminaries. But Mr. de Ferriol, to whom his Excellency communicated them, thought them so unworthy of the Grandeur of that King his Master; that he answer'd, *I can't think that his Majesty will Sign this*: And whatever the Dutch Ambassador cou'd say, as that they had been concerted and regulated by the Ministers of France, and the Confederates, and that he believed them already ratify'd by his most Christian Majesty, he cou'd not prevail upon him to change his Sentiments. But the Sequel has shown that this Ambassador was not mistaken in his Opinion. His Indisposition, of which I gave a Hint on occasion of his Audience, and to which most of his Nation gave the Name of Madness, happen'd about this Time, thus: He had invited several



several Ladies to the Village of *Belgrade* among the rest, and several other Persons of his Court and Nation. The Weather was excessively hot, and he mounted on Horseback about 10 or 11 in the Morning, whilst the Ladies went by Water as far as *Buruckderry*, another Village not far distant from *Belgrade*. His Excellency treated them with his usual Magnificence; every one made good Cheer, and was very Merry, Singing and Dancing, &c. But it happened as the Men were returning to *Pera* on Horseback as before, the Ambassador either saw, or thought he saw, a Serpent crossing the Road before the Feet of *Mr. de Marigny's* Horse; whereupon he bid him stop, either that he might not bruse, or else to view it: *Mr. de Marigny*, not perceiving any, answer'd, *There is no Serpent*; upon which, his Excellency being offended with his Reply, which seem'd to him as if he gave him the Lye indirectly, and affronted him, lash'd him with his Whip over the Shoulders; whereupon *Mr. de Marigny* said, *Sir, this is not the way to use a Gentleman*, and high Words ensued between them; which shew'd (as they said) that his Excellency's Brain was disordered, and was attributed to the excessive Heat of the Day, and his Exercise of Riding, which he had not used since his first Arrival in *Turky*; and then only to receive Audience. However it was, Matters went so far, that they bound him the next Morning; and *Mr. de Marigny*, who help'd to do it, receiv'd a great Blow on the Stomach with his Elbows for his Pains, besides many Reproaches. To mortify him entirely, they took from him a pretty young *Armenian*, who was call'd his \* *Figlia di Anima*, who follow'd him every where, and sat next him at Table and at Church. His Indisposition was kept so little secret, and interpreted so much to his Disadvantage, that *Mr. Bruë* said to the *Vizier*, *Our Ambassador is run Mad*; and he remembering the Affair of the Sword, answer'd, *He declar'd himself so at his first Arrival*. Some Time afterwards he carried to *France* an Attestation of his Excellency's Misfortune, sign'd by several Persons of that Nation, and demanding another Ambassador; and *Mr. Desallures* was recall'd some Months after from *Hungary* to take his Place.

The French Nation were divided into two Parties about him; the greatest Number said that his Excellency was not indeed in a thorough Tranquility of Mind, but that the imperious Haughtiness with which they had treated him, had added very much to the Effects of the scorching Heat of that Day; and that instead of irritating his Temper as they had done, they ought to have humour'd and flatter'd him. Others said, that he became on a sudden so outrageous, that they could not help using him so.

Four Days after this Accident, I was with the Dutch Ambassador in his Garden, just at a Gate which was then open, and fronted the Chamber where he was bound near the Window, so that he could see us; their Excellencies were very good Friends, whereupon he cry'd out as soon as he perceiv'd us, † *Help, help, come and see how I'm abus'd by that ungrateful Bruë, whose Fortune is owing to me; and that Impostor Marigny, that Serpent whom I have warm'd in my Bosom; see how they violate the Rights of Mankind, and give Orders in my Palace, and bind me like a Criminal*; upon which they immediately shut the Casement, to hinder the Continuance of his Discourse, and his looking at us. The Dutch Ambassador seem'd to be sensibly touch'd at it, and told me, that indeed *Mr. de Marigny* and *Mr. Bruë*, having actually the greatest Obligations to *Mr. de Ferriol*, ought to have excus'd themselves from having any Hand in such Treatment of him; adding, I'll

\* *Figlia di anima*, or Daughter of Soul, the Italians call so an adopted Person of that Sex.

† *Mr. Bruë* was at first only Interpreter at *Mr. de Ferriol's*, his Excellency made him Chancellor besides.



go and see him to Morrow Morning, and speak with them; which he did, and obtain'd better Usage for him.

## CHAP. XV.

*Of the King of Sweden's Journey from Pultowa to Bender; his Reception there, and Transactions with the Porte. The Deposition of the Visier, &c. Remarks on Heraclea the Chersonesus of Thrace, Lampfaco, Troy, &c.*

THE 8th or 9th of July, a Muscovite Courier, who was dispatch'd (as they said) on the very Day of the Battle of Pultowa, brought the News of it to Mr. Talfay. His Excellency communicated it to the Visier, and other Ministers of the Porte, and to all the Foreign Ministers except Mr. de Ferriol, with whom (besides his Indisposition and being bound in his Palace) he had had some Difference about the Ceremony, and whom he look'd upon as a better Swede than Muscovite.

According to these Advices, the King of Sweden was either Dead or taken Prisoner, and was believ'd at least the latter, his Flight being thought impossible, in case he was amongst the Number of the Living; but two Days after the Aga of the Bashaw of Ozakow arriv'd very opportunely to retrieve and deliver him, by acquainting us that he had left his Majesty near Ozakow, with some 1000 Swedes, without counting the Cossacks of General Mazzeppa, whose Number was much larger, and several Poles. Five or six Days after, Mr. Neghebaur, a Livonian of his Majesty's Retinue, arriv'd also with the Letters in the Appendix, for the Grand Seignior and Visier; but not being vested with any Character, he had only Audience of the latter. From him and from other Persons of Consideration and Credit, we were inform'd of the Circumstances that happened at, and after the Battle of Pultowa, which were as I'll relate hereafter.

A Success, as well known as uninterrupted, of nine Years Continuance, during which to Fight and to Conquer had been always one and the same Thing to the King of Sweden, Charles XII. seem'd to promise him that he shou'd be both invincible and invulnerable, (if I may use that Term) and 'twas even reported that he flattered himself with Hopes of the latter; at least his Intrepidity in braving and despising the greatest Dangers, which he was often threatn'd with by those Deluges of Fire, and Showers of Balls, which frequently made his Troops fall in Heaps around him, and his Horses under him, without being able to change his Colour, caus'd it to be believ'd so. This Hero of the North, after having dethroned the King of Poland, who now reigns, had long rejected and contemn'd the Proposals for an Agreement which the Czar (against whom he had gain'd such considerable Advantages) had offer'd, and seem'd by his Replies (which were, *Tu Traitte avec him at Moscow*) to threaten that Prince with the Fate of



King Augustus, and likewise to make him the same tacit Answer which Alexander did openly to Darius, "Know that you not only write to a King, but to your own proper King." Those who have been the longest with him, and have pretended to know his very inmost Thoughts, have confirm'd me in what I had before heard; *viz.* that he had extracted from Quintus Curtius his Ideas and Model of *Heracles*, and that he had proposed to himself to imitate and even surpass that *Macedonian*; they added, that they had seen those very Words, which I have quoted above out of that Author, mark'd with his Majesty's own Hand in the *Latin* Page, and that his Views were yet more vast and extensive than his Reply to the *Czar's* Proposals denoted, as might be seen by an Answer which he gave to an old Officer in *Ukrania*, upon his remonstrating that 'twas against the sound Rules of War to leave fortify'd Places behind him, and endanger his Army's perishing or destroying itself by advancing so far in an Enemies Country, without Magazines or Provisions for the Men, or Forage for the Horses: His Words were these, "What! you are afraid of losing Sight of your Wife; but if you are a true Soldier, and Lover of Glory, I'll lead you so far, that you shall scarce have News from Sweden once in three Years."

However it was, the Christian Potentates had different Thoughts of this Prodigy of Valour and Success, who struck them partly with Admiration, partly with Fear and Jealousy, at the Time that he saw himself more overcome by his own Conduct, than conquer'd by the *Czar* at *Pultowa*. His Army, with a good Part of 20 Millions of Crowns, rais'd in *Saxony* and *Poland*, besides the Treasure of Prince *Mazepa*, was in want of all manner of Necessaries for their Subsistence, besides being weakened by their Marches thro' Desarts, or Places rendered so by the *Czar's* Forces, who had either burnt or taken away, as they retreated, all that could refresh the *Swedes*: In this Condition he was forced either to give or receive Battle; which he did and lost it, and with it a great Part of his Men, their Lives, and a much greater their Liberty; and himself was oblig'd with a small Number to consult his Safety in his Flight, on the 18th of *June*, O. S. 1709.

'Twould be tedious to relate here the Circumstances of that Engagement, of which there have been so many Relations; besides that, not having been present at it my self, I could only copy after these Accounts; for this Reason I shall content my self with observing what follow'd, of which I have either been inform'd by those Ministers and Officers who escap'd with, or after the King, or been my self an Eye-Witness.

Some of these Latter who were made Prisoners on that Day, do fatal to Sweden, and afterwards got off, told me, that the *Czar*, now victorious in his Turn, having ordered the Generals and other principal Officers to be brought before him, viewing each of them, ask'd, *Where is my Brother Charles?* And that being answer'd, they did not know what was become of him, he reply'd, "I want but him; and I hope *Warkowsky*, whom I have sent to look for, will bring him."

In the mean while Expresses were dispatch'd on all Sides, to carry the News of this Action; in all of which he was reported to be either Dead or taken Prisoner, as I've before observ'd; but let us see what was become of his Majesty. This Hero, having been disabled from Riding, by a Wound in his Foot, had made himself be carried to the Battle in a Litter, which was shattered to Pieces by a Cannon Shot; and a Horse which he would have mounted, spite of his Wound, being kill'd under him, they forc'd him out of the Field, where he must have

\* I heard these Particulars from Colonel Wangerheim, who was present, as he told me.



met with either Death or Loss of Liberty. Seeing all Things desperate, he suffered himself to be persuaded, by the Chancellor Mr. Mullern, Mr. Poniatowsky a Polish Nobleman, General of the Artillery of the Creation of the King Stanislaus, and some others who were about him, to pass the *Boristhenes*, to avoid falling into the Czar's Power; with this Resolution, he gave Orders to burn the heavy Baggage, and cross'd that River the 19th of June, with about 1800 Horse, consisting of Swedes, Poles, and Cossacks; their Felter or General *Mazzepe* took in Person all the Care of their Retreat, that his Danger of being sacrific'd to his Czarish Majesty's Resentments could dictate, for he had already condemn'd him to be hang'd, and he was then executed in *Effigie*, with his Nephew before-named. His Excellency was one of the first in ordering them to throw into the *Boristhenes* all that could retard or encumber their Flight, even to large Chests of Silver, and so pass'd over the River with all the Cossacks that could follow him; but as there were but few Boats, and the Stream was rapid in that Place, besides its being very broad, several who ventured to swim their Horses over, perish'd in the Undertaking.

The King having got over about ten in the Morning, on the 19th of June, went into a Coach which they had transported for his Majesty on Account of his Hurt, with Major General *Hordb*, and they began their March thro' the Desarts. All his People who had escap'd follow'd, some on Horseback, some on Foot for want of Horses, and several in little light Waggon, which they had taken care to have brought over the River on Account of their Wounds or some Distempers.

This March was very irregular and uncertain, without any high Roads or Tracks; they could neither meet with Houses, Huts, Tents nor Inhabitants in the Desarts, and consequently no Provisions, nor even Water; and if they had not had Cossacks for their Guides, who are not Strangers in those Places, they had run the Risque of perishing there, after having wandered and fasted but too long, without finding any way to get out, (as I thought would have been my Lot near three Years afterwards, between the Desarts of *Ozakow* and *Precep*). These Hardships gave a dejected and mortify'd Air to every one in general, except the King, who seem'd always the same, and in whose Face, as they assur'd me at *Bender*, they could never observe any Change, like what such a great Misfortune, as had just happened to him, might reasonably have caus'd; and from whose Mouth they had never heard any Complaints, except at the Death of the Dutchess of *Holstein*, his Sister.

In the mean while Mr. *Poniatowsky*, being guided by some Cossacks who knew where they could find Water, and some of which he detach'd from Time to Time for that Purpose, march'd in the Van towards *Ozakow*, a little fortify'd Town at the Mouth of the *Boristhenes* and *Bogh*, who disembogue themselves jointly some Miles lower into the *Black-Sea*; of which I shall speak more at large in my Travels thro' *Tartary*.

The King, after having march'd six Days on the North Side of the *Bogh*, arriv'd within about three English Miles of *Ozakow*, and sent Mr. *Poniatowsky*, with the Secretary *Clinkstrom*, to the *Bashaw* of that Place, to complement him on his Behalf, and demand a Passage thro' the Ottoman Territories under his Government. They had hardly pass'd the *Bogh*, and were not yet arriv'd at the Town, when an *Aga* (whom this *Bashaw* had dispatch'd to his Majesty, upon the Advices which



which he had receiv'd of his Approach, by some *Tartars* wandering thro' the *Desarts*) very civilly prevented them by another Complement, and by offering what his Majesty had sent to ask; accompanying his Civilities with Refreshments, which came very opportunely to Men, who, far from finding what to sustain them, were in a fair Way to die of Hunger and Thirst, in between 7 or 8 Days March; and to shew that the *Turks* are not such Strangers to Laws of Humanity, as they are represented by many Pens.

The King did not pass the *Bogh* till the 28th in the Morning, for want of Boats, and did not escape above two Hours, being surpriz'd by the *Russian* General *Walkowsky*, sent by the *Czar* to fetch him, whom he could perceive on the other Side of the River carry off 500 of his Men; for his Majesty not having found Conveniencies to cross, was oblig'd to wait so long, and it unfortunately happened for these 500 Men, that there were not a sufficient Number to transport them all in Time.

The *Bashaw's* Delay in sending Boats wou'd have cost this Prince himself his Liberty, if that General had not, luckily for the contrary, follow'd the Tracks of a *Swedish* Commissary's Calash, which had gone out of the Way in the *Desarts*, for that of his Majesty; and by this Mistake lost the Time, during which he was waiting for them, and passing the *Bogh*, with about 1000 of his Retinue.

In the mean while his Majesty, who did not at all doubt but that the *Russians* pursued him, did not show the least Fear nor Uneasiness during the whole Time that he was expecting the Boats; on the contrary, he laugh'd at that, which some of his People manifested on that Account. He had scarce pass'd the River, and entred into a Tent that was pitch'd for him, when the *Bashaw* of *Ozakow* came in Person to confirm by Word of Mouth the Message he had sent by his *Aga*, and offer him all the Services that lay in his Power; he added, that he had dispatch'd an Express to the *Grand Seignior* to give him Advice of his Majesty's Arrival into the *Ottoman* Empire; and that he was perswad-ed his Highness wou'd send to all Parts of that Empire, that the King shou'd think fit to pass thro', or reside in, his Orders to treat and receive him in a Manner suitable to his Royal Dignity; in the interim he beg'd him to take up his Quarters in *Ozakow*, in order to rest himself. His Majesty thank'd him very graciously for his Offer, but excus'd himself from lodging in the Town, by reason of the short Stay he design'd to make there. After this, the Chamberlain *Gyllenhierna* (who had serv'd as an Interpreter) made the *Bashaw* observe the 500 Prisoners that were taken on the other Side the *Bogh*, for want of a sufficient Number of Boats to get over, and avoid the *Russian* General who was yet in Sight. The *Bashaw* testify'd his Sorrow for the Disquiet that such melancholly Objects might cause in the King, beg'd him to assure his Majesty that 'twas not in his Power to gather a greater Number in so little Time, and desired he wou'd make his Excuses for it, and beg that his Majesty would be so gracious as not to complain of it, which had cost him his Head, &c. The Chamberlain did so, and his Majesty was satisfy'd.

The King, having writen a Letter to the *Grand Seignior*, to inform him of his Arrival, desire his Protection, and a free Passage thro' his Dominions, in order to join the Army he had left in *Poland*; and propos'd to him a defensive Alliance between them, wrote another to the *Visier* to the same Purpose, which are to be seen in the *Appendix*; and



and gave them in charge to Mr. Neugheba our already mentioned, who set out on the 2d of July for Constantinople, accompanied with an *Aga* of the *Bashaw's*, and a *Cossack* Servant, who understood the *Livonian* and *Turkish*.

The same Day, on the same Advice arriv'd at *Bender*, an *Aga* was sent from the \* *Serasquier* of that Place, who complemented his Majesty on his happy Arrival in the *Ottoman* Empire; offering him his Service, with a Present of a fine *Turkish* Tent, and inviting him to come there. The King accepted both the Tent and the Invitation, and began his March on the 3d, being accompanied for some Leagues by the *Bashaw* of *Ozakow*, who left him some Attendants to convoy him farther, and conduct him thro' the Desarts that extend for 25 or 30 Leagues between *Ozakow* and *Palanca* †, with Horses and Waggon, and Orders for providing every thing that was necessary for his Majesty and his Retinue, at the Expence of the *Porte* from thence to *Palanca*, the *Bashaw* of *Bender* having care of the same from thence to *Bender*, according to the Custom of the *Turks*.

The 7th in the Morning, the King arriv'd at *Palanca*, a little Town, with a Fort on the side of the *Nyester*, about six Leagues from its Mouth. About a Quarter of an Hour after a *Myrza*, or Noble *Tartar*, made his Majesty a Complement to the same Purpose as the preceding ones, in the Name of the *Han*, and presented him with a Waggon cover'd with Cloth, and drawn with four Horses, and a Tent; which he accepted of, and desired the *Myrza* to return his Thanks to the *Han*.

His Majesty pursuing his Match by little Journeys, did not arrive at *Bender* till the 12th of July, where he was saluted with a Salvo of Thirty six Cannon, receiv'd with the Acclamations of the *Janizaries*, drawn up in two Lanes, and went into a Tent pitch'd for him by the *Bashaw's* Order, on the Side of the *Nyester*, which is opposite to the City, and mark'd A. in my Plan, N°. XXX. The *Serasquier* had made them raise another Tent for himself about one hundred Paces from thence; and the King having sent to complement him by Messieurs *Mullern* and *Pomatoski*, he waited upon his Majesty, making all the Proclamations of Friendship, and Offers of Service imaginable, and inviting him to lodge in the City. His Majesty returned him Thanks for his Civilities, and desired to remain in his Tent; and having passed the *Nyester* twelve Days after, viz. the 24th, and testify'd that he had rather incamp than lie in any House, they pitch'd Tents for that Purpose in a Place which his Majesty chose near the River, a little below the City, between some Trees; where he had a House built for him, notwithstanding the Remonstrances of the *Turks*, that the *Nyester* having overflow'd some Twenty Years before, had laid that Place under Water, and destroy'd a little Hamlet that was there; and that they never had built there since, for fear of another Inundation. Every one work'd for himself, the Officers built Houses, the Soldiers dug Huts in the Earth, above which only the Roofs appear'd; and the Numbers of Inhabitants increasing, by reason that several *Swedes* found means to escape from the *Muscovites*, and rejoin the King, and by the Arrival of several *Poles*, and others of his Adhe-

\* The *Bashaw* and *Serasquier* are one and the same Person, but include the Signification, viz. one the Government of the Province or more, and the other the Command of the Troops of the Ward. *Serasquier* signifying a General of an Army in *Turkish* Language.

† *Palanca* Getarum.



nents, the Number of Houses and Huts grew bigger every Day, and became in a little time sufficient, (bating that it was not so handsome) to compose a little Town, which we'll call, if you please, *Carlopolis*, mark'd A. A. in the Plan of *Bender* hereunto annex'd.

In the mean while, the King's Wound was become very dangerous, by his neglecting both at first, and even then, to have it dress'd, inso-much that it began to gangrene. At last Mr. *Newman*, his first Chirurgion, gain'd so much upon him, as to prevail with him to suffer necessary Remedies to be apply'd to it; if, as he said, his Majesty wou'd not be reduc'd to have his Leg cut off, and renounce getting on Horseback for ever; which was the last and only Motive that induc'd him to it. This able Chirurgion, having the most patient Person in the World to deal with, and one who was the most capable of enduring Pain, made Use of his Instruments and Causticks so opportunely and successfully, that after having taken out a little Bone already rotten, his Majesty found himself in a Capacity to walk towards the middle of *August*; about which time he wrote the Letter in the *Appendix* to King *Stanislaus*. At the Beginning of the same Month, his Majesty thought fit to detach between Eight and Nine hundred Men towards the Frontiers of *Poland*, under the Command of Col. *Gylldenkrak*, and others, on Pretence of observing what pass'd there; and promising to follow them in a little time, in order to join the *Swedish* Army, which was believ'd still at *Opatourak* near *Cracow*; but the *Muscovites* having seiz'd on all the Passages that lead into *Poland*, and having Parties as far as *Walachia*, they met them, and made them all Prisoners, except a small Number who escaped. The News of this Action upon the *Ottoman* Territories, reach'd *Bender* as soon as the most diligent of them cou'd haste thither; and was sent to the *Porte*, and represented in the liveliest Colours that were necessary to give it all the Air of an Act of Hostility, contrary to the Peace sworn by the *Czar*; and it rous'd the slegmatick Temper of the *Turks* to such a degree, that the *Muscovite* Ambassador was oblig'd, in his Master's Name, to promise all manner of Satisfaction, swearing that he had never given any such Orders, and that he wou'd not fail to punish the Authors of such an Infringement of the Treaties, as soon as he shou'd be inform'd of it; and his Excellency was forced to take all the Pains imaginable, to calm the Emotion it had caus'd.

Some pretended to penetrate so far into his *Swedish* Majesty's Designs, as to affirm, that this Prince had on Purpose expos'd and sacrific'd this handful of Men, as a Bait to the *Muscovites*; who, in biting at it, wou'd give the *Turks* an honourable Pretence for breaking with the *Czar*, as his Majesty desired; but this was only a Conjecture.

The 26th of *August*, an *Aga* arriv'd at *Bender* with the Letters in the *Appendix*, from the *Grand Visier Ali Bashaw* to the King, and the Chancellor Mr. *Mullern*; and a Present of a fine *Arabian* Horse richly caparison'd, and a *Hangjar*, or *Turkish* Poniard, whose Handle and Sheath were enrich'd with precious Stones, which his Majesty received very graciously. In the mean time, Mr. *Neghebaur* wrote Word, that not being vested with any Publick Character, he cou'd not have Audience of the *Grand Seigneur*; and the King thought fit to confer on him that of his Envoy, and order'd his Credentials to be dispatch'd accordingly; of which General *Paniatowski*, who pretended in publick a Desire to see *Constantinople*, but who had another Prospect in Mind, as will be seen by the Sequel, requested to take on himself to



be the Bearer ; and departed from *Bender* the 18th of *September*, with the King's Answer to the *Grand Visier*, and a Letter from Mr. *Mullern* to that Minister. In less than Seven Days he reach'd *Constantinople*, which is above 170 Leagues distant ; and Mr. *Neghebaur* having receiv'd his Dispatches, prepar'd himself for his Audience of the *Grand Seignior*, which he had on the 27th with the usual Ceremonies, excepting the Presents ; which he was dispens'd with, for Reasons grounded on the King's Misfortune.

About this time the Scarcity of Corn being very great in *France*, two of his most Christian Majesty's Men of War, with a Tartane, brought Anchors made at *Marseilles*, for the Service of the *Ottoman Fleet*, and laded themselves with Corn even in the *Propontis*.

At this Juncture General *Poniatowsky* soon discover'd, that Curiosity had the least Share in his Journey ; for he insinuated himself so dexterously and successfully into the Favour of the Ministers of the *Porte*, especially the *Visier*, that he was granted several private Audiences ; and obtain'd, besides a Present of 1000 Ducats for himself, (which he did not ask,) the Promise of a numerous Convoy, to reconduct the King in Safety to his little Army, which he had left in *Poland*, and which was, as they said, retreated to the Frontiers of *Pomerania* ; he hasten'd to carry himself this good News to his Majesty, and arrived at *Bender* the 9th of *October*.

This Account was as agreeable to the King as can be imagin'd ; and he ordered them upon it, to dispatch the Letter in the *Appendix*, to return Thanks to the *Grand Seignior*. In the mean while, several *Bashaws*, who had receiv'd Orders from the *Sultan* to form this Convoy, actually made their Troops file off towards *Bender* ; and in a little time, there were between 7 and 8000 Men, as well Horse as Foot.

Every thing seem'd to conspire to comfort the King for his Misfortunes, and satisfy his Desires ; and he was soon generally prais'd and lov'd by the People. The good *Turks* admired his Sobriety and Temperance ; and hearing that he never drank any thing but Water, and that he wou'd not taste even any Beer during the whole War, they said that he had the Inclinations of a true *Mussulman*, and that he only wanted to be so. Both the *Spahis* and the *Fanizaries* took a Pleasure in seeing him exercise the few Troops he had left ; and as if, by his Presence, he had communicated his Martial Inclinations to them, they seem'd by their Discourse to breathe after nothing but a War with the *Muscovites*, and it was the publick News at *Bender* ; and the Kindness which the *Porte* shew'd to his Majesty, with their Coolness, and the little Notice they took then of the *Czar's* Ambassador, made it said, that this Prince had open'd the Eyes of the *Porte*, and made them see their true Interests, which cry'd aloud both to the Ministry and the People, to oppose the growing Power of the *Czar*, now freed by the Battle of *Pultowa* from the only Enemy who was capable of hindring his being a formidable Neighbour to them ; and whose Fleet (which was daily encreasing at *Asoph*) with the Fortifications at *Tangarok*, gave him a footing in the *Black Sea*, which threaten'd *Constantinople*. All the World appear'd convinc'd of the Truth of this, and of the Necessity of taking Measures in time to prevent the Execution of whatever Designs his *Czarish* Majesty might form hereafter ; and these Measures cou'd not but be favourable to his *Swedish* Majesty. In fine, every thing seem'd to be in the best Posture



Posture imaginable, when the *Vizier* having sent an *Aga* under Pretence of knowing how numerous a Convoy his Majesty desired, and he bringing back for Answer, that it could not be less than 30000 *Spahis* and 20000 *Janizaries*, the *Vizier* thought it too much, or at least made as if he did so, the *Muphti* and *Beis Effendis*, with the most considerable Part of the *Divan*, judged it exorbitant. They declared it inconsistent with the Law, and the common Regard that honest *Mussulmen* ought to have for their Faith, to send a Convoy which is equivalent to a large Army; and said they could not enter the Dominions of any State at Peace with them without a real Violation of Sworn Treaties; and that it tended directly to a Rupture with *Poland* and *Muscovy* at the same time.

The *Swedes* pretended to be well inform'd, that the *Czar* did teach the *Porte* this Language, not so much by the Eloquence of his Minister, or his Remonstrances in Writing, as by his Presents; at least the Favour that was shown of a sudden to his Ambassador, and their Coolness to the King their Master, made them believe so. For Mr. *Tolstoy* had the Credit to renew solemnly the Treaty of *Carlowitz* for the *Czar*, his Master; and after having receiv'd the Ratification from his *Czarish* Majesty, he had the Honour for the second time to have Audience of the *Sultan*, where he presented the Instrument to his Highness, and receiv'd his in the Beginning of 1710.

The same Minister obtain'd afterwards a Privilege, which had never before been granted to any other of his Nation, which was to hire, build or buy a Palace in the *Frank* Quarter, and enjoy the same Liberties as the other Ambassadors. Upon this, he hired and repaired the old House belonging formerly to the Ministers of *Genoa*, call'd still by the *Turks* *Sarai Genesse*, the *Genoese* Palace. Before this a *Muscovite*, of whatsoever Character he was vested with, was more a Prisoner than free; and was not only deny'd to lodge amongst other Foreign Ministers, but not even allow'd to visit them without Permission from the *Porte*.

The *Czar*, after all these Concessions, thinking he had Interest enough to gain what Point he pleas'd, demanded of the *Porte* the General *Mazzepe*, with all the *Cossacks* who had follow'd him to *Bender*; and the *Vizier* push'd his Complaisance so far, as to desire the King of *Sweden* to deliver them up. His Majesty answer'd, That all the Strangers who had accompanied, or were come to join him in *Turky*, were no less dear to him than his own natural Subjects; that while they behav'd themselves well, he wou'd regard and protect them as such, and that if any of them shou'd be guilty of any Faults, he reserv'd to himself the Power of punishing them. But the Death of General *Mazzepe* happening a little after, put an End to these Demands.

In *March*, Monsieur *Memmo* came to succeed Mr. *Justiniani*, in Quality of *Baylo* from the Republick of *Venice*; and some few Days after we had Advices from *Poland*, that King *Augustus* having protested against the Treaty he had made with the King of *Sweden*, as being extorted by the Force and Success of his Arms, had taken the Advantage of his Misfortunes, and re-ascended the Throne he had renounced.

\* The Ambassadors are not generally admitted but once into the Grand Seignior's Presence, which is on the first Day of their receiving Audience; and they only take leave of the *Vizier*, (and other Ministers, if they please) unless on extraordinary Occasions, as this, or any extraordinary Embassy, as those of Count *Ouringhen*, *Palatine* *Leinski*, &c. who also received their Audience of Leave from his Highness.



Another Mark of the *Visier's* publick Preference and Complaisance for the *Czar's* Ambassador, was shown in this Instance: Five *Swedish* Slaves having escaped from him to the Envoy of *Sweden*, the Ambassador sent to the Envoy to reclaim them, who refused to deliver them up, as being Subjects to the King his Master; whereupon his Excellency threaten'd Force, and complain'd to the *Visier*, who demanded them of the Envoy; and he again denying them to the *Visier*, he sent Word he must have them to examine them, and that he would restore them again immediately after: The Envoy, either not daring to persist any longer in his Refusal to the *Visier*, or being too credulous on this Occasion, did as he was requir'd; and the *Visier*, either by Threats or Promises, induced four of them to be circumcis'd, and deliver'd back the fifth, not to the Envoy, but to the Ambassador. Upon which Head it may not be amiss to remark, that the *Muscovites* treated their Prisoners after the manner of *Turks* or *Tartars*; for a little after, there were seen in the *Tessir Bazzars*, or Slave-Market, a new sort of Captives unknown there before that time, being *Livonians*, and other Subjects of the King of *Sweden*, which the *Muscovites* sold to the *Greek* Merchants; and these again to the *Turks*, or any one who would pay their Price for them. The Remissness of the *Porte* with respect to the Convoy, of which there was no more Talk, (contenting themselves with leaving 5 or 6000 Men at *Bender*, without encreasing their Numbers) together with the Report spread by the *Muscovites*, that these 6000 Men, far from being Part of the promis'd *Escorte*, were as a Guard to detain the King of *Sweden* under Arrest at *Bender*, till he should make a Peace with their Master; adding, that that was a Clause in the Articles of Peace renew'd with the *Porte*, with several other such Stories, were capable of disquieting any other Man but the King of *Sweden*; and did in reality disturb and alarm his Attendants, especially Mr. *Neughebaour*, who was afterwards dismiss'd by his Majesty for his Timorousness; and they would have perswaded him not to depend any longer upon the Promises of the *Porte*, but accept the Offers of the Emperor of *Germany*, of a free Passage thro' his Dominions, and of being treated as Honourably as himself, where-ever he should pass: But the King, without accepting the Imperial Offer, or at all minding their Advice or Allarms, declared that he depended upon the *Grand Seignior's* Promise, and wrote to him thereupon the Letter in the *Appendix*.

His Majesty looking upon the *Visier* as the principal Obstacle to his Designs, and the Author of all that had lately passed to his Disadvantage, especially this last Article of the five Slaves, ordered a Memorial to be drawn up for the *Grand Seignior*; in which he complain'd openly of the Proceedings of this first Minister, whom he represented to have more consulted his own Interest, in what he had done for the *Czar*, than that of the Emperor his Master. This Memorial was given in Charge to General *Poniatowski*, to present with his own Hands; he accepted of the Commission, whatever Danger he might run, in case the *Visier* should come to have a Hint of it; and he left *Bender* the beginning of *April*, in order to execute it, which he did on the 13th, as the *Sultan* was coming out of a Mosque. N. B. This is the Opportunity they take to present Petitions to the *Grand Seignior*: They have nothing to do but to lift them up high enough for him to see them, and he orders them to be received, and afterwards examin'd when he returns at the *Seraglio*. Those who won't present them themselves, give five or six Pence to the first *Turk*, *Jew*, *Greek* or *Armenian*, who



who do it; and if 'tis any thing that requires a publick Answer, and is not dangerous, they go and demand it at the *Divan*. M. *Poniatowski* did not in any wise appear in it, nor did his Highness enquire who had presented it to him; 'twas sufficient he knew that it was from the King of *Sweden*, and I don't know whether the *Visier* ever knew any thing of it. After this, Things all of a sudden seem'd to take another Turn in Favour of this Prince, and put on a better Face; for the *Grand Seignior* sent him Twenty-five fine Horses, the handsomest \* of which was set off with very rich Furniture, his Caparison being of a fine Red Cloth embroider'd with Gold, and embellish'd with Pearls, the Bridle and Portal cover'd with little inlaid Pieces of Silver gilt, with Flowers in *Relievo*, enrich'd with several precious Stones, as well as the Pommel of the Saddle, which was also of Silver gilt. These Horses were accompanied with a very gracious and obliging Letter from his Highness, in which he confirm'd in general Terms his generous Intentions of having him convoy'd, and his Person protected against all secret Devices of his Enemies, whenever his Majesty shou'd be disposed to depart.

\* There is (c) in the Print XXX a true Representation of this Horse, except the Shield, which is only 'd on the Grand Seignior's Led Horses when he marches to War, or in his publick Entries, as that which I have describ'd before.

The *Visier* also sent him five more at the same time, which his Majesty wou'd not accept, whatever the *Seraskier* of *Bender*, and the *Captain* who came with them, cou'd do to perswade him; the only Reason the King gave them was, *I never receive Presents from my Enemies*. And indeed this Prince was too sincere, to receive any of a Man that he desired to destroy, and even at the Time he was endeavouring it.

This *Visier* had a great many Enemies, and created himself new ones every Day amongst the *Turks*, having sacrific'd several *Bashaws* who were agreeable to the People, to the *Sultan's* Avarice; but the most formidable one was *Ali Bashaw Cumurgi*, the *Selictar Aga*, and Son-in-Law to the *Sultan*, already mention'd, between whom and him there was an extraordinary Antipathy, or violent Jealousy; the Original Cause of which was never well known. The latter had gotten Possession of all the *Grand Seignior's* Favour, and the other seem'd only to be obliged, for his Continuance in his Station, to some self-interested Sentiments, or Remains of Acknowledgement of the faithful Services he had rendred the *Sultan*, which hinder'd him from ridding himself of a Man, to whom he thought himself beholden for his Preservation on the Throne, by putting an End to the Conspiracy before-mention'd; besides his having settled the *Finances*, which were drained under *Sultan Mustapha*, on the best Footing imaginable, having paid the Soldiery and all the Debts of the Empire, and above all, fill'd the Treasury, which his Highness had found empty at his coming to the Throne. But all these Remains of Gratitude were dispell'd, and at last totally extinguish'd on the latter End of *June*, when the Imperial Seal was taken from him; and the *Turks*, who pretended to be well versed in the Intrigues of the *Seraglio*, gave the *Selictar Aga* all the Glory of this Deposition. He was not only deposed, but banish'd to the Island of *Metelin*, where the *Odalick*, which the *Sultan* presented him when he gave him his Niece in Marriage, followed him; for this Princess was divorced and taken from him at the same time, and still a Virgin, tho' married for many Years, his Highness having not sent him yet the *Topouz*, and Permission to consummate with her. The *Swedes*, who had work'd long and hard for the Deposition of *Ali Bashaw*, look'd on it as the Fruit of their Labour: The *Turks*, used to such Changes, only wonder'd this did not happen sooner; for they re-

member'd



member'd few *Visiers* who had govern'd so long. Some of them ascrib'd his falling under the *Sultan's* Displeasure, and his Banishment, to the *Selictar Aga's* Jealousy.

*Numan Bashaw Cupruly Tzade*, of the antient Family *Cupruly*, succeeded him, received the usual Complements from Foreign Ministers on his new Dignity, and was very much courted by General *Poniatowsky*, Mr. *Funk*, the new *Swedish* Envoy, and other Persons of that Court at *Bender*. These having insinuated themselves as much as possible in his Favour, endeavour'd to persuade him, by all imaginable Means, that a War against the *Muscovites* was absolutely necessary for the Safety of the *Ottoman Empire*; they renewed to him the Proposals already made to the *Porte*, and represented the Advantages of a Triple Alliance offensive and defensive between the *Grand Seignior*, the King of *Sweden*, and *Stanislaus*, for whom (they said) the best Part of *Poland* was inclined: They told him how dangerous it was for the common Cause and Interest, to leave the *Czar* in that Country with a numerous Army, the Necessity of preventing his ambitious Designs on *Constantinople*, which his Fleet in the *Palus Maotis*, with the new Fortress of *Taganrok*, made (as they said) but too visible, &c. These Remonstrances, and others of the like Nature, had soon taken Effect with the *Turks*, if they used to regard Things with the same Eyes as *Christians* do in respect to Futurity, Policy and Glory; but they love dearly to take Advantage of their Divisions, and rather to reap the Fruits of War than to make it; they believe on certain Interpretations of the *Alcoran*, that God Almighty will at one Time or other make them all Subjects to the *Ottoman Empire*, as so many are already: However, the Generality were pretty much moved or persuaded by them, and the *Grand Seignior* was almost determin'd by the *Han of Tartary*, who had espoused their Interest; but the *Visier* being as strict and scrupulous an Observer of the Law, as a learn'd Interpreter of it, and unacquainted with that Policy which teaches to sacrifice the *Bona Fide*, and all Oaths or Ties to the publick Good or Interest of the Country, did not give that Attention that was wish'd for to these Proposals; however, he shew'd all the Respect imaginable for the King of *Sweden*, promised to do him all the Services that lay in his Power, induced the *Grand Seignior* to send his Majesty a Present of 800 Purfes, which had been for some Time solicited in vain as a Loan by the *Swedes*; but instead of talking of War, or approving the Project of their Return with a numerous Army, as his Majesty demanded, (in which he said he foresaw many Difficulties of a dangerous Consequence) he advis'd them to accept of the Passage offered by the Court of *Vienna* thro' the Emperor's Dominions. The Want of ready Money being great at *Bender*, the Present of 800 Purfes was very acceptable, but not his Counsel.

Things being in this Posture at *Constantinople*, and Corn very scarce and dear at *Barcelona*, where the Allies had a considerable Army to subsist, his Excellency Sir *Robert Sutton*, upon the Advice of it, had demanded of the *Porte* the same Leave that was granted to the *French*, to load divers Transports out of the Quantity, or rather Superfluity, which the *Turks* have always, and had obtain'd it. These Vessels were arriv'd already in the *Propontis*, or Sea of *Marmora*; and I having some Business on Board two Men of War which were actually below the first Castle of the *Dardanelli*, on the Side of the *Archipelago*, and being desirous to see at same Time the *Thracian Chersonesus* and the adjacent Places, &c. I left *Constantinople* on the 29th of June; I

took



took my Way by Land, and reach'd *Selivore* the next Morning pretty early, and \* *Heraclea* on the 30th about Noon, and spent the rest of the Day in viewing it. Upon my asking the Inhabitants if they had any old Pieces of Money; using the Terms of *Paliés Fólés* with the Greeks, and *Esky Mangurs* with the Turks, which signifies almost the same as the Turkish Phrase of *Guiaours Mangurs*, *Infidels Money*; I got of both about 15 of them, most Part Latin ones of *Antoninus Pius*, *Adrianus*, *Gordianus Pius*, and the noble Greek Medallion 16 in the Print XXVIII, coin'd for the *Birantines*, with the Head of the Emperor *Alexander Severus*; who, to mortify these People for having taken the Part of his Enemy *Pescennius Niger*, whom he defeated (spite of their Alliance) at *Cizicum*, transfer'd from them their Precedency and Privileges, to give them to the *Heracleans* or *Perinthians*; for their Town was then call'd *Perinthus*, and the Greek Medals which I found there had the Legend ΠΕΡΙΝΘΙΩΝ, &c. on their Reverse; as for Example, that N<sup>o</sup>. 22 in the Print XII. and (b) in XXIV, &c. They are all extremely well preserv'd by the Means of the Varnish † which the Ancients had to preserve the Metals from Rust, &c. (a Secret now lost) the Varnish of the Medallion is a fine Brown-green, that of the Medal 22 Sea-green, and that of (b) Earth-green, and indeed a great many of my Medals are so varnish'd. *Heraclea* is now little better than a good Village, in respect of its Houses and Inhabitants, tho' there are still here and there several Fragments of its antient Walls and Columns, and considerable Ruins of an Amphitheatre, erected by or for the said Emperor; but no Inscriptions that are legible or deserving to be copy'd, the Stones on which there were some so having been carry'd away by curious Strangers. Its Port is pretty safe, but not deep enough for large Vessels, and the Entrance into it dangerous, by Reason of divers small blind Rocks, some even with the Water, some hardly cover'd with it. I lay there that Night, and getting up early the 1st of July, between 9 and 10 in the Morning I reach'd *Rodos*, a large and populous Town; but it not containing any Remnants of Antiquity, did not tempt me to stay there. I went thro' divers Villages, wherein nothing more material occurred than seeing towards the Evening some Greek Women, or Maidens, singing and dancing, dress'd after the *Bulgarian* Fashion, as the Figures N. 4 and 6 in the Print XI. having divers Sorts of Silver Money fasten'd to their Hair, and to a Piece of Cloath which covered their Breasts, as represented in the same, that made as they danced a Gingling something like that of Pack-Horses with their small Bells; the Men dress'd the most Part as (9) in the Print XIX, were some intermingled with the Women, as in the same Print, some by themselves, others sitting under Trees, with large Pitchers of Wine, drinking and singing the same Tunes as the Dancers: This was on the Eve of the *Virgin Mary's* Visitation; which, as well as all their other Festivals, *Eves*, *Saturdays*, *Sundays*, the Greeks celebrate, in the Afternoon, after this Fashion, going only to Church in the Morning. They enjoy themselves as much as possible, till late, and often the whole Night; above all in drinking plentifully, rending their Throats with singing, and dancing in Rings, as represented in both the said Prints. I took my Lodging

\* *Heraclea*, formerly call'd *Perinthus*.

† That Varnish is the same for its preserving Virtue; the Colours are different, and are distinguish'd by the French, in *verd de terre*, *verd de mer*, *verd de flamme*, *verd gay*, *verd de porreau*, *verd brun*, &c. *Earth-green*, *Sea-green*, *Flame-green*, *Gay-green*, *Leek-green*, *Brown-green*, &c.



at a Priest's in a good large Village call'd *Boulayer*, whose Inhabitants were for the most part plung'd in the like Mirth; with this only Difference, that they kept in their Houses and Gardens, whither the Night had forced them. The next Morning, being up very early, I took a Walk alone round the Village, and perceived some old Foundations and Ruins almost level with the Ground, which gave me an Inclination to stay there a good Part of the Day, to see if I could discover what they had been; of which I did not repent. My Landlord brought me acquainted with some of the Inhabitants; and among others, with three *Calogries*, who made a small Convent together, living after the same Manner and Rule as those of *Samos* before-mention'd. I enquir'd after *Paliés Foles*, or old Coins; they sent little Children from House to House to look for some, who brought a good Quantity, which I bought for a Trifle; among others, that of the *Lyfimachians*, N. 31 in the Print XXVIII; two more with the same Legend, but with the Head and Reverse as that of King *Lyfimachus*, mark'd in the Print XXIV. These Medals, with some considerable Remnants of Walls, made me judge, that *Boulayer* was built on the Ruins of *Lyfimachia*. \* This Discovery induced me to look for the Ruins of *Cardia*, which the Antients place on the *Isthmus of Thracian Chersonesus*, and gives its Name to the Gulph call'd by Corruption *Caridia* by the *Franks*; I did it, but in vain, not finding the least Traces of any such Place. Having pass'd the *Isthmus*, and reach'd the Side of the Gulph, I went to *Caratsal*, a small Village towards the S. W. of it; where, arriving on the Holiday about 9 in the Evening, I found all the Inhabitants, who were *Greeks*, as full of dancing and singing as those of *Boulayer* the Evening before. The Wine rather than the Dancing had drawn thither some young *Turks*, who were sitting cross-Legs in a Ring round the Pots and Cups; these no sooner perceiv'd me with a *Bostangy's* Cap, with which I often travell'd in *Turky*, not caring to pass every where for a *Frank*, than imagining me one of that Corps, they betook themselves to Flight, but, upon my speaking to the *Greeks* in their own Language, they soon knew by my Pronunciation that I was not of their Nation; then talking to me in *Turkish*, and finding by the same Mark that I was not what I appear'd to be at a Distance, they sent to seek the Fugitives, who being told their Error, return'd, and began again to drink what they call *Gudavur Caphe*, or Infidels Coffee; they forced me in a Manner to make One amongst both the Drinkers and Dancers, and none of the merry Company went to Bed till 3 in the Morning, except my self, who left them about Midnight, and my Landlord a little after. As soon as I got up, I ask'd him if he knew of any Ruins, as old Walls, Pieces of *Marble*, &c. He told me of some within a Quarter of a Mile of *Caratsal*, by the Sea Shore, and that One in *Xerocorio*, the next Village, had found a Head there; I desir'd him to carry me to the first, which he did, and they were very inconsiderable, having not the least Inscription, but only some few square Pieces of Marble, and 3 or 4 Fragments of Columns, with the Remnants of a Tower, still visible enough to show that it had been Quadrangular. These Ruins, tho' hardly worth viewing, may be those of *Cardia*. *Xerocorio*, or the Village *Xero*, is a miserable One, all of *Greeks*, who have given it that Name from the Gulph; † I enquired there after Medals, and found

\* *Lyfimachia*, since *Hexamili-um*, now *Boulayer*.

† *Xero*. The Antients gave the Name of *Melanus Silius*, to what the Modern *Greeks* call *Xero*, and the *Franks* *Caridia*, by Corruption from the City I was then in Search of.

that



that of ΚΑΔΙΑ, N. 9 in the Print XXIV, with that of ΑΙΓΟΓ-  
ΠΟΤΑΜΟΣ, N. 14, and the two others of *Panormus*, N. 9 and 10 in  
the Print XXVIII, which latter may have been coin'd for the Town of  
that Name, placed here by the Antients over against *Enos*; tho' (as I've  
already observ'd) these Pieces having been current thro' the whole  
*Grecian* Empire, they might as well have been the Money of *Panor-*  
*mus* or *Palermo* in *Sicily*, which I won't presume to affirm. The P  
with one Foot shorter than the other in both Medals, which is the  
primitive Way of making that Letter, is a Testimony of the Antiquity  
of these Pieces. I went afterwards to see the Head which was of  
Marble, and being much mutilated and heavy, I did not care for the  
Trouble of transporting it; the Head dress, which was the best pre-  
served, was pretty much like that of *Juno* on the Medal 14 above-  
mention'd, which were presented me by the Owner of the Head, with  
whom I dined, he refusing to set any Price upon them; wherefore I  
gave a few *Paras* to a young Daughter of his, and we return'd to  
*Caratsal*. I sent here likewise my Landlord's Children in Search of  
Medals, and they brought me several *Latin* ones too common to be  
inserted, except two like N<sup>o</sup>. 6 in the Print XXVIII.

The Weather being very fine, and my Business not urgent, I resolv'd,  
before my leaving the Gulph of *Cardia*, to see a Convent of *Greek*  
*Caloyeros*, which is on a small Island almost in the Middle of it; in order  
to which I made use of one of their Boats, which was come to *Caratsal*  
during our Absence. This Convent has no other Name but *Manastery*  
\* in their Language, and had in it about 20 Monks, whose Church is  
tolerably fine, and their Cells small, but well contriv'd. They have a  
good Cistern; their Island is hardly half a Quarter of a Mile in Circum-  
ference, and is well cultivated by themselves; they live as austere-  
ly as any other before-mentioned, and follow the Rule of *St. Basil*. Ha-  
ving spent the Night there, I went away the next Day in another of  
their Boats, which put me ashore at 3 in the Morning where they had  
taken me up; whence I proceeded on my Journey on Horseback. I  
found this *Peninsula* very pleasant and fertile all over, but cou'd dis-  
cover no where any Remains of Antiquity, excepting some Me-  
dals in the Villages thro' which I pass'd; amongst others that mark'd  
(a) in the Print XXIV, and another of *Aigos Potamos*, like that before  
mentioned. The 6th, between 10 and 11 at Night I arriv'd at *Galli-*  
*poli*. This Place is pretty large and populous, of about 3 Miles in Cir-  
cumference, with divers fine Mosques, adorn'd by several noble Co-  
lumn of uncommon Marble, taken perhaps out of the Ruins of the an-  
cient Cities in its Neighbourhood, which is the only and most remark-  
able Part of it. I lay at a Jew's, then Consul for the *English* Nation, at  
that Place; and then I took a Boat for *Lampsaco*, which has now hard-  
ly 300 Houses. I met there with no entire Pillars among its Remains,  
which made me believe *Gallipoli* had rob'd it of its best Materials; and  
I wondered that the *Franks* had not carried away the Stones, where-  
on were the Inscriptions publish'd by Mr. *Spon* and Mr. *Wheeler*; one  
of which ascribes to the Statue of *Julia*, erected at the Expence of *Dyoni-*  
*sus Apollonoteimus*, all the Epithets usually given to *Ceres*; for it lies in  
a Turk's Garden, who ask'd me if I wou'd buy it, and told me for some  
few *Paras*, the Head N. 1 in the Print XXVII. I suppose the Owners of  
the others, whose Taste does not lie that way, wou'd part as willingly  
with them for a small Matter. I got acquainted there with a *Greek*, at  
whose House I din'd, supp'd and lay, and was entertain'd with some ex-  
traordinary

\* MONAZ-  
TEPY.



traordinary Wine, which made me recollect what I had read, viz. that *Lampsacus* was allotted to *Phemistocles* for his Bribe. My Host, being very complaisant, gratified my Curiosity very much; for, upon my enquiring, as usual, after old Coins, and other Relicks of Antiquity, he conducted me to some Peasants in the Neighbourhood, who in breaking up the Ground found the most Part, at least the most obscene Part of the Print XXIV, as the little Brass Statue N. 4, the two other votary Figures N. 14 and 18, which the Religion of those Times enjoined the People to reverence; wear about their Necks, hang in the Temples, and to ascribe them supernatural Virtues, almost as is at present practised by some Christians in respect of Crucifixes, *Annus Dei*, and *Stapularies*, &c. The forementioned Figures, as well as the two Medals N. 2 and 16 in the same Print, which I bought of a Country Woman, who knew nothing more of them, than that they were not of Gold and Silver, seem to confirm that *Priapus* was worshipped at *Lampsacus*; so that what can't now be named without Abhorrence and injury to Modesty, far from being exposed, was then made a Trophy and Subject of Devotion. The most famous Temple of this obscene Deity was, according to the old Historians, at this Place, at a little Distance from which, the same Greek showed me in a Vineyard some inconsiderable Ruins, which seem'd to have belong'd to some such ancient Structure, by their orbicular Figure; but nothing there demonstrated that it had ever been consecrated to *Priapus*, rather than any other heathen Deity. Thence he conducted me to a Turk, who had found, a few Days before, in digging his Garden, some large Tombs of white Marble only of two single and plain Pieces, which had been fastened with a Cramp-iron; and I told then in one of them 13, and in the other 15 Skulls, which, as well as other Bones, moulder'd away and fell into Dust, as soon as they were touch'd. Probably there had been whole Families enclosed in them, tho' without Inscriptions to tell of whom. The Country about *Lampsacus* is wonderfully pleasant, and abounds in Corn, tho' not so much as in Vines, Pomegranates and other Fruits. Being come back to Town, I visited a Goldsmith and a Brasier, who were but too many for this now little Place. I bought of the first, several Silver Medals of *Julia Augusta*, *Drus Faustina*, *Marcus Aurelius*, *Constantinus*, *Theodosius*, *Honorius*, *Arcadius*, *Flaccil-la*, &c. and other later Emperors, all Latin, with a Greek one in Gold of *Alexander* the Great, too common to be inserted. Of the second, the Greek ones of *Lampsacus* 15, 16, of *Cizicum* 20, 25, &c. in the Print XII.

Having given a full Scope to my Curiosity there, I return'd to *Gallipoli*, taking my marble Head in the Boat along with me, and left it at the Consuls to be sent to *Constantinople* by the next Convenience. I took a second View of this Place, and found nothing remarkable besides what I have already observ'd; only I bought of a Goldsmith the Gold Medal of *Lysimachus*, N. 21, in the Print XXIV, with several Brass ones of the same sort, that were procured me by a Jew. On the 9th, I set out early, and I pursued my Journey by Land as far as the first Castle on *Constantinople* Side; being got about 5 or 6 Miles from *Gallipoli*, I pass'd by an inconsiderable Village, in whose Neighbourhood I discover'd some few Remnants of old Walls, and a little farther a Rivulet call'd by the present Greeks *Ποταμος*, or the River; as they do all the others whose original Names they have lost, as well as the Towns which they term *Palies Coras*, or the old Towns; and the Turks *Esky Sehirs*,



*Sehirs*, or *Esky* \* *Stambol*, by which they mean the same. As some Geographers place the ΑΙΓΟΣ ΠΟΤΑΜΟΣ, or *Goats River*, hereabouts, this may be the same; as well as the Ruins those of the Town ΑΙΓΟΣ which stood near it, and where probably the Goddess *Juno* had a Temple, if this may be infer'd from her Head's being on the Medals that have a Goat on the Reverse. Advancing nearer to the Sea, I saw what some will have to be the Spot where formerly was *Sestos*, famous for the unfortunate Loves of *Hero* and *Leander*. The Ruins that give Grounds for this Pretence, (far from being very considerable, as they had been represented to me, and hardly worth taking notice of,) seeming no more than those of an old Tower, to defend the Passage thro' the *Hellespont*. Towards Evening, I reach'd the Place which more generally passes for that ancient City, where stands one of the first Castles, as does the opposite one, where *Abidos* is believ'd to have been. The Castle on *Europe* Side is rather accompanied by a Village than a Town; almost all its Houses, which are but few, being but small and indifferently built. It consists of a large round Tower encompassed with strong Walls, and is well provided with Mortar Pieces, and Cannon of a prodigious Size, and pointed level with the Water, to guard the Entrance into the Channel. That of *Abidos* is not less fortify'd, and has a handsomer Town both for its Extent and Buildings; I cross'd over thither, and took up my Lodging at a *Jew's*, call'd *Abraham*, Consul there for the *English* Nation; as was another afore-mentioned at *Galipoli*. Next Morning early, I took a Boat for the new Castles at the Entrance of the *Hellespont*; and a little farther out under † Cape *Janitsary*, I came up with two *English* Men of War, which lay beyond them, for the Point of Honour before-mentioned at *Smyrna*, viz. not to salute without being resaluted. I was very kindly receiv'd by both Captains *Canning* and *Eaton*, the first of which Commanded the *Worcester*, and the other the *Winchelsea*; I lay on board of the first, and I was too near the ancient *Dardanum*, (as *Ptolomeus* says) or rather to the Place where it stood, not to take a View of it. I found almost nothing there but miserable Houses, inhabited by *Greeks*, which the *Turks* call *Guiaourkoi*, or the *Village of Infidels*; with few Remainers of Walls, almost level with the Ground, without a Letter of any Inscription; but it had in recompence a very beautiful Prospect from thence over the Land and Sea-side, (it being on the Top of the Cape) as of Corn Fields intermixt with Vineyards; a kind of small Forest of Olive and other fruitful Trees; and of Islands, as *Tenedos*, *Imbro*, *Sarmothrace*, &c. besides the *Thracian* Coasts. I made there a pretty good *Raccolta* of Medals, especially the Colony Pieces, among others (b) of *Cesar Augustus*, in the Print XXVII. on the Reverse of which *Aeneas* is represented carrying his Father on his Shoulders, and holding by the Hand the little *Julus*, (f) in the same Print; and several others of *Marc. Aurelius*, *Alexander Severus*, *Gallus*, *Maximus*, with a Horse feeding on their Reverse, like (3) in the Print XIV, or a She-Wolf suck'd by the Twins *Remus* and *Romulus*, &c. the most Part with this Legend, COL. AUG. and in the Exergue C. TROAS; among them was N. 30 in the Print XXVIII. I lay there at a *Bashaw's*, and return'd to the Men of War, who fell down to Te-

\* *Stambol* is a Corruption and Composition of the original Greek, *ἡ ἐν πύλῳ*, into the City; an Answer which the *Greeks* going to Constantinople used to make, as they still do, to those who asked whither they were going.

† Formerly *Sigaeum Promontorium*; call'd by the *Turks*, *Janitsar Bournutr*.



*nedos* by Break of Day on the 12th, where finding a *Saccolera* ready to sail for *Lemnos*, \* I took the Opportunity of going to see this *Island*, and the Wind being good, carry'd us before Night into one of its Harbours call'd *Moudro*. There on the Eastern Side on a rising Ground (on whose Summit stands an old ruin'd Castle) is a little Town of the same Name, that deserves only to be term'd a Village, having no Houses, and but very ordinary. Tho' there are no Inscriptions, nor any remarkable Materials, but some Foundations of thick Walls near the Harbour, some will have it to be the Spot of the ancient City *Ephestias*. The new Castle is about 8 or 9 Miles distant hence, and remains almost in the same State in which 'twas put by the *Venetians* in the War ended by the Peace of *Carlowitz*. Its best and largest Haven is that before-mentioned, which is capable of receiving a very numerous Fleet; 'twas call'd by the *Italians*, *Porto di Sant' Antonio*. The Island is very spacious; some say 200 Miles in Circumference, and I don't believe it to be much less; it abounds in all sorts of Cattle and Game, and bears a great Quantity of Wheat, Barley and Oats, tho' but little Wood or Wine; which last is owing to the neglect of the Inhabitants, who only make enough for themselves: I drank some there very excellent; they keep it in large earthen Vessels call'd *Taras*, which they bury under Ground to preserve it. Having found no other Relicks of Antiquity on what Parts I saw of the Island, but some few *Latin* Medals, the first of *Augustus Pater* of *Agrippina*, *Nerva*, *Calligula*, and 4 *Greek* ones, viz. of the *Timians*, N. 21, of the *Thasians*, 22, of *Ulpia Topiris*, † 23, in the Print XXVIII. and *Nicopolis* 27 † in the Print XII. of which, the two first are coined for the People of *Tinos* and *Thasos*, two Islands well known; I re-embark'd the 15th, on another Vessel going to *Tenedos*, where I arriv'd the same Day in the Afternoon. *Tenedos* is hardly six Leagues round; it produces great Quantity of excellent Muscadine and red Wines, which will keep when made without Mixture; the Soil is very proper for Wheat and Barley, but its Extent being but small, the Inhabitants find that Vines turn to better Account: *Asia*, which is but little distant, furnishes it with Wood, which is there wanting, at a reasonable Rate; and they are always supply'd with Wheat very cheap from the Gulph of *Caridia*. Most Part of the Inhabitants of this Island are contain'd in one only Town, which is call'd by the same Name, and has a Fortrefs but little favour'd either by Nature or Art; wherein I counted 26 Pieces of Cannon, some of which had upon them the Arms of *St. Mark*, and were left there by the *Venetians* who were formerly Masters of it. During a Stay of a few Days there, I was made very welcome on board of the *British* Men of War; and I had the good Fortune to excite in them a Desire adequate to that which had for some Time strongly possess'd me, of viewing the Ruins of *Troy*. Accordingly on the 15th we set out for that once famous Place, in their Pinnaces well arm'd, and landed a little above a Part of the Port, which was choak'd up with Sand, altho' there still trickled a little Water thro' it. The getting ashore was something difficult, on Account of the Fragments of the Walls of a Castle, (built, according to all appearance, on the Sea-side) which were fall'n into it; and one may still see several Pieces of Marble and other Stone polish'd by the Water, when the Sea is agitated. Being landed, we perceived on the Sea-side several Columns, some lying down, others yet standing upright in the Sand; with divers Pieces of white Marble, Granite, and Porphyry; amongst others, two of white Marble yet unpolish'd,

\* Formerly  
Hypsipylea,  
&c. famous  
in the Fable  
for the Fall of  
Vulcan, and  
one of his  
Forges on it.

† These two  
once famous  
Cities (for I  
take the Me-  
dal 27 to  
have been  
coin'd for Ni-  
copolis on the  
Nessus, as 23  
for Topiris,)  
are now only  
extant in Hi-  
story, accord-  
ing to what I  
heard from  
People that  
lived in the  
Continent, be-  
tween the  
Gulphs of Sa-  
lonicky and  
Eno, where  
the Antients  
place them;  
there being on-  
ly a few Ruins  
on a River  
which they call  
Potamos, and  
the Turks  
Sou, or Wa-  
ter, as both do  
all the others  
of which they  
don't know the  
Names.



polish'd of such a prodigious Bigness, that 'tis not to be comprehended how they could be transported thither; and there is no manner of Likelihood, that ever the Country about Troy produced any. A little farther, upon the Shore, is a sort of an Oval Laver of the same, about six Foot Diameter; and two others of Porphyry that are square, not so large, and something fallen to decay.

On the Eastern side of the Harbour is a Piece of a Column of Granite, above four Foot Diameter; and a little higher another broken in two, above 40 Foot long, and four Foot eight Inches Diameter. Not far from hence are several Tombs of Marble and Porphyry, still as fresh and entire as if they had been made within few Years, excepting those of Porphyry, which had lost their Lustre, and were a little impair'd by Time. These Monuments were but of two Pieces, viz. the Part which contain'd the Bodies, and the Lid or Tomb-stone; and in all Probability they us'd to inter in them whole Families, or one entire Generation; that is, as any one died, they buried the Body therein, with some Quick Lime, and other Drugs that consume the Flesh; and when the whole Generation was gone, they fasten'd the Cover down with Cramp Irons, like those at *Lampsaco*.

Keeping along between the South and the East, without leaving the Sea-side, we discover'd a greater Number of these Monuments; and our Curiosity prompting us to open one, in order to see what was in it, we had recourse to the Strength of the Sailors that came along with us, who signaliz'd their Force in breaking one of their large Iron Crows, and a pretty large Rope. However, they were not discouraged by Difficulties; but went aboard their Vessels to fetch others, and at last labour'd so effectually, that they compass'd their Design. We found this Tomb full of Dust, having in it two Heads still entire, but which moulder'd away upon touching them, besides several other Bones that broke upon handling; by which one may judge, that these could not be the Graves of the ancient *Trojans*, since it was customary for them to burn their dead Bodies, and gather the Ashes, which they inclosed in Urns of different Metals, and Materials according to the Quality of the Deceased; after which they preserv'd them in some subterranean Caves built on Purpose, a good Number of which are still to be seen up and down thereabouts. A Peasant, as ignorant as the Cattle he was keeping in this Neighbourhood, offer'd me the two little Lamps, N 6 and 11, and the Vessel N. 7 in the Print N. XXIV. which he said he found in one of these Caves; I bought them of him for some *Paras*; the last seem'd to me a *Lacrymatorium*, to receive the Tears of Friends or Relations that went to lament the Dead; and the Lamps probably were intended to light them.

These Lamps are very like the *Perpetual Ones*, so much talk'd of and so little understood; whose Wick, as is pretended, was made of *Asbestos*, \* and which were call'd *Perpetual*, because they never ceas'd burning, provided that the Place where they were was kept very close, but which immediately went out upon the Irruption of the least Air; which seems contrary to Reason and Natural Experience, as well as contradictory to common Sense. For, supposing it fact, that these Lamps were extinguish'd upon the least Perception of Air, no Body

\* *Asbestos*, a certain Stone, as light as Pumice, wherein, when broken, is found a Substance like Cotton, whereof, as Naturalists pretend, an incombustible Stuff was made call'd *Amianthus*, in which dead Bodies were wrapp'd and burnt to preserve their Ashes, which by that means were kept separate from those of the Funeral Pile.



could ever have seen them burning any otherwise than in Imagination, or Historical Tradition; not to mention the Impossibility of lighting them. Instead of this obscure and improbable Fancy, so little satisfactory about their Perpetual Light; may it not be a surer and clearer Explication of the Word *Perpetual*, to understand it in the same Sense that the *Roman Catholics* do their Masses; founded for ever, (or to use their own Term, to Perpetuity) for the Deliverance of their Souls out of Purgatory after their Deaths; and which are applicable to their Posterity after their being discharg'd thence. These Masses either are, or ought to be said every Day, and are *Perpetual* as long as the Revenues (settled upon the Church, by Contract at the Time of founding them) endure; but as soon as these Revenues are alienated by any War, or any Politick or Religious Reformation, the Saying of the Masses cease also; may not this be, the whole Mystery discover'd, or the Air that puts out the Lamps? However it be, for my Part, I can no more believe the real Existence of any such, than I can conceive how it could be possible. My Opinion is, that rich Persons might set apart a Fund for a Quantity of Oil for ever, (according to the common way of Expression) in order to have Lamps continually burning in their Tombs; as there are still to be seen several near those of some great and rich Noblemen in *Roman Catholic* Countries, and even in the Sepulchral Monuments of the *Turks*; and that these Lamps were no farther *Perpetual*, than as long as the Revenues for supplying the Oyl lasted. But to leave this Digression, I believe again, that one ought not to carry the Antiquity of the Tombs above-mention'd higher than the Times of the *Greek* and *Roman* Emperors who rebuilt *Troy*. The Walls are still five or six Toises high in some Places, and of good free Stone; within them is a considerable Variety of noble Ruins. Here one may see Columns standing, half buried in a Corn Field, or else lying along; there in another Field, one may discover Pieces of Architraves, and Chapters of the *Corinthian* Order, or Frize Work; and up and down a great Number of subterraneous Places both large and small, upon some of these there may still be seen the Traces of Buildings that stood upon them.

Going a little farther to the East of the City, we met with several Marble Benches raised above, and contiguous to each other, as in the Pit at the Play-house, near which are some noble Steps of the same, to ascend the vaulted Roof of a very large Cave, sustain'd within by a strong handsome Cross-work. I don't know what these Seats can have been, if they were not the Remains of an Amphitheatre; nor what to make of these subterraneous Caves, at least the largest, unless they serv'd the Inhabitants as Places of Retreat in Summer, to shelter them from the scorching Heats of the Sun, and the smallest for their Sepulchres. Continuing to walk on, and inclining a little to the North, we met with Part of the Dome of a Temple, whose Cornish was of White Marble, with Frize Work after the *Corinthian* Order; and proceeding on farther again, we at last came near to that lofty Pile of Building which may be seen from *Tenedos*, or from the Vessels which sail in the Parts adjacent, and seems like a Palace of free White Stone, from whence some People have imagin'd, and call'd it, without the least Foundation or Appearance of Truth, the Palace of King *Priamus*; and not any of them, who have seen it, having either explain'd or accounted for it to Satisfaction. I shall be far from making such an Attempt, and only describe it, as it offer'd itself to our View. We pass'd



pass'd at first towards the Western Part of it, among some Rubbish which led to a vast Arch, standing between two lesser ones, made in a Wall of a prodigious height, and very thick, and having on the Top some little Remains of a vaulted Roof; being entered into the Body of the Building, we found a great Confusion of Ruins and subterraneous Caves; the Sight is bounded on the East by a large Wall, not so high as that before mention'd, having in all Probability been partly demolish'd; on the South of it is another, of which one can only see some Traces rising a little above the Ground; on the North is another, in which there are several Arches, which give it the Air of an Aqueduct, and one may see here and there, round about it, some Remains of Buildings very well cemented.

From hence, for Variety sake, we took a Walk amongst some Trees, where a beaten Track conducted us to a Passage out of the Ruins, which formerly (as well as we could judge by Appearances) was one of the Gates of the City; descending by it into a Plain, we saw two Peasants, of whom we enquir'd if there was no Village thereabouts? and they told us, that the nearest was about a League and a half from us; whereupon we did not think it proper to add that Exercise to a continued Walk of about six or seven Hours, it having been so long since we landed. We perceived in the middle of this Plain, at about a Mile distance from the Walls of Troy, a large Pillar of Granite, about four Foot in Diameter, extended on the Ground under a Tree, which made me ask one of the Peasants, if there were no ancient Ruins in the Neighbourhood: To which he answer'd, that he knew two Baths naturally hot, that were not above half a League farther; where, besides the old Building that received the Water, which, as he said, was admirable for any Weakness in the Nerves, and other Ailments, such as Fluxes, &c. there was a Number of Remnants of Antiquity. This Discourse stirr'd up our Curiosity afresh, and we prevail'd on him to guide us thither, on Promise of some little Recompence. Being arrived there, we found round about very considerable Remains of some very solid Edifices, with lofty Vaults well cemented; and we observ'd, that the first Bath having lost its Dome, it had been repaired by the People of the Country. The Water, which runs into it thro' a Canal of hard Stone, that reaches thither from its Spring, which is a little distant thence, is something cool'd by the way, so as one may bear with the Heat, which is nevertheless so great, that one can't be there a Moment without feeling the Sweat distill from every Part of the Body. An old Turk who was there, said, he was Overseer of these Baths, and that he had never seen any *Frank* so high in the Country. From hence we went on to the other, whose Fabrick and Dome were entire, and perfectly resembled the Manner of the Ancients; the Water is brought into this from its Spring, thro' a Canal of Marble, and discharges it self into a great Basin of the same, after having pass'd thro' several little Receptacles also of Marble, which it keeps always full, and wherein they wash. Having made a Present to the Turk, we desired him to carry us to the Springs, which were as hot as boiling Water. Our Curiosity being thus satisfied, we returned to Troy, or rather the Place where it once stood; our Company being increased by two Turks besides our Guide, who made us pass by a subterraneous Grotto, which we had not before seen, of about 17 Foot Diameter, and crusted over with several Congelations; whose they shew'd us the Trunk of a well-carv'd Statue, the Head of which, the

Turks,



*Turks*, being Enemies to human Figures, had buried: One of them, whom I ask'd for it, promised to procure it for me, and was as good as his Word the next Day; the Representation of it is in the Print, N. XXVII, as well of the Hand he also sold me, grasping a Stone, with a round Hole pierc'd thro' it, which I knew not what to make of. We finish'd our Walk, by coming back and setting under a Tree, in a Plain on the North of *Troy*, a little above the Place of our landing, where a good Dinner had waited for us till Four in the Afternoon; and at Sun-set we returned on Board the Men of War.

The next Day, the two Captains going in their Pinnaces to *Troy*, to take away some Pieces of Marble and Porphyry, invited me to take another Dinner with them in its Neighbourhood. We walk'd again up and down for two or three Hours; and I believe very few have seen so much of that once famous City as we; of which I shall only add, that if these magnificent Remains of so large a City, which has at least been 10 Miles in Circumference, as well as may be yet judg'd by its Walls, are not the Ruins of *Troy*, as some deny that they are, at least let them do us the favour to tell the Name of the City to which they did belong; and then they may, if they please, place *Troy* amongst the Number of Things only existent in Imagination. But let us drop the Name of *Troy*, and what the Poets have said of it, and look into History; and we shall find after the Destruction of *Ilium*, *Alexander the Great* laid thereabouts the Foundation of a considerable City, call'd, after his own Name, *Alexandria*; which *Lyfsmachus* upon his dying finish'd, and which became afterwards a Colony of the *Romans*, as is testify'd by several Medals, among others (g) in the Print XXIV. which I had of the same Person, of whom I bought the two Lamps and *Lacrymatorium* aforementioned; and the noble Ruins just spoken of, are probably those of this latter City; and I have two other Medals with the Head of *Lyfsmachus* on them, and the same Reverse.

## CHAP. XVII.

*A Voyage to Barcelona; a short Account of that City and Montserrat; thence to Leghorn. Some Remarks on that Place, Rome and Naples, and the Parts adjacent. My Return by Malta, Santorini, Candia, &c. to Constantinople.*

THE Transports having taken in their Lading, and join'd the two Men of War under *Tenedos*, one of them being a *Greek Saigne*, bought, freighted and consign'd to me, for the Disposal of the Cargo and Money, by an *English Merchant* on his own Account, Capt. *Eaton*, on my informing him what wretched Martiners the *Greeks* were, and of the Inability of these sort of Vessels to keep the Sea with a strong contrary Wind, put two of his Men on Board to navigate her. As for my self, I embark'd in one of the other Transports, with Mr. *Crisp*, their Agent, who had desir'd my Company, and when the Weather was moderate, we us'd often to dine and sup, and sometimes to lie on board



board the *Worcester* or *Winchelsea*, where we were made very welcome. A fair Gale springing up, we set Sail on the 25th, and it was favourable enough to carry us in five Days as high as *Mazzaro* on the Coast of *Sicily*; where it freshning in the Evening from the West, we furl'd our Sails to wait for the Transports, of which we had lost Sight, and kept off at Sea all Night till the 30th, when the whole Convoy, excepting the *Saique* above-mention'd, came up with us. On the 2d of *August* it changing to the North, about 11 in the Morning, made us fall down towards Cape *Bona*; and it blowing in the Afternoon so contrary, that 'twas judged proper to gain that Point, we did so accordingly, and cast Anchor under a square Castle call'd *Gallipia*, situated on a Rising, and flank'd with eight Towers; but neither that, nor the Parts adjacent, have any thing remarkable in them. We landed here, and went to eat some Fruit in the neighbouring Gardens; and as I happen'd to ask the Folks belonging to them, if they did not now and then find in the Ground some old Pieces of Mony, which I explain'd by the *Turkish* Name of *Gaiour Mangours*? They answer'd Yes, and that they us'd to carry the Silver ones to *Tunis*, and those of Brass to the *Brasiers*. I said, that I would give a better Price for them than they; whereupon two Boys who were present, being encouraged by my promising to reward them for their Trouble, even if they came back without, went in search of some among other Gardiners; and three or four Hours after return'd, accompanied by three *Moors*, who had one 8, the other 10, all *Greek* except one, and of Brass; the third had 9 *Latin* ones, all of Silver. Amongst the Brass ones the *Gordianus*, N. 21, in the Print XXVIII. valuable for the Singularity of its Reverse; several famous Antiquaries having assur'd me, they never heard of any like it, but one in the Possession of the late Queen *Christina* of *Sweden*. There was besides N. 27, 28, 29, in the same Print; 30, 31, 32, 33, in that XXIX; and N. 2 in that XIV. the five last without Legends; three like that 33, in the Print XXIX, and two like N. 2 in that XIV. Among the Silver ones, was that N. 9 in the Print XIV. and N. 4, in the Print XII. which latter *Dr. Sherrard* and *Mr. Haym* \* tell me is a Counterfeit; the Ancients (as they say) having never struck any Medal for *Scipio Africanus*. I am too little versed in such Matters, to offer to contradict their Opinion; but if so great a Hero, so eminent for his Conquests of *Spain* and *Africa*, and that much nobler and more difficult one gain'd over himself in the Case of a beautiful Lady, even in the Bloom of his Years; not to mention his Eloquence commended by the Prince of Orators: If I say again, such a Hero had not a Medal coin'd to his Honour by the Ancients, at least all must allow no Man deserved one better; nor can I imagine to what purpose mine was struck by the Moderns, carried into *Africa*, and buried under Ground with that of *Juba* in the same Print; and three others in Honour of the *Triumvirs*, *Cesar*, *Mark Anthony* and *Lepidus*, with a few Consular ones of *Vespasian* and *Domitian*. The last of these being the most abused, seem'd at first to me to be one of the *Nero's*; and finding a Horse upon the Reverse, I concluded it to be that which was appointed Consul by that Emperor, and the Medal coin'd on that Account; tho' upon second Thoughts, I cou'd not believe there had been ever such a Piece; so examining it nearer I found the Head to be *Domitian*, and the Horse a *Pegasus*. However, I cou'd never have supposed that *Scipio* had not been deem'd worthy of one by the Ancients; and that the Moderns,

\* *Mr. Haym*, a Roman by Birth, a famous Virtuoso and Antiquarian now in London.

more



more grateful to Merit, had done it to the utmost Perfection, and sent their Coins into the very Country where he acquir'd so much Honour, tho' now hardly any one there knows ought of him. I bought it with the others of the same Metal, for a Trifle above the Value of the Silver, giving but a † *Sevillian Dollar* for them all, and half as much for the Brass ones. Having the Curiosity to enquire whence they had been taken? they answered, some had been found in breaking up old Pieces of Foundations, to build a House at *Mehemed*, a small Town thereabouts, the rest in tilling the Ground and digging of Gardens.

On the 3d, the Wind being tolerably fair, we weigh'd Anchor, and arriv'd on the 7th Old, and the 18th New Stile, at *Barcelona*. \* This City, according to the Antients, owes its Foundation to *Hercules the Egyptian*, 1678 Years before the Christian Era. 'Tis averr'd by the *Spanish* Authors, that this *Hercules* was look'd upon by the *Spaniards* as a Doer of great and worthy Actions: A Jesuit † (of this Nation) says of him, that they advanced him to the Number of the Gods out of Gratitude, consecrated him a Temple, and paid him Divine Honours; the same Author adds, that even Strangers offer'd Sacrifices upon his Tomb, after their Example, crowding there from all Parts of the World, both to the great Profit of the Priests, and Credit of the Temple, which grew every Day more and more famous. Some looking for its Foundation in later Times, ascrib'd it to *Amilcar Barcino*, a *Carthaginian* Commander, who repair'd it 230 Years before the Birth of Jesus Christ; the *Romans* making themselves Masters of it, kept it till the 5th Age, when it was taken from them by the *Visigoths*. After these, the *Moors* invading *Spain*, brought it under their Jurisdiction, and it remain'd so till the 8th Century, when they were driven thence by *Charlemain*, who gave it to one *Bernard*, with the Title of Count. The Governors of it were but Titular Counts till 873, when *Charles the Bald* made a Present of it to *Widesroy*, the first Sovereign Earl of it, and his Descendants possess'd it as such till 1137, when *Raymund*, having married *Petronella*, only Daughter of *Ramirez*, the 2d King of *Aragon*, united it to that Crown, together with *Catalonia*; and this Family was in Being till 1410, when, *Martin* dying without Issue, *Ferdinand* the first, surnamed the *Just*, King of *Castile*, succeeded him, and the *Barcelonians* not being able to suffer a Foreign Yoke, were governed a long while democratically; till at last they threw themselves into the Arms of the House of *Anjou*, one of whom they constituted their Sovereigns, by Virtue of the Alliance of *Jolanda*, the Niece of *Martin*, the last King of *Aragon*, with *Lewis* of *Anjou*, King of *Aragon* and *Naples*; but the Family of *Anjou* being extinct, a little after the *Barcelonians* became subject to *John* the 2d King of *Aragon*, and remained so both before and after the Union of the Crowns of *Castile* and *Aragon*, by the Marriage of *Ferdinand* and *Isabella*. The Sovereignty of *Spain* falling after this to the House of *Austria*,

† A *Sevillian Dollar* is worth above an English Crown, it weighs a full Ounce, and is very acceptable to the *Moors* as well as to the *Turks*, who melt them down, mixing with Alloy for their own Coin.

\* I always follow the Stile of the Country I am describing, viz. the Old in *Turkey*, and the New in *Spain* and *Italy*.

† Los *Espagnoles* con grand voluntad el consagraron per Dios, e determinaron se le haziessen honras divinas, dedicaron le Sacerdotes y templo donde el cuerpo de *Hercule* commenco desfar, honrado con Solemnes Sacrificios non solo de los naturales sino tambien de los nationes atranseres che por devotion concorevan, decho templo se ennobleua di cada di mas.

they



they maintained themselves in it till 1640, when the City of *Barcelona*, with all *Catalonia*, revolted and forsook them, and was not reduced again till after a Siege of 15 Months; from thence it continu'd in Obedience to this Family, till *Charles* the 2d dying without Issue, it fell lately, with most Part of the *Spanish* Dominions, to the House of *Bourbon*. It was at the Time of my Arrival there subject to the Archduke of *Austria*, under the Title of *Charles* the 3d, under whose Obedience it was reduced by the *British* Fleet. It is situated on the Sea Side, and surrounded with good Ditches, and pretty good Walls, tho' something too weak, and damaged, or marked here and there by the Cannon Balls, with which it has been often batter'd. There are within it several Edifices that deserve viewing, as the Cathedral, the Bishop's Palace, the Hospital, the Town-House, and divers Palaces, most of them accompany'd with fine Gardens. It has but a little Harbour, which is not spacious nor deep enough for a great Number of Vessels; wherefore generally there are none but Merchant-Ships, with some Gallies and Barks, that retire thither; and if Care was not taken to cleanse it, it wou'd soon be choak'd up with Sand, and in a little Time not be capable of receiving any. The Road before the City is large, and has good Anchoring; but whenever the North and South Winds blow any Thing hard, they toss the Ships that are moor'd there, and make them roll very violently, as did then some Part of the *British* Navy.

Having view'd the City, I went to see *Fort Montjuy*, which one may observe on the left Hand, on entering the Harbour, advancing our in- to the Sea like a Promontory. The Castle or Fort, which derives its Name from hence, and stands upon the Summit of this Mountain, is advantageously situated; but the Damage done it by the *English* Bombs, which, together with the intrepid Bravery of the Earl of *Peterborough*, had been the Means of taking it from King *Philip*, was not as yet repair'd, tho' they were at work to that End by the Orders of King *Charles* III.

They were making it (as they said) both Bomb and Cannon Proof. Its Thunder (for so it may not improperly be call'd, since, according to its Etymology of *Mons Jovis*, this Mountain was formerly sacred to *Jupiter*, who had upon it, as is pretended by some Antiquaries, a Temple dedicated to him by *Hercules*;) commands the City. Several however will have its Name to be taken from *Mons Judeorum*, the *Jews* Mount; an Opinion founded upon certain *Hebrew* Inscriptions, discovered on some Tombs on the Side of the Hill, where some believ'd there was a Place assign'd that People by the *Moor*s to bury their Dead, when they were Masters of the Town. The Island of *Majorca*, then in the Hands of the *English*, may be seen from hence in a clear Day very plainly, tho' 'tis almost 40 Leagues distant.

His Excellency *Sir Robert Sutton*, having sent one of his Men on Board Capt. *Canning*, with Dispatches for General *Stanhope*, who was then at the Confederate Army, encamp'd according to some Advices near *Balaguer*, a little Town in *Catalonia*; according to others, on their March towards *Aragon*; the Desire of seeing the Forces, join'd to the good Opportunity this Express furnished me with of satisfying my Curiosity, immediately determin'd me to go thither with him; we set out from *Barcelona* on the 20th, and giving out that we were going Express to the Army, on Account of the Convoy of Corn that was arriv'd, we were every where supplied with good Horses, or



† Saragossa, formerly Cazar Augusta, the Metropolis of Arragon.

rather Mules. We had not advanced very far on our Way, before we were inform'd that the last Advices were true, and that the Army was decamp'd from *Balaguer*; whereupon we directed our Course according to the Rout we heard it had taken. On the 21st at Night, we met in a long Village a Courier in very great Haste, who was swearing at the *Spanish* Gravity and Slowness, because they were not quick enough in procuring him fresh Horses. We managed so well that we learnt the Reason of his Impatience, which was, to carry to the Queen of *Spain*, now Empress, the News of a compleat Victory gain'd by her Royal Consort, *Charles III.* over his Competitor King *Philip*, near † *Saragossa*, which was enough to confirm us what Road we should take. Hereupon testifying likewise on our Side our Desire of going on as soon as possible, as carrying Dispatches to General *Stanhope*, we were quickly mounted, and Riding Night and Day, on the 22d in the Morning we found the Army encamp'd near *Saragossa*, partly upon an Eminence, partly in a pleasant Plain, that lies between the *Ebro* and that City, being the very Place, as they said, where King *Philip's* Forces had pitch'd their Tents before the Day of Battle, which they had then left to the Possession of the Allies, who refresh'd themselves therein after the Fatigues of the past Action, and made a fine Show. On our Arrival, we immediately went to pay our Respects to General *Stanhope*, who receiv'd us with that Goodness and Affability, which is the distinguishing Mark whereby the *English* Nobility and Gentry, especially those who have travell'd, signalize themselves on all Occasions. My Fellow Traveller having presented him with a fine *Turkish* Sabre in his Master's Name, His Excellency receiv'd it very Graciously, and said with a Smile, *If you had come two Days sooner, I had had a glorious Opportunity of trying its Goodness.* He ask'd us several Questions about *Turkey*, to which I alone made Answer, the Bearer of the Cymeter and Letters having taking no more notice of the Countries thro' which he travell'd, than the Horses he rode. As he was recommended by Sir *Robert Sutton* (one of the best Masters in the World to his Domesticks) to the General, as a proper Person to serve in the Army, he having judg'd him so from his strong Constitution, and his little Inclination or Disposition to any Thing else, his Excellency had the Goodness to offer him an Ensign's Post, or some such Thing, on his Entrance into it, with 3 Shillings a Day, which was a great deal in *Spain*, and which he could not have hoped for elsewhere, not having serv'd before. However, whether he was not as brave as he was strong, or whatever was the Reason, he refused it, saying that the 3 Shillings a Day was too little, whereupon the General never spoke to him afterwards about it, at least not while I stay'd. I was inform'd there of the following Circumstances of the Action at *Saragossa*: That the two Armies being within Cannon Shot of each other, King *Philip's* Forces made as if they would give the first Onset, but were as soon prevented in their Design, by King *Charles's* giving the Signal of Battle, between 11 and 12 on the 20th of *August*, upon which the whole Confederate Army (excepting 4 Battalions which General *Stanhope* kept in Reserve, interlin'd with Cavalry, and ordered to advance to the Brow of the Hill, in order to hinder their being surrounded on that Side, in Case of any Disadvantage,) march'd up

Mules are the most common Way of Carriage in *Spain*, and they are reckon'd the most sure-footed, and properest for the Hills, and Dales, and steep Mountains, that one must often cross in that Country.

directly



directly to the Enemy, and attack'd them in full Front: That the Action was very fierce, and Victory had almost declared for King Philip's Forces, when the Battalions in Reserve falling upon them in Flank, not only put them in Confusion, but re-animating those Troops who began to give Ground, under Count Staremberg, gain'd in less than two Hours a most compleat Victory: That King Philip retired as fast as possible with what Remains he could save of his shatter'd Army, leaving even his own Pavillion, with 22 Pieces of Canon, and a Number of Standards: That there were above 2000 kill'd or mortally wounded, and more taken Prisoners; and that King Charles, who had contributed greatly to the gaining the Day by his Presence, and exposing himself more than he ought (as they said) to have done, had sent, after the Battle was over, General Belcastel, to summons the Castle of Saragossa, call'd *Acfasseria*, or of the *Inquisition*, (whither some Thousand Foot had retired, under the Command of General Mahoni,) to surrender, on Pain of being storm'd, and all put to the Sword: That this Genetal capitulated, and yielded himself Prisoner of War, on Condition that his Troops should go off with their Baggage and Cloaths: That his Majesty entered the City immediately after, and was received with all manner of Expressions of Joy and Acclamations by the Inhabitants, who cried out, *Viva el Re Carlos terçero!* That his Majesty sent a like Message to the Citadel, which surrendered at Discretion, the Garrison being made Prisoners of War: That after all this, a magnificent Entertainment was got ready in the Camp, and serv'd under his Competitor King Philip's Pavillion, where his Majesty sup'd, Hautboys and Trumpets sounding, and Drums beating; which being over, he went to lie in his own, and returned the next Day into the City, where he was complemented by the Archbishop at the Head of all the Clergy, assisted at Divine Service in the Cathedral, and heard *Te Deum* sung as a Thanksgiving for the Success of his Arms. This Cathedral is a fine Edifice, well lighted, and one of the best Gothic Buildings that can be seen, as well as 3 or 4 others, which they pretend to be the Work of the Original Goths, even during their Incursions into the Country. But, besides that these Nations were better Soldiers than *Christians*, if there was any of that Religion amongst them, I much doubt whether they amus'd themselves in founding Churches. However, they may have been built by their Posterity, who settled themselves in Spain, as have so many others of the same Origin elsewhere. There are besides in the City a Number of other Churches, very handsome, nobly adorn'd, and having Plenty of Sacred Utenils, especially those belonging to Religious Communities of both Sexes. That dedicated to *Nuestra Señera del Pilar*, or *Our Lady of the Pillar*, is not so considerable for its Architecture, as for the Miracles said to have been wrought by the *Madona*, worship'd under that Name. She has a subterraneous Chappel there, which is pretty handsome, and richly adorned with Silver Lamps; her Image was, when I saw it, extraordinarily dress'd, and had been so only since the Day before; for (they told me) that being in Suspense during the Action, and having form'd an Idea to themselves of the little Respect the *Hereticks* (a Name they give the *English*, *Protestants*, and *Hollanders*;) pay to the Sacred Ornaments in their Churches, and fearing that they shou'd plunder them to convert them into Money, they had hid them; but seeing the good Order his Catholick Majesty maintained, by his Presence among his Troops, tho' compos'd



of Nations so different in Religions and Humours, they had brought them out anew. However it was, her Image was cloathed in a Robe of a very rich Stuff, whose Ground was Silver, embellish'd with Jewels, ingeniously set in Order, with a fine Necklace of large well-colour'd Pearls, Bracelets of Rubies, made after the Eastern Fashion, and a Majestick Crown upon its Head, enriched with the same. Not to mention several great Silver Candlesticks, of different Sizes, that were ranged upon the high Altar, besides divers large Lamps of the same Metal that hung down from the vaulted Roof, Numbers of Vows, consisting of Heads, Feet, Hands, and other Parts of the Body, which were affixed round about the Altar, with Inscriptions declaring the Miracles she had wrought in healing these Parts, when afflicted with Diseases otherwise incurable; and Pictures, some representing Men sav'd from Shipwreck, others Women with Child delivered by invoking this Virgin, in Labours that seem'd mortal. The City in general deserves to be rank'd in the Number of fine Ones, being spacious, and well peopled, considering it is in *Spain*. Its Streets are broad and strait; and it has an University that is pretty famous, and one of the most frequented in the Kingdom; besides a Supreme Tribunal of Justice, and another of the Inquisition, which is held in the Palace of the ancient Kings of *Arragon*, an Edifice very ordinarily built. It has also a rich Hospital, a tolerable fine Stone Bridge, and another of Wood, only inferior to it in this Respect, if it does not surpass it in Beauty, as I thought it did. A *Piedmontese* Officer, with whom I became acquainted at the Inn where I lodged, being about to take a Journey to *Tarragona*, I resolv'd to bear him Company to see that City; my Fellow Traveller had gone with us, but he waited for Letters from the *English* General, in Answer to those of his Master; and having ingratiated himself with his Excellency's Butler, who entertained him with the best Wines the Country afforded, which (as he said) he prefer'd to those in *Turky*, (tho' I was not of the same Opinion, they being too luscious and strong) he did not much solicit his Dispatches. We set out on the 24th about the Evening, and travelling Night and Day, not being encouraged to stop by our Quarters on the Road, which were every where very bad, as well as the Beds, which may be truly call'd *Garrisons for Lice and Fleas*, we reach'd *Tarragona* the 27th, tho' at least as far from *Saragossa* as *Barcelona*, that is to say 150 *Spanish* Miles, which are much of the same Length as *English* Ones. The Officer carried me to a pretty tolerable Inn; but not caring to trust the Sheets, I ordered some Straw to be laid upon the Floor, and made Amends for my Loss of Sleep. I stay'd there but till the 28th, Time enough to take a View of it. This City has nothing more to recommend it than its Antiquity, having been founded by the *Scipios*, and giving Name to the *Tarragonese Spain*; it has an University little frequented, and a Bishoprick, whose Revenue is pretty considerable; but both the Cathedral and other Churches are Edifices not at all agreeable, tho' they abound in Sacred Ornaments and Utensils. Having seen all that was remarkable here, I set out for *Barcelona*, where, being arriv'd, my Landlord's Son perswaded me to visit *Montse-*  
*ferat*, \* which he extoll'd to me as One of the Wonders of the World. He was going thither out of a Principle of Piety, to desire some Favours of the *Madona* of that Place, and return her Thanks for the Cure of a long Sickness, during which he had invok'd her, and which he thought he had been freed from by her Means. She has there

\* *Montse-*  
*ferat*, the Stor-  
 cilis or Edul-  
 lius Mons of  
 the Ancients.



there a Church, accompanied with a Monastery sufficiently known; the Place whereon it stands is like a Heap of large Rocks chain'd together, whose Tops rise a great Height into the Air, as represented in my Map A of the *Mediterranean*. Upon these Rocks, besides the Church dedicated to the *Madona*, N. 1, and a Chappel to St. *Michael*, are eleven *Grottos*, call'd *Hermitages*, consecrated, N. 2 to the *Trinity*, N. 3 to the *Cross*, N. 4 to *Jesus Christ*, N. 5 to St. *John Baptist*, N. 6 to St. *Dymas*, N. 7 to St. *Humphry*, N. 8 to St. *Bennet*, N. 9 to St. *Jerome*, N. 10 to St. *Anne*, N. 11 to St. *Catherine*, N. 12 to St. *Magdalen*. This Mountain, so canton'd out, has pretty much the Air of Mount *Athos*, tho' not so pleasant nor fertile; and the Devotion paid to these Places is very great, it being counted meritorious to take the Pains to climb up thither; a Fatigue which I only undertook in respect of the Church of the *Madona*, and the Chappel of St. *Michael*, which are more remarkable for what they contain, than the Beauty of their Structure. The Statue of the first, which is the principal Object, is pretty well carved, and draws thither such an incredible Concourse of Suppliants, from a Belief of her miraculous healing Power, that her Church is become much too little to contain them, especially on the Days of her Festival, when they come even from the most distant Parts; it is dress'd and crown'd very richly. The Church abounds with precious Ornaments, as Altar-Cloths, Priestly Vestures, Chalices, Crosses, Candlesticks, Lamps, and other Vows and Presents, the Product of the pious Acknowledgment of divers Persons. There are likewise to be seen fastened to the Wall, the votary Figures of several human Limbs, as Heads, Arms, Legs, &c. of Silver, or some other Materials; with Pictures testifying that they are the Signs of the Cures obtain'd of her, by the Prayers of those who hung them there, after having been afflicted in those Limbs, with Diseases not to be remov'd by the Art of Man. This Journey took us up but four Days, both in going and returning.

Having satisfy'd my Curiosity, as much as the Time that I remain'd in it wou'd permit, I left *Barcelona* on the 2d of *September*, and embark'd for *Genoa* on the *Worcester*, which carry'd thither Col. *Harrison*, dispatch'd by General *Stanhope* on Account of the Battle of *Saragossa*; and the Wind, for which he had stay'd for some Days, not proving very favourable afterwards, we did not arrive at this City till the 11th. I shall make no Addition to my former Remarks upon it, in my Travels there in 1697; tho' in Complaisance to the *English* Officers, I took a View of the *Arsenal*, some Palaces, and other Places which they were desirous of seeing. Having spent four Days very agreeably with them, I set out for *Leghorn*, which I had left on one side when before in *Italy*: I arriv'd there on the 17th, and was much pleas'd with a View of it. Its Houses are generally as magnificent as at *Genoa*, but the Streets are incomparably larger and handsomer; the *Bagno*, or Prison for the Slaves, is the finest I ever yet met with. The City is divided by the Sea into several Parts, of which it forms a sort of Islands, by divers Canals cut after the Manner of the *Hollanders*; which, with the great deep Ditch that surrounds the Walls, contribute no less to its Convenience than Security, by affording the Inhabitants the means both of receiving within, and sending out their Merchandize and other Necessaries.

I resolv'd here to go by Land to *Naples*, and embark there for *Malta*, hearing that the *Saica* mislaid was in this latter Place, in order to return with her into the *Levant*. I departed hence on the 29th, and set out for



for *Florence*; and leaving *Pisa* on the left, had my Eyes agreeably entertained during the whole Journey, partly by a kind of Forests of Olive and other Trees; and partly by Elms interwoven with Vines, which twining round and embracing them, were hindered by their Branches from falling under the Weight of their Grapes, of different Sorts and Colours, with which the Country is abundantly diversify'd here and there. I reach'd *Florence* on the 21<sup>st</sup>, where I staid but one Day, not finding any Thing that I had not before seen, excepting some Additions made to the admirable and incomparable Chappel of St. *Lawrence*, Its Altar and Tabernacle were considerably advanced; and I believe I may repeat it without exaggerating, that nothing can be more beautiful or magnificent of its kind, being a Composition of hardly any thing but Jewels. The Pillars are of *Lapis Lazuli*, and of the most valuable *Diaspro*; the most precious of which have Chapters surprisingly rich, crusted over with Gems, as Pearls and Rubies, in which the Ingenuity of the Workmanship vies with the Materials.

In the Afternoon I paid my Respects to Dr. *Newton*, then Minister at the Grand Duke's Court for her Majesty Queen *Anne*; and I pass'd the Remainder of the Day very agreeably with him. The Reputation he had of being a great *Virtuoso*, made the then Pope (who was himself one) desirous to see him; which the Doctor in Civility was willing to comply with, if he might be dispens'd with the Ceremony of kissing the Slipper, and kneeling. Mr. *Talman* being then at *Rome*, and acquainted with it by some Ecclesiasticks of his Holiness's Retinue, they contriv'd the Interview after this Manner: He walking in the *Belvedere*, met the Pope as by Accident; and as he approach'd him, one of his Holiness's Attendants who was in the Secret, said, loud enough to be heard by the Doctor, *Holy Father, Here is the famous Mr. Newton*; whereupon the Pope stopping, look'd at him very graciously, and Mr. *Newton* drawing near and bowing as low as possible, his Holiness told him, *This is no Place for Ceremony*. After this he walk'd with him about an Hour, and was (as I am inform'd) admitted since into his Closet without being subject to the usual Forms.

From hence, I proceeded on my Journey for *Rome* in the Carriage call'd *Procaccio*; and as these sort of Chaises are always for two Persons, I happen'd to have for a Fellow Traveller a young Priest, who was one of the most sociable Companions I ever met with in my Travels. We set forward on the 23<sup>d</sup>, and I found nothing worthy Observation on the Road, that either I had not already remark'd my self, or some-body else before me. Just as we were about to enter into *Romania*, the good Priest inform'd me, that the Air of that Country was unwholesome, and that it was often fatal to sleep there from the beginning of Dog-days till *October*, especially for Strangers. He confirm'd this Counsel by his own Example, in not sleeping at all himself, nor suffering me to close my Eyes during the Time we were going thro' it; for whenever it happened that I was surpriz'd with Drowsiness in the Chaise, which was apt to cause it, and began to nod, (as I did after having kept awake all the Night at *Bolsena*, where we baited) he ask'd me all the Questions he could think of, about *Turky*, and other Countries where I had travell'd, on Purpose to deter me from it; and when that would not do, he render'd me the troublesome, but wholesome and obliging Service, of pushing me and pinching my Arms, telling me several Stories of Persons who had slept never to open their Eyes again. Pursuing our Journey, we left on the S. W. the famous

*Cymnicus*



*Cynicus* of the Ancients, now call'd *Vico*, being a Lake 60 Miles in Circumference; and passing *Viterbo*, I saw again, with new Pleasure, the *Emilian Way*; to which Object succeeded the more agreeable View of *Rome*, where we arrived on the 27th, about 8 in the Morning.

It being customary on entering this City, to examine the Books of every Traveller, whether they are Catholickly Orthodox, or conformable to good Manners, they seiz'd two of mine, *Machiavel* and *L'A-dame del Marino*, which they don't there believe such, and carried em to the *Great Master* of the *Sacred Palace*, who has the Authority to confiscate and burn them. My Fellow Traveller told me, when we were by ourselves at my Lodging, where he accompany'd me, that if he had known of my having such Books, he wou'd have given me Warning to put them in my Pocket, if they were not too large, or have taken them under his Cloak, if they were; the *Roman Custom-House Officers* and *Visitors* being so civil and respectful, as not to search either. As these Books were of the oldest and best Edition, which is scarce, I express'd some Chagrin at the Loss of them; whereupon he advis'd me to go the *Great Master*, and tell him that I had not bought them for the Use of the People in *Italy*, but only for my self, as believing I cou'd read them without any Danger; he added, that being a Stranger, he did not in the least doubt but they wou'd be return'd me; and my Landlord, who heard it, gave me the same Counsel, and encouraged me to follow it, by citing to me the Example of *my Lord Finch*, to whom a Chest full of Books forbidden at *Rome* had been restor'd, after being seiz'd in this Manner. Being thus heartened, I went to the *Great Master*, a good old Man, but something scrupulous; I represented to him that there were some Excellencies in these Books, however loose and licentious most Part of their Sentiments might be; and assured him, that I wou'd not shew them to any one: In short, I said so much, that I obtain'd his Promise to restore them to me, on Condition I shou'd not shew them to any body in *Italy*; but his Scruples wou'd not suffer him to do it before he had himself got the Consent of the Congregation of Cardinals, which is generally held once a Week after the Manner in the *Appendix*, communicated to me by *Mr. Talman*. A young Clerk brought them to my Inn two Days afterwards, seal'd up, with a little Note, in which he desired me to remember the Condition; which I went to return him Thanks for, and promised to perform.

The 29th, being the Festival of *St. Michael*, I was present at the Annual Ceremony of the *Pope's* blessing his Artillery and Warlike Ammunition, after the following Manner. In the Afternoon, the Soldiers march'd out of *St. Angelo's Castle* in good Order, with Drums beating, and Trumpets sounding; next to them was a Brass Cannon drawn by three Horses, the first having on his Housling the Arms of the Governor of the Castle, the 2d those of the Treasurer, and the 3d the *Pope's*; next came three other Horses with the same Arms and Housings, drawing a Mortar Piece; this was follow'd by a cover'd Waggon or Chest with Bombs and Cannon Balls, and next to this another laden with Powder, both painted with blue, and with the same number of Horses: On each Side the two Waggon's march'd the Grenadiers, Canoners and Bombardiers with Halberts, and the whole was clos'd by a Battalion of Soldiers with Half-Pikes. They enter'd into the Court of the Palace of *Monte Cavallo*, on one side of which were plac'd the Bombs, and on the other the Horses with their Heads to-wards



wards the Entrance, in the Middle was the Cannon and Mortar-Piece, with the Ammunition surrounded by the two Batallions, with their Faces towards the Front of the Court, round about which, between the Arches, were the Pope's *Swiss* Guards. All being posted in the forementioned Order, his Holiness came to the great Window, whence he usually gives his Benediction, which was then adorn'd with red Velvet; he had a Cushion before him, and was dress'd only in his ordinary Habit, with the Stole. As soon as he appear'd there, the Drums began to beat with a moderate Sound, which growing a little louder, all the People kneel'd, and his Holiness gave his Blessing, after which they all return'd in the same Order at the Discharge of several Cannon that remain'd in the Castle of St. Angelo.

During 10 or 12 Days that I staid at Rome, I took a View of several Rarities both without and within the City, that I had not seen in my former Travels; amongst the rest of which, Duke Don *Livio Odescalchi's* new Palace, which seem'd to me worthy of being placed in the Number of the Richest, both for its Furniture, fine Statues, and excellent Paintings, as well Ancient as Modern. At my coming in, I was chiefly struck with the Statues of *Ceres*, *Maximus*, *Claudius*, and *Apollo*, which are beautifully dispos'd, as 'twere for a Guard before the Door. Having enter'd the first Apartment, I was agreeably entertain'd with the *Leda*, the Twins *Castor* and *Pollux*, the *Apollo*, the *Venus* and *Cleopatra*, which were all admirable ones. Amongst the Antique Paintings, the History of *Leda* by *Veronese*, pleas'd me beyond Expression; and of the Moderns, I was most delighted with the Pictures of *Gustavus Adolphus*, and Queen *Christina*, drawn by a Masterly Pencil. After the Death of the Princess, the Duke bought greatest Part of the Curiosities of her Cabinet, as *Cameos* Medals, &c. with her best Paintings; in a Word, every Thing that was most singular; there is a *Cameo* of Oriental Agate, three Quarters of a Span in height, and one and a half broad, on which the Heads of *Olympia* and *Alexander* are represented in Profile, and is esteem'd the finest of any in Rome.

Amongst the many publick Expences of the then Presents Pope's Predecessor *Innocent XII*, since my former Travels here, he had erected a Tomb for the Queen abovementioned, and translated her Ashes from the old Church of St. Peter's to the new One. The old One is but very plain, and only reverenced for having been built (as they say) by *Constantine*; the Body of this Queen had been deposited here-in after her Death, in the Company of several Popes, Cardinals, one Emperor, and an Eastern Queen, who having been dispossest of her Kingdom had retired to Rome, where she died. That Pope's own Tomb, which was made for him in his Life time, is over against this of the Countess *Matilda*, that zealous and famous Benefactress of the Holy See; who, before Queen *Christina*, was the only secular Person that had the Honour of being inter'd in the *Basilica* of St. Peter's. The People of Rome seem'd to regret *Innocent XII*, as much as they were discontented with *Clement XI*, the Pontiff then reigning; they call'd the first the Father of his Subjects, but the latter, that of his Nephew's; and tho' he had otherwise a great deal of Merit, this did not hinder them from being satirical upon his Actions. He was extremely civil and affable to all that approach'd him; but had not the Reputation of being very sincere. I was remark'd that he hardly said No to any Thing that was ask'd him; and wou'd promise very easily, but seldom kept his Word. He was observ'd to pray with so much Ardour and



and Zeal, that 'twas common to see the Tears trickle down his Cheeks; which gave rise to this *Pasquinade*, found one Morning posted up in several Corners of *Rome*, as well as affix'd to the mutilated Statue of *Pasquin*; *Clemens XI*, *Dignissimus Dñi Petri Successor*, *Promittit*, *Negat*, *Flet*. *Clement XI*, the worthy Successor of *St. Peter*, *Promises*, *Denies*, and *Weeps*. And I hear now, that tho' the present Pope is a Man of known Merit, as well as of one of the noblest Families in *Rome*, besides that, he was chosen with the publick Applause, *Pasquin* was made to cast the following satyrical Legend for a Medal on his Election; having on one Side the City of *Rome*, and on the other the Conclave of Cardinals, with the Holy Ghost under the Figure of a Pigeon with its Wings extended as ready to fly; the Print of which was found one Morning also affix'd to the said Statue.

*Omnia venduntur Romæ, vel Dogmata Christi*, (round the City.)

*Et ne me vendant, avolo; Roma Vale*; (round the Conclave, on which the Image of the Holy Ghost stood.)

In English thus, *All Things are put to sale at Rome, even the Gospel; and least they should sell me, I'm flying away; Rome Farewel.*

I had the Curiosity while I was here, to assist at the Spiritual Exercises of the *Greeks* and *Armenians*, to see in what they differed from those in the *Levant*; and I found them pretty conformable to them in the Exteriors of their Religion, excepting that those at *Rome* shew'd more Respect and Veneration for the Bread and Wine after Consecration, than the others. They retain the Use of the Vulgar Tongue in all Parts of their Office. The *Armenians* that turn *Latins*, are reckon'd at *Rome* better Catholics than the *Greeks*; and they are incomparably more numerous both there, and in the Eastern Countries, where there are a thousand converted for a hundred *Greeks*, and the Missionaries often complain of the *Greek Faith* on this Head. They told me, that several of them had come to *Rome*, and embraced the Catholic Religion; and after having received the Presents there given to Profelytes, and reap'd all the Temporal Advantages they cou'd, return'd by stealth Home, and re-enter'd their own Churches; and I saw two at *London*, who had been nam'd to me as such *Relapsers*.

Whilst I'm upon the Head of *Relapsers* and *Adventurers*, I remember they gave me an Account, that there had been some Years before at *Rome*, a certain pretended Prince of *Lapland* who spoke *Latin*; and who following (as he said) the Example of the famous Queen *Christina*, was come to embrace and profess the *Roman Religion*, and receive a Blessing from the Hands of the Sovereign Pontiff himself. He was immediately very much caress'd, and loaded with Presents by the Cardinals, and the most zealous Persons for the Propagation of the Catholic Faith; but when no body in the least thought of it he disappear'd, carrying away with him a very pretty Maid Servant, who liv'd at his Lodging, to go and play somewhere else the second Part to the same Tune; as they had heard he did in *Poland* afterwards and in *Prussia*, where he died a *Lutheran*. \* The *Latiniz'd Armenians* observe the Rule of *St. Dominick*, instead of that of *St. Basil*; and they acknowledge as Saints most part of those who are held as such by the *Romans*. The Pope, as I've before hinted, creates some of them Patriarchs or Bishops in *Partibus Infidelium*, who reside generally at *Rome*, when the Number of *Armenians*, and the Sects belonging to them, are not the most considerable in the Places under the Mahometan Jurisdiction; but where they are so

\* This pretended Prince was born at Rono in Sweden; his Father was a Shoemaker, as I will observe in proper Time and the Place.



the *Latiniz'd* Patriarch resides amongst them, and performs the Functions belonging to his Dignity, with this political Preference for the Temporal Prince under whom he lives, that he first receives his Nomination from him, and is afterwards confirm'd by the Pope, as is for instance the Patriarch of *Naksevan* in *Persia*.

The Church of *St. Mary the Egyptian*, where the *Armenians* at *Rome* perform their Divine Service, is a handsome Structure, and was formerly a Temple consecrated to *Fortuna Verilis*, or the *Male Fortune*. It has retain'd much of its Ancient Architecture, as well in its Materials and Ornaments, as its Pillars of Oriental Marble, and other Remains of its former Magnificence; it was given them by Pope *Pius IV*, and they have kept it ever since.

The *Greeks* have their Place of Worship at *Santa Maria della Bocca di Verita*, better known by the more common Name of the *Schola Græca* or *Greek School*; there is in it a Marble Sear, whereon they say that *St. Augustin* sat to teach, whence they have given this Title to the Church. Its Name of *Bocca di Verita* was given it on account of a large Stone of a very ordinary Marble that is to be seen there, representing a Mask with the Mouth open, which has given rise to the † Fable so well known; to which I shall only add, that the Church was built upon the Ruins of the *Temple of Modesty* \*. The *Latiniz'd Greeks* in the *Levant* are upon the Islands in the *Archipelago*, as *Santorini*, *Naxia*, *Andros*, *Tina*, *Scio*, &c. The Pope sends them Bishops, or creates them from amongst themselves, or confirms those which they have chosen; and who submit themselves to him, as did a Patriarch of *Alexandria*, when I was first at *Rome*. This Submission consists in laying their Mitre and Pastoral Staff at his Feet, and kissing his Slipper, in token that they derive their Authority from him, and acknowledge him for the only visible Head of the Church. There are also a good Number of Missionaries on the most populous of these Islands, who have Churches where they celebrate in *Latin*, as I have already hinted; and preach in *Greek*, or whatever Language is there the most universally understood.

Whilst I remain'd at *Rome*, I visited the large Palace of *Monte Citorio*, begun by *Gregory V*, and bought in 1697 by *Innocent XII*, who brought it to that degree of Perfection in which it is now to be seen, under the Name of *Curia di Roma*, where the Civil Courts of Justice have their Assemblies. It deserves to be rank'd amongst the finest Publick Edifices. Whilst I'm upon the Topick of this Pontiff's Expences for Publick Structures, they told me that he had built, during his Papacy the new Land Custom-House, a Fabrick very proper for the Uses 'twas design'd; for which it cost him 46000 Crowns; that for the Sea 27000; an Hospital near it for Orphans, where they learn to make Cloth, 42000; making the Port of *Nettuno*, 215000; the Aqueduct of *Civita Vecchia*, with what other Places he built in that Town, 90000; a fine Chappel with Baptismal Fonts in *St. Peter's*, 48000; the Hospital of the *Lateran*, in favour of poor Women, 30000; the Tomb of *Queen Christina*, 12000, and his own only 600 Crowns. In fine, they made his Expences amount to above 830000 Crowns; and he never gave (as they said) a single Crown out of the Pontifical Revenues to his Family. I admir'd on the *Piazza* of the aforesaid *Curia* on *Monte Citorio*, the noble Pillar which was found some Years

† The History or Fable says, that the Malefactors were obliged to put in their Hands, and swear upon what they were accus'd of; and if they swore false, it did bite them.

before

\* The God-  
dess Pudi-  
cia.



before in the Garden of the Missionaries; of which I had said, that they gave Advice to the Bishop of *Constantinople*: It had been transferr'd from thence at Pope *Clement XI's* Expence to that *Piazza*, where it was still laying, but to be erected there. It is one Piece of fine Granite well polish'd, near 25 Palms thick, and 60 high; and this, without the Pedestal, on which is this Inscription,

DIVO ANTONINO AUGUSTO PIO  
ANTONINUS AUGUSTUS  
ET VERUS AUGUSTUS FILII.

This Pedestal is adorn'd besides with very fine *Basso Relievo's*, which, as well as the whole Column, are extremely well preserv'd; and are thought by all the Antiquaries to represent the *Apotheosis* of the Emperor *Antoninus*, &c. among others an extraordinary well-carv'd Genius, which is supposed to be his, spreads his Wings in a flying Posture; and there are under his Feet several Instruments of War, as Quivers, Arrows, Bucklers, Axes, &c. He wears in one Hand a waning Mantle, and in the other a Celestial Globe studded with Stars; he bears on one Shoulder the Emperor, and on the other *Faustina*; the first holding a Sceptre with an Eagle on the Top of it, the second is veil'd as represented on some Medals which I have of his like a *Vestalis*, and two Eagles seem to fly upon their Heads; which shews plainly enough, that this Monument was made for the *Apotheosis* or *Deification* of that Emperor. The Engines to draw out this Column from the Place wherein it was buried to bring it to *Monte Citorio*, and those that were already made to erect it up, did cost, as 'twas said, already 20000 Crowns to the Pope.

Upon my leaving *Rome*, in order to proceed to *Naples* on the 10th of *October*, I had the Advantage to meet with Mr. *Talman*, who was also going there: This Gentleman has given me the Pontifical Mass, —the Distribution of the Ashes at *St. Sabina's*, —the Convocation of a Consistory where Mr. *Newton* assisted, —the Celebration of the Festival of *St. Mary the Egyptian*, with other Ecclesiastical Pieces, which are in the *Appendix*.

The Road between *Rome* and *Naples* has been so much beaten by Travellers, and there are so many Relations of all that is remarkable by the Way, that we saw nothing but what we had read an Account of in their Books. Nevertheless, I can't forbear mentioning my Admiration of the *Via Appia*, of which there are still several fine Remains, which, as well as of the *Emilian* and *Flaminian* Ways, are an authentick Testimony of the Magnificence of the ancient Romans. We arrived at *Naples* the 15th, and took up our Lodging together; and I found the City full as beautiful as it had been represented to me in several Books, as well as by Mr. *Talman*, who had already seen it. The Streets are handsome, large and open; the Churches magnificent, and the Houses and Palaces answerable to them, with great Numbers of Inhabitants, several fine Fountains, and handsome Squares. I shall make no Addition to what I have read about it, excepting that the Antiquaries pretend it was built 1011 Years before the *Christian Era*; and was first call'd *Parthenope*, from the Name of its Foundress, of whom they shew still a Bust, pretty like that the People of *Smyrna* believe to be theirs. This Bust is at one End of the Street *Cujari*, with its Hair braided after the Eastern manner, and they pretend was made



for her. \* *Ovid* seems to suppose, that this City was founded a little after the Destruction of *Troy*, when he makes *Aeneas* leave the Walls of it on his Right Hand, in going to the *Cumæan Sybil*. They add, that the *Cumæans* ruin'd it; and that they rebuilt it again by the Advice of the Oracle of *Apollo*, whom they consulted, upon the means to be deliver'd from a great Plague which afflicted them upon it; the Answer of the Oracle being, that it would never cease till they had rebuilt *Parthenope*; and 'twas from hence, that it deriv'd the Name of *Naples* from the Greek *Nea New*, and *Πολις* a City: And some Medals which I had of *Signior Giuliani*, a Virtuoso, in Exchange for one of King *Juba*, of which I had found two at *Gallipia*, confirm this Name which is on the Reverse with a *Minotaurus*. The same Gentleman gave me three Pieces of the Money coin'd during the Republican Government of *Massaniello* † with S. P. Q. N. on one side PAX ET VBERTAS round two Branches of Olive, and three Ears of Corn tied together. I never saw, except at *Constantinople*, a finer or more agreeable Situation, than that of this City; and it is incomparably more splendid as to the Number of its Palaces, Publick Edifices and Churches; the last of which are generally the richest in Plate and Jewels of any in *Italy*, next to *Rome*.

† *Massaniello*, or *Thomas Aniello*, a Fisherman, who upon the Viceroy's laying a Tax on Fruit, raised a Rebellion of the People in *Naples*, and established a Commonwealth which lasted but 17 Days, he being kill'd the 18th.

*Mr. Talman*, (as I've already observ'd) having particularly apply'd himself to Ecclesiastical Rarities, and taking the Draughts of whatever he found most remarkable in all the Churches where he travell'd, he did not fail of doing the same here; as, amongst the rest, in that of the *Casa Professa* of the *Jesuits*,—of an *Ostensorio* or *Sun*, of Gold entirely cover'd with Jewels;—of an Exposition of the Host, accompanied with 5000 Tapers;—of a Golden Chalice, as rich in precious Stones as the *Sun*;—in that of *Santa Maria della Sanita* of another *Sun*;—of a *Pax* of the same Metal, and enrich'd after the same manner, in that of *St. Paolo il Maggiore*;—of a Golden Chalice crusted over with Amber, forming a curious *Relievo* of three *Lion's Heads*; and of a Pectoral of Silver gilt, adorn'd and glittering with the most valuable Gems;—in that of *St. Gelomini*, of a *Pyx*, or Vessel of Gold, wherein the consecrated Hosts are put, with the like rich Embellishments;—in that of the *Carthusians*;—of two Fans of Peacocks Feathers, the Use of which is the same in some Respects, as among the *Greeks* or *Armenians*; a Clerk (as he told me) holds one of them over the Priest's bare Head when he celebrates Mass, to fan him, and drive away the Flies; and when he carries the Host in Procession, they hold one on each side of him, to defend him from those Insects, by playing them to and fro, in the Cathedral;—of the Archbishop's Staff and Crozier of Silver gilt, enrich'd all over with precious Stones;—of the admirable Baptismal Fonts of the most uncommon Marble, the Vase of which is of *Egyptian Basalta*, with the Columns of *Verd Antico*, adorn'd with fine *Basso Relievo's*, which sustain a noble Cupola of gilt Marble.

The Churches which contain these Treasures, and much more, are very magnificent; of which I shall only again mention two or three of above 300 that are reckon'd to be in *Naples*; a good Number of which we visited. That of the *Casa Professa* of the *Jesuits* is beyond contradiction one of the largest and most sumptuous; the Design of it is noble, its Dome finely contriv'd, and the Decorations of its Architecture and Painting are worthy of it. The High Altar, and those of *St. Ignatius* and

\* *Hos ubi præterit & Parthenopeia dextra*  
*Mania deseruit, &c.*

*Ovid. Met. l. 14.*



St. Francis Xavier, are of the finest Marble, and most incomparably wrought; 'tis enough to say, that they had for their Architect the famous *Fonsago of Brescia*. That of *Santa Maria della Sanita* deserves the same Justice; it is distinguishable at a distance by 13 *Cupola's*, which give it an Air on the Outside of a stately Mosque; besides which, its Inside is a Treasury of the richest Ornaments of Art and Nature, amongst which its high Altar and Tabernacle are cry'd up for the finest in *Naples*. That of *San Paolo Maggiore*, formerly an Ancient Temple of *Apollo's*, and since dedicated to *Castor and Pollux* by \* *Julius Tiberius*. *Tarsus* has retain'd a fine Remnant of its *Portico*, which was very lofty, consisting of eight noble Pillars, four of which are still standing; the *Latin* Inscription engrav'd over the Gate of it, says, that the Temple being dedicated to the false Deities of *Castor and Pollux*, was consecrated to the real Saints *Peter and Paul* by the Regular Clergy, in the Terms in the Margent.

The Church of St. *Aniello* has nothing considerable in its Structure, but is much reverenc'd by the Devout *Neapolitans*, for a Miracle which a *Latin* Inscription engrav'd upon it says happen'd in the Year 1300, which was thus: A *Crucifix* spoke to a *Neapolitan*, and upbraided him for his Dishonesty, in denying a Sum of Money that he owed to one of his Fellow Citizens, and in Testimony of which he appeal'd to this *Crucifix*: The *Neapolitan*, instead of asking Pardon, after being reproach'd by it, threw a Stone, and struck it in the Face, which immediately became livid, and some Drops of Blood fell from one of its Eyes, as if it had been Flesh; it adds, that upon this Contusion, and the dropping of the Blood, he came to himself, and pass'd the Remainder of his Days in Repentance. This Image is preserv'd in the Chapel belonging to the Family of *Monaci*. The Cloisters of the *Fathers of the Oratory*, which is adjoining to this Church, is very well design'd: In it is to be seen the Brazen Bust of that famous Knight and Poet *Marino*, which is a very good Piece.

Mr. *Talman* had the Complaisance to go with me to see *Puzzoli, Cuma*, and the other Rarities both of Art and Nature, that are in the Neighbourhood of *Naples*, for which we set out on the latter End of *October*; the first Object that struck my Eyes on the Way, was the *Grotto of Coccejus*, or more commonly of *Puzzoli*, so call'd (as is generally believ'd) from having been made at the Expence of *Coccejus*, to open a strait Passage thro' a high Mountain to that Place, and so shorten the Journey by Land, without being oblig'd to go by Sea. When we came out of the *Grotto*, instead of taking the direct Road on the Left, we turn'd off to the Right by the Lake *Agnano*, and saw the Hot Baths, call'd formerly *Therma Angulares*, now the Sweating-house of St. *Germano*: 'Tis an old Vault, wherein as soon as we had entered and staid some Minutes, we perceiv'd the Sulphurous Heat produce its usual sudorifick Effect; and as we did not go in with a design to be sweated, we came out again very fast. We next went to view the *Dogs Grotto* near the same Lake; so call'd, because they generally use this Animal, in order to make a Tryal of the so well known Mortal Exhalation from this *Grotto*. Leaving on the North East the Valley of *Astruni*, formerly so famous for the Medicinal and healing Virtue of its Waters, which are at present dry'd up, we arriv'd at the rich and abundant Sulphur Mine;

\* Ex dirutis Marmoribus Castori & Polluci falsis Diis dicatis, nunc Petro & Paulo veris Divis ad faciliorem ascensum Opus faciendum curarunt Clerici Regulares MDLXXVIII. call'd



call'd by *Strabo*, *Forum Vulcani*, and now *Solfatara*. The Sulphur, Allum, and Green and Red Vitriol that are dug out of it, are almost half prepared by Nature, before they are taken out of the Bowels of the Earth. Being so high, we went to view a Convent of *Capuchins* not far distant hence, with a Church belonging to it consecrated to St. *Januarius*, who (as they say) was beheaded upon the Spot whereon this is built: A great Ornament of it is a Marble Altar, with a *Basso Relievo*, whereon is represented the History of the Martyrdom of this Saint. There is besides an excellent Bust made for him. The Fathers were very complaisant, and conducted us into their Garden, where they made us observe a large Cistern, whose Structure was very bold, its Vault being sustain'd by only one Pillar: It is entirely surrounded with a well cemented Wall, which (they told us) secures it from the Infection of the sulphurous and malignant Vapours in the Neighbourhood. They shew'd us likewise near this Garden a vast *Grotto* that runs under the Convent, and reach'd formerly from the Lake *Agnano* to *Puzzoli*, and so saved the Labour of crossing the Mountain which contains the Sulphur Mine, and which we descended in order to go into the City. A little before we arriv'd there, we saw the Amphitheatre of the old *Puzzoli*, which has retain'd a great deal of its ancient Form, notwithstanding the Length of Time, and frequent Earthquakes whose Shocks it has endured. As the Ponds call'd *Centum Cella* or the *Hundred Cells*, and by the People *Labyrinth*, are not far distant, we went to view them, and found them not unworthy of the Praises they have receiv'd from so many Travellers. Being come to the modern City, which is (as they will have it) but a Part of the ancient One, in the midst of which was the Amphitheatre; we visit'd amongst other Things the Cathedral, formerly the Temple of *Augustus*, according to the Inscription in the Margent \* which is still legible; some Antiquaries say, that it was dedicated to *Jupiter* under this Name. The *Corinthian* Order reigns throughout its Structure; its Body is of great Square Marble Stones, and lofty Pillars of the same sustain its Arched-Roof; besides which, it is adorned in the Inside with fine Paintings, &c. The Form of the ancient Temple is still visible on the Out-side. We spent the rest of the Day in seeing what was else most remarkable in the Place, and took up our Lodging there that Night; the next Morning rising early, and having fortify'd ourselves with a good Breakfast, we set out for *Cuma*, being resolv'd to view whatever was most curious upon the Road and in the Neighbourhood, and to go from thence to *Misena* and *Baia* on the same Design. In our way thither we pass'd by the Remains of the Temples of *Diana* and *Neptunus*, Mount *Gaurus* and the Lake *Lacrimus*, by the *Sybilla's Grotto*, and the Lake *Avernus*, the Ruins that they shew for those of a Temple consecrated to *Apollo*, and several Baths here and there.—By the *Arcus Felix* or *Happy Arch*, that noble Remnant of the *Roman Grandeur*, which was certainly a Gate of the once Famous City of *Cuma*, to which the Ruins which we met, afterwards were by no means answerable, and are not so much now as a Village; the most considerable of them were two Buildings almost entire, the first of which they call without any Foundation the *Temple of the Giant*, and the other, which some will have to be an ancient Tomb, is almost like it but less; and they may have been Baths by what I can judge of those sorts of Buildings. The rest of the Ruins are only some Heaps of ordinary Stones; those which were curious having been taken away, as well as the Statues and Inscriptions, long since.

\* L. Cal-  
furnius, L.  
F. templum  
Augusto cum  
Ornamentis,  
D. D.

Leaving



Leaving these Ruins we steer'd our Course to the S. W. and saw the Lake or Morass, call'd by the ancient Poets of the Country *Acheron* or *Acherusia Palus*; and known at present by the more common Name of *Fusaro*; and we stop'd a little at the *Villa di Vaccia*, whither *Servilius Vaccia* fled from the Tyranny of *Tiberius*, and buried himself (to use that Expression) in Repose, saying of himself, *Hic Situs est Vaccia*, and of whom *Seneca* added, *O Vaccia, tu solus scis vivere*. After this we drew near to the North-side of the Dead Sea \*, and advanced as far as the ancient and famous Port of *Misenum*, where the Roman Fleet that was design'd for the West, or the South, us'd to harbour, as that which was for the East did at *Verona* and *Ravenna*; this Port is entirely ruin'd as well as the City of the same Name. What we found most remarkable, and most entire, was the Grotto call'd *Tracemara*, with Ponds which may very likely have serv'd for Reservoirs for Water for the Use of the Fleet. From hence falling down towards the South, by the means of a Fisher-boat which we met with, as low as the *Admirable Pond*, † we landed, and found it worthy of that Title; then drawing again near the Dead Sea, we went to see the Place call'd commonly the *Saturday's Market*, \* which consists of divers Ruins of Walls with Niches in some of them, which form a sort of a Street, in that Place which the ancient *Latins*, and the modern Antiquaries after them, call the *Elysian Fields*. This may have given rise to the Poetical Fictions and Imaginations that *Charon* ferry'd the Souls of dead Persons over the Dead Sea into the *Elysian Fields*; it being the Custom of the *Misenians* (as 'twas forbidden by the Ancients to bury any one within the Cities) to transport the Bodies of their deceas'd Friends in Boats over this Sea into those adjacent Fields: And the Niches in the Ruins of *Saturday's Market*, with divers Epitaphs found both there and in other Neighbouring Ruins, seem proper to confirm the Belief of this Custom. Passing on from these Ruins, and some others like them towards the Sea-side, we visited the Baths, and what they shew for the Tomb of *Agrippina*, and the Temples of *Diana*, *Venus*, and *Mercury*, and other Remains of *Misenum*: After which, we rested ourselves in a large round Edifice ending in a Dome, which they call the Temple of *Bacchus*, where our Watermen prepar'd us a Repast of good Fish. This Edifice is now a sort of a Tavern, where there is a great deal more Drinking than Eating, from whence it may have deriv'd its Name of the Temple of *Bacchus*. However it be, they brought us there excellent Wine, which they call'd *Falernian*, and which grew upon Mount *Gaurus*. Having eaten, we went by Sea to *Puzoli*, and pass'd by the Ruins of its famous Mole, which has been so often and so differently describ'd, and which we could observe better than we did in going by Land. I don't enlarge upon the Antiquities before mention'd, nor take notice but of a small Part of what I saw, on Account of the many Relations that have been publish'd of them. Having pass'd a second Night at *Puzoli*, we return'd to *Naples* by the high Road without stopping, but to see the Tomb of *Virgil*.

Besides this, we took several other little Journeys; amongst the rest, to the Isle of *Ischia*; but the last on the 6th of November was the most fatiguing, being to view the Mouths of Mount *Vesuvius*: We chose *Alife* as the most usual and most proper Way of Carriage for this Purpose, and having advanc'd within about two Miles of the Top, we were oblig'd to walk, and that in Boots, on Account of the burning Exhalations that break out here and there, accompanied with a prodigious thick Smoke, and

\* Mare mortuum.

† Piscina mirabilis.

\* Mercato del Sabato.



and which was still worse, among Ashes and burning Stones which this Mountain has thrown up with an Impetuosity so well known. Having, with a great deal of Labour, surmounted all the Difficulties that a steep Ascent thus cover'd with Fire could lay in our Way, we saw the Mouths from whence these Stones and Ashes had been cast up; the largest might be about 40 Fathoms deep as near as could be judg'd by the Bottom, which we could distinguish, every Thing being then still, and the Smoke so little as not to hinder us; tho' nevertheless the sulphurous Smell that issued from this Abyss was so offensive, that 'twas impossible to look long into it. We could not however perceive any other Thing coming out of these Mouths, which sometimes belch out such dreadful and large Torrents of Fire, then some little glimmering Light rising up from the Bottom now and then without noise, and disappearing immediately to give Place to other Flashes which seem'd like those of Lightning. I was since informed, that in the Month of July, 1707, this Mountain began to send forth some Flashes of Fire, which foretold, or were the Forerunners of the great Eruption that happened on the 28th, when it vomited or cast up with a terrible Noise, and an incredible Impetuosity, large flaming Stones, and continued to hurl out still larger and larger, and in greater Quantities for several Days, and afterwards it abated by degrees of its Violence, throwing up lesser and lesser Stones, and in smaller Quantities for several other Days, till it entirely ceas'd; and as I said, that about this Time the Islands, of which I've spoken in my Account of *Turky*, rose out from the Bottom of the Sea, some imagin'd a Communication between them; these Hurling, Lightning and Thundering, (if I may so call them) happen'd at the same Time that the Kingdom of *Naples* chang'd its Master, and the *Neapolitans*, whose fickle and turbulent Temper is sufficiently known, then signaliz'd it, in throwing down, destroying and breaking into an almost infinite Number of Pieces, the fine *Equestrian* Statue that had been erected in this City, to the Honour of *Philipp* the V. without its being possible for any one to preserve it. For some Persons having represented to the most inveterate of these Rioters, what great Pity 'twas to spoil so fine a Figure, which, by taking off the Head, placing that of King *Charles* the III'd in its stead, and changing the Inscription on the Pedestal, might do Honour to their new Sovereign, all they got by their Remonstrances, was to be affronted, threatened, call'd Partisans of the Duke of *Anjou* or *Philippians*, and even (as I was informed) some Blows.

The Fertility of *Vesuvius* is sufficiently known, the Quantity of Wines that it produces seems incredible, and their Strength shews the Spirit of the Fire with which the Mountain is impregnated. On our return we went to dine at the *Torre del Greco*, where we drank some White Wine, call'd *Vino Greco*, which seem'd to me excellent.

I had agreed for my Passage to *Malta* with a Bark of that Island, waiting for the Wind at *Castell al Mare*, and wou'd have taken leave of Mr. *Talman* in order to embark on it, but he had the Complaisance to accompany me thither, where we parted.

I went to lay on board of the Vessel, and we hoisted Sail the 7th, about six in the Morning, the Wind was pretty favourable us far as *Trapano*; where we had hardly doubled the Cape, before it declared itself contrary; however, we comforted ourselves with the Advantage of being near an Harbour, which we enter'd after having turn'd in and out for some Hours. This City contains several fine Buildings; among



among which the Church of *St. Bartholomew* very well deserves a Traveller's Curiosity, not only for its Structure, the Richness of its interior Ornaments, sacred Utenfils, and priestly Vestments, but also for its Situation on the Foundation of an ancient Temple consecrated (as they say) to *Saturn*; and near a Fountain there is an antique Statue whose Sculpture is very indifferent, which the People believe to have been made for that Pagan Deity, and call'd by his Name. I went about a quarter of a Mile from the City to view the Church of the *Madona of Trepano*, which is not large, but very handsome: The Virgin to whom it is dedicated, is not less famous here for the Miracles ascrib'd to her, than that at *Loretto* or *Montserrat*; and her Statue is incomparably better. It is antique, and of very fine Marble, and the Statuary has given it abundance of Life, together with a smiling Air and Softness that is very pleasing. According to some *Chaldean* Characters engraven upon the Back of it, it was made at *Enditbet* in *Cyprus*; and they have printed at *Palermo* a List of some hundred Miracles wrought by it, with the Names of the Persons who were Witnesses of them. Amongst these Miracles, the Arrival of the Statue hither, remov'd from Place to Place, is not reckon'd the least; the History of which is told after this Manner: It having been carried from *Cyprus* to *Palastine* with Design to be transported thence to *Pisa*, the Vessel wherein it was being oblig'd by a Storm to cast overboard the heaviest Part of her Lading, amongst the rest a Chest which enclosed this Statue was flung into the Sea, which instead of sinking where it fell, floated to the Coasts of *Trepano*, where, (as the Poets feign'd, *Saturn* threw into the Sea what he cut off from his Father *Cæum*; from whence, and the Froth of the Waves, *Venus* was born) to use the Terms of the Author, it rose miraculously out of the Sea, and threw itself upon the Devotion of the People of *Trepano*. On Festivals and Saturdays, they adorn it with very precious Attire, which is rather a disadvantage than otherwise to it, in hiding its Beauties from those who admire fine Carving. The Crowns that embellish its Head and *Bambino*, \* are very valuable for their Jewels: The Altar whereon she is placed is of Marble, and richly adorn'd on solemn Days with Crosses, Candlesticks, and other Sacred Utenfils of Silver; divers Lamps of the same Metal are hung in the Choir of the Church, and a Number of Pictures, some of Silver Frames, offer'd up to the Virgin *Mary*, with human Limbs of Wax or Silver, as at *Montserrat*, &c. in performance of Vows, and as an acknowledgement of Favours or Cures receiv'd from her, are fix'd against the Walls; the Sacred Vessels may be rank'd amongst the most precious, as may likewise the Priestly Vestments, which have been for the most part the Product of the liberal Piety of her Devotees.

\* The *Bambino*, or Infant, is a modern Piece much inferior to that in Beauty, according to the Understanders of Carving.

During seven Days that the Vessel was detain'd here by a contrary Wind, I had more Time than I desir'd to view the adjacent Parts of the City. The Country about it is as fertile as agreeable, especially upon the Side of Mount *Eryx*, where *Venus* had the most famous Temple in the whole Island, in a City of the same Name, upon the Ruins of which they pretend the Town call'd *Trepano del Monte* is built; tho' I could meet with nothing there that deserves mentioning; and on my Return was seiz'd with an intermitting Fever, which continued 12 Days. On the 18th, the Wind being fair, we weigh'd Anchor, and set Sail, and pursued our Coast for *Malta* with a very favourable Gale, till within 20 Miles of it, when a violent S. Wind oblig'd us to seek a Sanctuary in the Harbour of *St. Paolo*, which is on the N. W. of that



Island, and so bad, that we fear'd meeting there with the same Fortune as that Saint is said to have done in the Holy Scriptures. I went ashore at the Place where there is a Chappel, which is reputed to stand upon the very Spot where he was bit by a Viper; and I pursued my Journey by Land to the City of *Malta*. In my Way thither, my Guide made me take notice of what they call Serpents Tongues petrify'd, which have indeed the Shape of Tongues, but rather those of Fowls or Birds of different Sizes, than of any other Creatures. They are taken out of certain Rocks like Chrystal, and seem'd to me to be what are call'd *Ludi Nature*, or the *Sports of Nature*, much less surprizing than Agate and other Stones that are found with the Figures of Trees and Animals imprinted on them.

The whole Island is one continued white Rock of a soft Nature, whereon there is seldom half a Foot of Earth; nevertheless, nothing can be met with more universally fertile; the same Field may be seen produce Cumin and Cotten in one and the same Year, another yields the double Harvest of Corn and Buck Wheat, and it wou'd bear Corn enough for the Maintenance of its native Inhabitants, and even Wine, if they did not find it turn'd to better Account to have them from *Sicily*, and employ the Soil otherwise. The Grapes that grow upon it are perfectly good; which makes me believe the Wine likewise wou'd be excellent. They have Pulse, Lemons and Oranges, in great plenty all the Year round, and their Mutton and Lamb are exquisite; neither do they want either of them at any Time; so that it still deserves the Title given it by the Poets, of *Fertilis Melite*. The Natives speak only *Arabick*, or at least a Corruption of that Tongue; I mean those who live in the Country, for as to those who are in the Towns, or serve on board the Gallies, they learn a sort of *Italian* that is generally in use there, but they aspirate it, and speak in the Throat more then at *Florence*; and it is a mixture of *Italian* and *Sicilian*, as *Lingua Franca* is of that and *Spanish*.

I stop'd a little at *Civita Vecchia* to view it. A Priest of the Place came and offer'd me his Assistance to see what's curious there, and desired me to observe a Statue of *St. Paul*, which was pretty good, and erected on a little rising Ground, as he said the Spot where that Saint had preach'd. He afterwards conducted me into what they call this Saint's *Grotto*; and assur'd me, as a Miracle, that the Rock in which 'tis made never diminish'd, whatever Quantities of it were carried away, but had remain'd of the same Bigness from the Time its old and holy Landlord had dwelt in it till then. He gather'd up some little Pieces of the same Colour that were lying upon the Ground, and gave them to me, saying, they were Parcels of what had been cut off for Strangers, who came there very frequently; and that some was always left ready cut, that they might not have the trouble of it whenever any new Pilgrims visit this *Grotto*. From hence he carried me to the *Catacombs*, which are spacious and full of Windings to the Right and Left, whence they are still call'd *Labyrinthus*. I saw there several Niches hollow'd in the Rock, with human Bones in them. The White Stone whereof the Island is form'd being (as I've before observ'd) soft, 'tis easily cut; and the Air, which is clear and sharp, hardening it without spoiling its Colour, 'tis the properest in the World for Building, and that magnificently, and at a reasonable Rate; on which Account, even the Houses in the Country are generally uniform, neat and agreeable, and their Churches are little, but good Pieces of Architecture; the Cathedral is the largest, and



and very well design'd. I took a Turn to *Boscetto*, the Grand Master's Pleasure House, a little distance from hence, and found it perfectly agreeable by Nature, besides the Concurrence of Art to render it stately. Its Situation is very well chosen, having a Prospect over great Part of the Island; its Gardens and natural Orange Groves are delicious, and are beautifully intermingled in its Fruit Trees and *Pan-terres* of Flowers. A Gardiner here sold me, (dearer than any Medals that I had yet bought) those in the Print XII. N. 12 and 13; that of *Jeron King of Sicily*, N. 35; of the *Syracusians*, N. 38; three of *Reggio*; I reckon the first to be of *Philistis*, a Queen of *Malta*, with a Counter-Mark stamp'd upon it; I gave for all, and three more, like 12, but without a Counter-Mark, a *Venetian Zechin*, or 6 *Scudi* \* or 24 *Taris*, that is to say, 6 Pieces of thin Brass about the Bigness of Half a Crown, of four *Taris* each. From hence I went to the New City, which I was very much pleased with, for the Regularity and Uniformity of its Houses; but above all, for the Splendor and Sumptuousness of the Churches; among which, that of *St. John*, may be ranked among the finest in *Italy* for its three Naves, its interior Ornaments, its Sculpture, and chiefly for the Evangelical History beautifully painted therein; for which, he who drew it had the Honour of being admitted into the Number of the Knights of *Malta*. The Entrance into the Harbour is very narrow, and defended on the S. W. by several Pieces of large Cannon, planted upon an Eminence, entirely surrounded by a thick Wall, which joins it to that of the City; this Eminence is call'd *Barracca Vecchia*. It is likewise guarded on the N. E. by a Castle call'd *Castel Nuovo del Mar*, which faces this Barrack, and is accompanied with some very agreeable Houses; On the side over-against the New City, two Heads of Land, or Rock, run out into the Port, upon which are two little, but pleasant Towns, with two Forts at their farthest Ends, one call'd *Castle St. Angelo*, and the other *Casoli*, or *St. Michael's Castle*. These Capes, by their distances from each other and the Neighbouring Rock, make three little subordinate Harbours; that in the middle serves as a Shelter for the Gallies. I found in one of them the *Saique*, which (according to the Advice receiv'd at *Leghorn*) had been brought safe hither by the *English* Sailors; and my Passport granted me by *Sir Robert Sutton* as Captain, together with the *British* Colours, was of no small Service, as I'll observe hereafter. The *Greeks* had sold the Cargo at the current Price of the Place; and had made with the Money a Voyage for a new One, which they were likewise selling. I took Possession of the whole Product, by virtue of the Instrument of my Consignation, and remitted it to *Mr. Newton* at *Florence*, to have it repaid in *London*; remembering that he had said to me, that the Treasury in *England* was a little backwards in remitting Money to the Ministers Abroad; but that he had Letters from thence, that if he could find Credit, it would be repaid immediately there. The whole Island is encompass'd with divers little Forts and Redoubts, especially at the Mouth of its Ports, and where the Land lies low, and that their Enemies might most easily make a Descent. It is about 30 Miles long from East to West, 14 broad, and 60 in Circumference. The Castle of

\* The *Maltese Scudo*, which is a Piece of thin Brass, whose Intrinsic Value is but a Half-penny, passes for Twenty Pence; and is call'd *Scudo* or *Crown*, by the means of a Counter-Mark, or little Stamp upon it, which seems to be an Imitation of these Medals. The Dutch stamp their good Skyding in the same manner; and the French their *Sons Marquiez*, or stamp'd Pennies.



St. Elmo is to the South, upon a Promontory that commands the City; the Port, call'd *Porto di Luzzaretto*, is very convenient as well as the House; it is principally design'd for the Ships that come from the *Levant*. Near St. Elmo are the Publick Granaries, dug in the Rock for the Preservation of the Corn; and a little farther is the Infirmary, call'd the *Hospital*, a large Building very proper for that Use, and very regular; and the Sick are perfectly well treated, and serv'd by the Knights in Silver Plate. It has a very handsome Repository of Medicines belonging to it. When the Knights of *Malta* are profess'd, a Carpet is laid on the Ground, with a Piece of Bread, a Glass of Water, and a Sword upon it; and they are told, *This is what Religion gives you; you must procure your selves the Rest with your Sword*. In the mean while they have a good Table at the *Alberghi*, or Religious Ordinaries; and even on board the Gallies, where they must make what they call a *Caravan*; good Wine, and the best of Meat is never wanting, tho' they take care to use them with such Discretion, as is suitable to the Sobriety required by their Order. When the Great Master dies, his Successor is chosen by Votes or Plurality of Voices. He who was then so, was call'd *Rajmundus de Perellos*, a *Spaniard* by Nation; his Highness finding himself a little indispos'd, feign'd that his Sickness was mortal, in order to put several Knights, who had not Money, in a Capacity of getting Cloaths, by affording them an Opportunity of selling their Votes to the Knights of the *Great Cross*, from amongst whom the Successor is chosen. In order hereunto he had his pretended Danger published by his Physicians, not suffering any one else to approach him: The Candidates, who thought him yet worse than was reported, bought up in all haste the Voices of the other Knights; which done, the Grand Master had it declared that he was out of Danger, appear'd soon after in Publick, and saw with pleasure the poor Knights equipt by this Stratagem. His Palace is large, and the Apartments are well contriv'd and furnish'd; in the Summer Rooms are painted the Actions, in which the Knights of that Order have signaliz'd themselves by Land; and in those set apart for the Winter, are their Engagements at Sea. The Stables are fine, and stored with well chosen Horses. The Women are very handsome, and wear in the Streets a Veil after the manner of the *Moors* and *Spaniards*. I left this Island on the 13th of December, and embark'd on board my *Saigue*, in order to return to *Constantinople*; and the Wind which was N. W. or rather more W. than N. when we set Sail from the Port, changing to the N. in the Night-time, brought us the next Morning within sight of *Syracusa*, which I did not expect; but knowing already what sort of Sailors the *Greeks* are, as well as the Incapacity of their Vessels to keep the Sea with a contrary Wind, I was not much surpriz'd; but took care to prevent their going nearer, for the reason of the Colours we had on Board, *Saigue* being still faithful to King *Philip*. The Situation of this City seem'd to me very agreeable, and it is very large; a S. E. Wind, which blew off the Shore, hindring us from entering it, tho' it did not carry us any great distance from the Shore, we pass'd in the Afternoon before *Augusta*, which we perceiv'd afar off: It look'd as if it had not yet recover'd the Damage done it by the Eruption of *Etna* in 1693, when *Catanea* was destroy'd. On the 17th at Night we arriv'd at the Kingdom of *Uffes*, that is to say between *Thaca* and *Cephalonia*, without any ones knowing where we were till next Morning, the Night having been rendered very dark, by a Rain which had

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succeeded the cloudy and tempestuous Weather that brought us thither; and the Wind abated very luckily for us on the 18th about 3 in the Morning: For had it continued in its first Force, as we did in our Ignorance, we had ran in all Likelihood the Risque of being dash'd to Pieces against some of the Rocks or Islands, amongst which we were surprized at finding our selves. A Fryar, of the Order of St. Francis, who had embarked on the same *Saigue* for *Zante*, seemed by an hundred Agonies to be terribly frightened, saying, *Why did I trust my self to the Discretion of the ignorant Greeks, contrary to the Advice of my Friends at Malta, who knew them so well?* As for the Sailors, they made a great Noise, according to Custom on such Occasions; after which, being got clear of these Enemies, we reach'd *Zante*,\* with the little Wind that was left, which gave Place to a Calm.

A little after our Arrival I visited some Parts of this Island, whose principal Traffick consists of *Corinthian* Raisons or Currants, which are gathered most at *Cephalonia*, and not at *Corinth*, whence they have their Name, on Account of the Abundance of them that grew formerly on the *Isthmus*, where at present there are hardly any. *Zante*, which also produces some Quantity of them, is the Port where the Vessels take in their Loading of these Fruits, which are transported thither from the Neighbouring Isles. The Harbour is very large, but too much exposed to the North Wind. The City, which is much longer than broad, is situated at the Foot of a high *Venetian* Garrison, which commands it and the Port. From this Castle one has a very agreeable Prospect over several Plains, covered with Olive Trees, and Vine Arbours, which bear the Currants before-mentioned, which may have been transplanted from *Corinth* thither. We stay'd here till the 20th, when the Wind, which had been contrary ever since our Arrival, became favourable; and we hoisted sail in Company with a *Venetian* Vessel, but lost her in the Night, during which the Weather was stormy. As we went before the Wind, we found our selves next Morning off of *Navarino*, formerly *Pylus*, famous for the *Peloponesian* War; but it flagging, hardly permitted us to reach *Modon*, formerly *Oepeus* or *Pedafus*, one of the Towns which *Agamemnon* offered with his Daughter to *Achilles*. We waited here for a Wind till the 24th, upon which I went ashore, and met with nothing remarkable in the Town, excepting the Unquietness and Discontent of the *Greeks*, who wished to return under the *Turkish* Jurisdiction, and seemed to envy the Condition of the *Greeks* who still lived under it, saying thus to the Master of the *Ship* and the Purser, who was with me, "You, for paying 2 or 3 Crowns a Year *Caratch*, or 10 even for the Richest, may do as you please, sing, dance, drink or laugh, in your Houses, without fear of any one's coming to disturb you; neither a *Jandary* or any other Soldier of *Turk*, of whatsoever Quality, can pretend to a Pear out of your Gardens, without paying for it, unless you are willing to make him a Present of it; nor dare he set Foot in your House where your Wife or Daughters are in your Absence, according to his Law; and if he should attempt it, he would put it in their Power to kill him with Impunity. On the contrary, the *Venetians* live at Discretion in our Houses and Gardens, take what they will without asking, and abuse us if we complain; their Soldiers are quartered upon us, their Officers debauch and run away with our Wives and Daughters, and their Priests come and cry down, or rail against our Religion, importuning us incessantly, and

\* *Zacynthus*, a Son of *Dardanus's* Name, which a City built upon the Island bore.

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“soliciting us to embrace their’s, which the *Turks* never think on, but allow you all the Liberty you can desire or wish for, and is what we regret every Day both in this Respect and others.” I said, in Answer to those who spoke thus in my Presence, that I could not believe the *Venetians* in general approved of this Usage; that there might indeed be some Examples of it, but this ought not to make them throw off their Allegiance to the Government; that they should rather complain of these Outrages, and I did not doubt but they would be heard, and Care would be taken to relieve them and do them Justice: That as to their Religion, I had never heard that the Republick had disturbed any one upon that Head; but if the Zeal of some Priests induced them to come and solicit them to embrace their Opinion, yet they did not force them to it; and ’twas no less in a *Greek’s* Power to reject the Prayers and Solicitations of a *Roman* Catholick, than in his to offer them. They quoted the Example of the last Patriarch, *Theobaldos*, who had submitted himself to the Pope; to which I replied, that the Republick had no Hand in this Submission, and that I believed they had neither advised nor hindered it, like the *Turks*, who have no *Missionaries*, nor force no one on Account of Religion, but nevertheless don’t refuse Circumcision to those who desire it. The Master of the *Saique* told me, that the Inhabitants of *Zante* were full as malecontent. On the said Day we set sail from hence with a Land-Breeze, that scarcely served to carry us beyond the Isles of *Sapienza*, when we were driven by a South Wind into the Gulph of *Coron*, and cast Anchor at the Foot of this little Town, situated upon the Side of a Mountain, called by the Antients *Mons Thermaticus*. It was formerly a Colony of *Thebans*, but is at present neither handsome nor strong; and the *Greeks*, who are the most numerous of its Inhabitants, entertained those of our *Saique* almost with the same Complaints as at *Modon*, against the Government of the *Venetians*; but I did not take the Trouble to answer them when they murmured in my Presence, being sufficiently acquainted with the unquiet Temper of that Nation. The Country round about is for the most Part covered with Olive Trees and Vines, and the rest is very fruitful in Corn, but the Season did not allow me to view it to Advantage. On the 26th the Wind turned in our Favour, so that we got from hence; but it forsook us again, and a deep Calm ensued at that Part of *Cerigo*, where the ancient Geographers have placed the Temple whence *Paris* carried off *Helena*. However, we were sooner quit of this than the foregoing ones; for about an Hour after it began to blow afresh, and being fair for us, we doubled the Cape *St. Angelo*, but quickly after it gave us a new Proof of its Inconstancy, by chopping about to the North, at the Height of the *Epidaurus* of the Antients, and drove us into the Bay of *Malvoisia*. The City of this Name built upon the Ruins of the former, has met with the same Fate, being entirely destroyed, and there are now only some Heaps of rough Stones remaining, which are not at all proper for any one to judge by that there ever was any City there. About half a League from the Rubbish is the New City of *Malvoisia*, which I went to see; it hardly deserves the Name of a Town. It is situated upon a Rock not two Miles in Circumference, and has a Communication with the Continent of the *Morea*, by a Bridge of 20 Arches. I mean with nothing here capable of staying me any Time, I asked for some *Malvoisie*, a sort of Drink, believing it still was in Use there, but was answered



answered that there was then none in the whole City, tho' they did still make a little sometimes. They gave me some Wine, which was but disagreeable, and very different from what I had read of the Wines of *Ulysses*, placed by the Ancients in these Territories. On the 27th, in the Morning, it blowing off the Land in our Favour, we set sail; and having reach'd the open Sea, the Wind soon declar'd it self contrary, and not permitting us to regain the Coasts, but increasing, drove us under *Carabuzza*, \* its Harbour is fit to receive the Vessels of the largest Size, which cannot anchor in that of *Canea*, which is some Miles distant from it, for want of Water. The next Day, being but little Wind, and that against us, I ordered the *Caravokery* to sail for the two Castles which defend the Entrance into their later Harbour, and to let me a shoar, that I might go by Land to the City which I had a Mind to see; he did both. I took a Horse, with a Guide, and found that Part of the Country thro' which I pass'd extraordinary pleasant, crossing some small Forests of Olive Trees, and lay at a *Turks*, who had taken by *Cubbin* or Civil Contract a *Greek* Woman; they spoke both equally good *Greek*, and indeed almost all the *Turks*, who are Natives, and the fewest of the Inhabitants there, talk it fluently, their Children learning it naturally by conversing with the *Greek* ones, and several taking *Greek* Wives, after the *Turkish* Fashion, as my Landlord; he and his Consort lived (as much as I could hear) very well and comfortably together, and almost after the Christian Manner, tho' each kept their own Religion, he went to the *Mosque*, and she to the *Church*, but the Children were bred up *Mahometans*; and when she was busied otherways, he did not scruple to light for her the Lamp before the † *Panagia's* Image on *Saturdays*, &c. and yet he was a strict Observer of the *Mahometan* Law, as not to drink Wine, but she did, and had some very good in her Cellar, which we drank together, she and I at Supper, for he did not hide her from me as he might have done a *Turkish* Woman. I reach'd the City the next Day very early, and found it pretty neat and strong, the *Mosques* fine, the Houses generally flat on the Roofs, as those in *Egypt*; the two Castles, which defend the Entrance of the Haven, are but indifferent in respect of their Buildings, and Strength, but advantageously situated. I visited Mr. *Bradley* the *British* Consul, who receiv'd me very kindly; I met at his House the Master of an *English* Vessel who had taken two *French* Barks, one having on board some *Portuguese* Fryars, with Money, Sacred Utensils, as Silver Crosses, Candlesticks, and other Church Ornaments, which she was to unload at *Joptha*, as did that which carry'd me there about 13 Years before; the other Bark was laden with Corn for *Marseilles*, and had two large Packets of Letters, and among them one of Mr. *de Ferriole*, who was recover'd of his Indisposition; but remov'd from his Place, and another of Mr. *Desallures* his Successor, both which Letters were for the Court of *France*; and Mr. *Bradley* told me, You are come very A-propos to interpret to us some Letters which Captain *Hoe* (that was the Master's Name) has found

\* *Carabuzza*, the *Claudos* of the Ancients, to the *Greeks* *Teos*, has its modern Name from a *Venetian* Governor, who deliver'd it up to the *Turks*, who gave him a Pension in *Constantinople*, where he dy'd in my Time; it has a Castle, stronger by Nature than by Art, on a high Rock, with a large and good Cistern in the Middle.

† All the *Greeks* have in their Houses an Image of the *Virgin Mary*, before which they light Lamps every *Wednesday* and *Saturday*, and other Days consecrated to her.



on board a French Prize. The Master of her, who was not in all likelihood us'd to carry Dispatches in War Time, had forgot the Precaution of throwing them into the Sea, as soon he saw himself in danger of being taken. Messieurs Desallures and Ferriole gave Intelligence to their Court, that the Porte was come to a Rupture with the Czar. *I have been a long while* (said Mr. Ferriole, among other Things) *hollowing in the Ears of the Turks to awake them from their Lethargy, from which at last I've rous'd them; and Mr. Desallures said, We have at last put this great Body in a right Motion. The Kiser Capruli, formerly Basha of Canea, has been depos'd* (added the first) *for his Scruples, and Niceties on the Observation of his Law, and his Irresolution upon Declaring this War; about which, his Successour Baltagi Mehemed, a Friend to the French Nation, and very much inclined to the King of Sweden, never made any boggle, &c.*

The Sailors and Passengers of both Vessels were immediately set at Liberty; but the Portuguese Fryars, who were going to Jerusalem with 3 or 4000 Crusados and other Money for the Catholick Church there, and the Sacred Utensils, as Crosses, Candlesticks, &c. which pious Persons had sent thither, complain'd violently of the Captain, who (as they said) had made an unjust Prize of them, by Reason that the Portuguese were in Alliance with the English; and call'd it Piracy and Sacrilege for him to seize on Things belonging to the Church, tho' the Captain return'd them their Crosses, and other Religious Furniture, with 400 of the Crusados which he had taken from them, to reconduct them Home. I don't enlarge upon this Island, on Account of the many Relations that have been already publish'd of it, as well as of most Part of the others, besides that I did not stay long enough on it. I found there three Medals of Corcyra, \* or Corfyu, like that N. 11 and 2 in the Print XII, and 38, 39 in the Print XXIX.

\* Corcyra, a famous City built on the Island of this Name, by Cherlocrates after having expell'd from it the Chelchidians, who were come thither with Jason and Medusa.

† Being now come again into Turkey, I re-assume the Greek or Old Stile.

On the 19th, † we set Sail with a South Wind, which did not carry us far before it turn'd to the West; nevertheless, we continued going on, not being too much commanded by it, because it was moderate. Seeing that it might serve very well to reach Santorini without its being much out of our Way, I told the Caravokery that I had a Desire to view this Place once more, since the Weather permitted it; he did not at all oppose it, no more than the Ship's Crew, being all at my Command; on the contrary, a Sailor who was born at Micono said, that he knew the Port very well, and offer'd to be our Pilot, and carry us in even in the Night time. I objected that the two new Islands having occasion'd some Alterations, we ought not to run the hazard of entering it in the dark, but furl the Sails in case the Wind shou'd grow stronger, and make us advance too fast, that we might not arrive there till next Morning; they did accordingly, and we got thither by Break of Day the 30th, and found in effect that the two Islands were become not only all one, the Colours excepted, but that by the Growth of the black Part, call'd before the Black Island before its Union with the White One, had approach'd so near the little Camena, that the Passage between this and that was become a new Port for Ships. As the Wind was fair we did not go ashore, contenting ourselves with the Sight of this Double Island, which was still growing and extending itself, bellowing and casting up Fire, at least the black Part of it, tho' not so much as when I left it in 1707. As for the White One, it had remain'd quiet in all respects, as some Fishermen, whom we met, inform'd me. This Double Island was then very near four Miles



Miles in Circumference, if not more; we pass'd near enough to its Natural Furnace, to remark on its Sides long Trains of liquid Matter, partly Black, partly Red, and partly Yellow and Green. The same Fishermen told me, upon my asking them some Questions about it, that having bore the Heat which continued thereabouts even when the Eruptions of the Flames ceas'd, they had gather'd great Lumps of Sulphur so fine and so purify'd by Nature, that even Art cou'd not bring it to a greater Perfection.

We pursu'd our Voyage pretty fortunately, tho' with a small Wind till the 22d, when a strong N. Wind arising, forced us to take Refuge in a miserable Haven on the North West Side of *Scio*, call'd by the *Greeks* *Stavro Limiona*, and by the *Turks*, *Egry Liman*, which signifies a cross Harbour, where we anchor'd in the Evening, and did not so much as see a Boat nor a House on the Shoar; we landed next Day, and I went with the *Caravokery* and five or six Sailors to the nearest Village, which was about two Miles distant, where I bought some very good Wine, and two or three Oaks of *Mastick* from two of the Inhabitants, who were all *Greeks*; the Sellers proffer'd it to me in spite of the *Turkish* Prohibitions and Danger of the Galley.

I bought also of others divers Medals, of which were but two *Greek*, or rather both of the same sort of the *Colophonians*, \* the others were *Latin*, of *Drusilla*, *Flaccilla*, *Julia Augusta*, and the *Obolum* in the Print XXIX, N. 40. And we heard at our Return, that two *Greeks* who had hir'd themselves at *Malta* for their Passage, were gone with their Things without taking their Leave of us. I did not so much as enquire what Road they had taken; and the Wind continuing contrary, tho' but weak, I went again ashoar with the *Caravokery*, and fish'd for some time; but finding no Encouragement to continue that Diversion, we return'd to the *Saïque*, after having had our Dinner dress'd under a Tree, where we made a good Fire and refresh'd ourselves. We were hardly got to our Vessel, when we saw twenty *Turks* all arm'd, who being come over against us, call'd for the Boat to come on board of us; the *Caravokery*, and *Grammaticos* or *Purser*, immediately suspected that those *Greeks*, who went away the Day before, might have ungratefully inform'd the Governor of *Scio* Castle (which is about 25 Miles distant from thence) that they had sold Corn to their Enemies the *Maltese*, and that he had sent these People to seize on the *Saïque* and the Crew. Their Suspicion was true; for these *Greeks* had not only done so, but turn'd *Turks*, as we heard some time afterwards. The Consternation in which the Sight of these armed People put them was not small; they thought themselves almost already on the Gallies, when the others redoubled their calling the Boat in these Terms, *Bré guidourler Sandall ghetter, Bring the Boat you Infidels*. I order'd the *Caravokery* to be quiet and silent, and let me answer them, which I did thus, appearing in a *Frank's* Habit on the Deck; *I have no Boat to send you, this is an English Vessel, with which you have nothing to do. We want the Caravokery and his Sailors*, reply'd he who seem'd the Chief of the Troop, *and have nothing to say to you. Here is no Caravokery* (rejoin'd I) *who commands, but my self, and I want the Sailors to navigate my Vessel back to Constantinople, where you may talk with them and me too if you please, even in the publick Divan; Bré Corkmas Sandall ghetter*, (says he again) *Don't fear, but send the Boat*. I'm not afraid, but won't send it to arm'd People, added I. Then they began to threaten with firing at us; on which I order'd the *English* Colours, which I had on board, to be set up, and I call'd out,

\* Colophon, one of the twelve Cities of Ionia.



begin to fire at these Colours if you dare, against the Capitulations between the Porte and England; and I have two Cannons and four Pattereros to answer you as Enemies, and no better than Pyrates. Hereupon, looking at one another in a deep silence, they withdrew grumbling, and cried out, *We'll find Boats to come to you.* I made them no Reply; but the Night drawing on, and there being but little Wind, I bid the Sailors to weigh Anchor, and endeavour to get out of the Way for fear they shou'd find some Fisher-Boats and trouble us. They return'd me a Million of Thanks for having talk'd in that Manner to the *Turks*, and began to work with the utmost Diligence; and the Anchor being up, they went ten at once into the Boat, which they fasten'd to the Vessel to tow her out of the Harbour; ten others reliev'd these each Hour, and the 25th in the Morning we reach'd a small Island call'd *Pfara*, about 20 Miles from the Place of our Departure, where the Inhabitants, being all *Greeks*, were at Church, it being *Christmas-day*; and our Sailors, who had promis'd each a Wax Candle to the *Panagia*, if they could escape from the *Turks*, went thither also to comply with their Vow, and assist at Divine Service, except a Couple of Boys which were left on board the *Saigue*. I follow'd them thither to view the Church, which is pretty large, but ill built, and worse painted. The Service was very long, the Priests having begun at a little after Midnight, imitating the *Roman* Catholicks, or rather the *Roman* Catholicks them; for the *Greeks* do also the same on *Easter*, *Whit-sunday* and *Ascension Day*, &c. whereas the latter do it only at *Christmas*. \*

\* The Roman Catholick Priests say that Night, what they call Midnight-Mass, beginning it just at the Time that it strikes 12, and each Priest is allowed to say two more Masses till Noon, and this only that Day; as hinted some where else.

They did not fail in the Afternoon to sing, play on their Instruments, dance, drink and quarrel; for seldom any Holy-Days pass without Quarrelling and Fighting among this Nation. I found nothing worthy Observation on this Island, which I reckon to be the *Claros* of the Ancients, by its Situation, but the Medals 1 B, 2c, in the Print XII.

On the 26th the Wind changing in our Favour, we set Sail and were becalm'd; the 27th in the Morning, between *Troy* and *Tenedos* we made use of our Boat to gain Harbour of this latter, as we had done to get one of *Stavro Limiona*, for fear a contrary Wind shou'd drive us back again; and in effect we had been hardly a Quarter of an Hour there at Anchor but it became so.

As I had got particularly acquainted, before my Departure for *Barcelona*, with the *Bashaw* and the *Bey*, who is a kind of Under-Governor in that Place, I went immediately to wait on them. They were both together in the Castle, and I presented them with some Trifles, the most considerable of which were *Roman* Telescopes; which they accepted in such manner, as made me judge they were not disagreeable to them. The first desired me to dine, and spend the Evening with him, contrary to the Custom of the *Turks*, who seldom invite any body to eat; but keep (if one may use that Expression) an open Table, especially for Strangers of their Religion, as I have already hinted, when speaking of their Hospitality; and the *Bey* proffer'd me a *Sopha*, or Bed, at his House, as long as I staid at *Tenedos*. I knew well enough, that a Refusal wou'd disoblige them; wherefore I accepted of both, bowing my Head a little, and laying my Hand upon my Heart after their Fashion. The Dinner was entirely *Turkish*; but after Supper I was regal'd with a *Christian* Liquor, which they durst not drink in the Day-time. I eat with the *Bashaw* not only that Day, but three more that the *Saigue* was detain'd there by contrary Winds, especially in the Evening. I saw in both of them an ample, tho' not the first



first Example of the Violation, or Exposition already mention'd, of the *Mahometan* Law with regard to Wine, they drinking a prodigious Quantity of it every Night; they, I say, who would order the *Bastinado* to be given to any one of their Religion, who was found in a Tavern in the Day-time, or was known by the Guard in the Streets, or elsewhere, to have drank any Wine. During Supper we had nothing but *Sherbet*; but, as soon as all the Officers, and other Domesticks of the *Bashaw*, excepting two who were trusted with the Secret, were retir'd, Wine was serv'd up in large Pitchers, and they swallow'd it by great brimming Cups full. It was the best in the whole Island, and cost them nothing more than granting their Protection to the *Greeks* to sell it to the Publick; and even to the *Turks* privately, who nevertheless underwent the *Falague*, if seen to come out of these Taverns. The *Bey* having been treated with *Punch*, (which he call'd *Guaour Sherbet*, *Infidels Sherbet*) on Board the *English* Men of War, during their Stay at *Tenedos*, found it entirely to his Palate, especially if it was Royal, or strong of the Brandy. Hereupon he extoll'd it to the *Bashaw*, who had a mind to taste it; and ask'd if I knew how to make it? I answer'd, Yes, did so, and he thought it admirable. The *Bey* learn'd how to make it for the future; and during the three Nights that I supped there, we did not part till after Midnight.

It may not be amiss to bring here another Example of their Opinion with respect to Women, and their Precautions to prevent their keeping any lewd Houses; which shows how their Scruples against Men and Women being in Company together, often punish both Virtue and Vice.

I had been desired, before my Departure from *Tenedos* for *Barcelona*, to be Father to, or give, a young *Greek* in Marriage to a Pilot of her Nation; and upon my Return thither, I went to make her a civil Visit, as to an Acquaintance: Her Husband was then absent upon a Voyage, and she had none but her Mother in the House with her, who serv'd her as a Slave, it being usual for the poor *Greeks*, who have not so much Money as Vanity for buying Slaves, to have their Mothers follow them even to the Baths, with a Bundle of Linnen under their Arms, and do all manner of Service for them; a Fashion which their Love for their Children possibly had the greatest Share in bringing up. As soon as she saw me she said, *I'm glad to see you are safe return'd, but sorry my Husband's out of the Way to receive you; you are not a Stranger to the Tyrannical Turkish Custom, which does not allow us to admit, even the most innocently in the World, any Man excepting our Fathers or Brothers, during the Absence of our Husbands; I have neither One nor the Other, my Spouse is at Sea, and my Father has been dead these Ten Years.* I desired her not to trouble herself, and said, that I was sure neither the *Bashaw* nor the *Bey* would molest us; that I had sup'd the Night before with the first, as I was to do likewise that Evening, and that I lodg'd at the *Bey's*; that they were both too much my Friends to use Rigour towards us; and that as for the rest, I would convince them there was no criminal Design in my Visit. This Assurance encourag'd her, and she would have sent for Wine, but I oppos'd it, intending to reserve my self for the Night: However, I accepted of some Coffee which her Mother fetch'd, and made for us; after which she serv'd it up both to me and her Daughter, with Sweet-meats and Orange Flower Water, according to the Mode of that Country; and an Embroider'd Handkerchief being brought, the latter presented it to me. The last *Turkish* Prayer being



proclaim'd, was a Signal for me to be going to Supper at the *Bashaw's*; whereupon I took my leave, and promis'd to visit her once more if the Wind continu'd contrary. A *Greek Vintner*, who liv'd just by, came up to me as I pass'd by his Door, and told me that my Acquaintance and I were fortunate, in my being a Friend to the *Bashaw* and *Bey*, otherwise we had been both seiz'd and expos'd, and must have paid the usual Fine. I had the Curiosity to ask him how he knew that? He answer'd, that one who did not know me having inform'd the *Bashaw*, that the young Woman whom I had just left, had a *Frank* with her, that belong'd, as he believ'd, to a *French Vessel* that lay Wind-bound in the Port, he had sent the Guard to seize them; but the Commanding Officer looking softly thro' the \* Key-Hole, to see if the Information was true, and if the *Frank* was still there, and perceiving me, retir'd with his Men, saying, 'tis the Gentleman who sups with the *Bashaw*, and lodges at the *Bey's*, we must not touch him; upon which he return'd to the Castle, to give an Account to his Master.

I reach'd the Castle just as Prayers were over, and Supper being brought up, we eat as usual, the *Bashaw* not mentioning a Word to me of what was past; and the *Turkish Sherbet* giving place to Wine and *Punch*, I seeing that he continued not to speak of it, broke Silence my self, and said jestingly, I heard his Guard had taken a *Frank* and a young *Greek Woman* into Custody. He smil'd and answer'd, shaking his Head, "I was you whom I might have seiz'd; but my People knowing that you are a Friend to my *Porte*, have spared you for fear of my Displeasure; I give you leave to do as you please with the *Greek Women*, but have a care of meddling with the *Turkish* ones; for it wou'd not be in my Power to save you, if you shou'd be found with any of them." I reply'd, That I had only made her a Civil Visit, as 'twas our Custom to do publickly, freely and familiarly to the *Frank Ladies*, even at *Pera* and *Gallata*. "We have nothing to do, rejoind'd he, according to our Capitulations, with what passes amongst yourselves; but we have with your Intrigues with the *She Rats*, or Subjects of the *Porte*; and (added he) wou'd you perswade us that you have been two Hours, as I've been assur'd you have, with a young *Greek Woman*, without receiving any other Favour from her than a Collation." I protested 'twas true, but 'twas in vain to tell him, that we paid a Respect to Virtue where-ever we found it; he burst out a laughing at the Word Virtue, which he call'd a *Chimera*, and cry'd, 'twas advancing an unheard-of Paradox, to pretend that Women were more virtuous than Men; and added that he had six, but he did not believe that one of them wou'd refuse me any thing, if I was alone with them. However, I said enough to remove in some measure his Prejudice concerning our Familiarity with the Fair Sex, as I shall shew. The *Bey* only smil'd at all this Discourse, it being a Thing unusual and contrary to the *Turkish* Rules of Behaviour, for one to interrupt another when talking, to speak himself. After this we chang'd the Subject, and drank as the Nights before. As I had left Orders on board the *Saigue*,

\* The Harems of the *Greeks* are almost as Sacred as those of the *Turks*; so that the Officers of Justice dare not enter, without being sure that a Man is there contrary to the Law; and if they shou'd go in, and not find what they look for, the Woman may punish, and even kill them, without being molested for any Infringement of the Law: On the contrary, the Relations wou'd have a Right to make Reprisals, and demand Satisfaction for such a Violation.



to give me Notice when the Wind serv'd, tho' it were after Midnight; the *Canavoker* sent me Word the next Evening between 10 and 11 that it was fair, and I took my leave in order to depart; but the *Bashaw* said, "Have Patience, and send back the Messenger, with Orders to get all things ready to sail in an Hour or two; he added very gravely, I have thought upon your Reservedness with regard to Women, I am to send an *Odalick* to a Friend near the *Seven Towers*, will you take her in your *Saigue*?" I answer'd, Yes, if he would grant her his Passport; which he did, but said, "Don't give her any *Guiaour Caphe*, nor *Guiaour Sherbet*." I promis'd I would not. "For the rest," reply'd he, I trust to the virtuous Reservedness of the *Franks*. Hereupon he order'd to put her on board, with an old Slave who had been made free, and was to conduct her to his Friend, on our Arriyal at *Constantinople*. The *Bey* having one of his Men to send also thither, with Cables, and other Wrecks of the *Pearl*, a \* *French* Man of War laden with Corn, that had been cast away between *Imbra* and *Tenedos* the Year before, begg'd me to give him his Passage also. I took care not refuse it, and all was embark'd before One in the Morning, when we separated; and the *Saigue* setting sail, carried us the 30th before Three in the Afternoon as high as the once famous Harbour of *Cyzicum*, when a N. Wind blowing a little too hard, oblig'd us to gain an Island not far from thence, call'd by the *Greeks* *Mexia* or *Mexianota*. We found here in the Port, which was but a sorry one, the melancholly Remains of a *Saigue* that had been cast away upon that Coast, by the same Wind that drove us into *Stavro Lamionia*; and that on the same Day, as they told us, which was the 22d; for these Vessels, of which I have given a Description, must absolutely be in sight of Land once a Day, and are only proper for the *Archipelago*, the Gulph of *Venice*, the *Propontis*, the *Black Sea*, and this only in the Spring or Summer; and sometimes they approach too near it, and too swiftly for their own Safety; by which means a sunk Rock had dash't this in Pieces. This Island, for the most part, is cultivated by *Caloyeros*, who are the principal Inhabitants, and live after the same manner as the others: I did not fail going to see their Convent and Church; and having landed for that purpose, I pass'd by an old Cistern, accompanied by some Ruins, which I knew not what to make of, neither cou'd any one inform me. The *Bashaw's* *Odalick* having seen the Boat got ready to carry me ashore, would by all means go with me; in vain did the old Woman and my self endeavour to dissuade her from it, she got into the Boat even before me, whether her Conductress follow'd her, hoping to keep her at least by the Seaside to rake the Air, but I was much mistaken, for she was no sooner landed, than she began to walk after me; upon which her Guard, not being able to follow fast enough, less by reason of her Age than the Weakness of her Constitution, and having heard that the Convent was at a good Distance, and the Way thither Hilly, from one of our Sailors who had been there, and was my Guide, she chose to stay there, calling out in vain to her to turn back. This *Odalick* was by Extraction a *Gassack*; but had been taken so young, that she neither remembred her Country, her Nation, her Tongue, or her Religion; she spoke only *Turkish*, and had been brought up a *Mahometan*, as well as the old Woman, who had been 10 Years a Concubine, and

\* After *Sir Cloudesly Shovel's* Expedition at *Toulon*, the King of France spared himself the Expence of a Fleet, and sent his Fleet of War to *Stavro*, upon certain Conditions for their Safety.

who



who afterwards was married to a *Turk*, was then a Widow, and voluntarily serv'd the *Bashaw*. As for the *Bey's Man*, he was Sea-sick, and laid upon a Mattrais on his Cables and Sails under Deck; he also went ashore towards Evening to take the Air, but finding himself taken with a Fit of an Ague, return'd immediately. I did not much trouble my Head about the *Odalick's* Conduct, having only promis'd to let her ashore at *Odun Capp*, for her to go to the *Seven Towers* to find her new Master, leaving her Guardian to answer for the rest. However, as we approach'd the Convent, I advis'd her not to enter at least into the Church, alledging, that the *Bashaw* would be angry with her, and me for permitting it; she reply'd, *I am a Mahometan, I don't go there to pray but to see; I don't value the Bashaw, I don't depend upon him now.* I told her the *Caloteros* would be scandaliz'd to see a *Turk* in a *Christian Church*, as the *Turks* might probably be to see a *Christian* in their *Mosques*. All these Remonstrances signify'd nothing. She was a *Cossack* in her Head too, that is to say, very obstinate. At last, seeing she would go, I beg'd her not to speak; which, if she did not, she might pass for a *Frank*; she promis'd it; but, saving the Respect due to the fair Sex, who are discreet, and can govern their Tongues, she was a Woman in her's also. The Convent is small and ill built, the Church of Free-Stone, and a tolerable Edifice, having possibly been the Work of the *Genoese* or *Venetians*; but the Painting (which one would think should be the finest Ornament) is abominable, and the worst of the *Greeks*, tho' but few of their's are good at present. Whilst the *Odalick* was silent, no Body spok'd to her, or took any other Notice of her than to think her a *Frank* as well as my self; but she seeing a *Crucifix*, monstrously ill drawn, ask'd me aloud in *Turkish*, *Bou Szantz an neit her? What Devil is that there?* I remember'd her softly of her Promise, and told her 'twas one of the most Sacred Pictures in the Place; but a Monk that was just before us, hearing this Blasphemy against the Holy Image, said, with a very fower Look, in *Greek*, *This Woman is not a Christian; and does she come thus to prophane and commit Sacrilege in our Church by such Blasphemous Expressions?* I answer'd that our Painters being much better than the Eastern ones at present, she could not distinguish Jesus Christ, so disguised, but had taken him for another. I don't know whether he was satisfied with the Excuse, but the grave Face he put on for some Minutes did not shew him so. However, by claping a Piece of Silver in his Hand, I had the good Fortune to bring him again to his first complaisant Serenity. I praised the Church's Architecture, charging the Defects of the Pictures on the want of good Masters, and the *Turkish* Government as the Cause of it, which had destroyed this fine Art amongst the *Greeks*, (for that's the Excuse they generally give for their Ignorance in all Respects, as I have hinted in the *Article of Scio*.) and we parted the best Friends in the World. As I took my Leave, I desir'd him to enquire if no one had any old Pieces of Mony, or other Antiquities of the like Nature, and I would pay well for them. He said he would, and added that three of his Brethren had found

\* The Modern Greeks do the same by their Ignorance, tho' with a contrary Intent, as did Methodius, a Monk of that Nation formerly, who was so excellent a Master of Painting, especially at representing terrible Objects, that he drew the last Judgment, Hell and the Devil, in such a terrifying Manner, that no Tongue or Pen could create greater Horror; and Ecclesiastical History adds, that he converted Bogoris, a King of Bulgaria, to the Christian Religion, by one of his terrible Pieces.



several in breaking the Ground; that they were gone to the Neighbouring Coasts to cut Wood, of which the Island produced but little, and were expected Home in the Evening; and that he would not fail to inform me when they returned, which he did. I went to the Convent to see them, and the most Part were Greek, with the Legend ΚΥΣΙΚΥΝΩΝ, and all extraordinarily well struck, that City having the best Mint Masters in the East, as says Mr. Haym, who derives with Mr. d'Ablancourt the Venetian Zecchin, from the Word ΚΥΣΙΚΥΝΩΝ, i.e. of the Kyzikinians, tho' there is no Comparison of Beautifulnes between both Coins. The Price was left to my Discretion. Amongst others I bought those in the Print XII, marked N. 20, 25, 5, 12, and in the Print XXIV (a) (c) (b) with the Onix 13, and the Cornelian (i), and the King Cizicus, N. 15 in the Print XXVIII, and 12 others, most of them with the Head of Ceres on one Side, and a Crown made of Wheat-Ears on the Reverse, with the Word ΚΥΣΙΚΥΝΩΝ in the Middle of it a Crown. The Torches, N. 15 and 20, &c. in the first Print seem to be intended for Ceres, in Search after her Daughter Proserpine, stolen away by Pluto. The Stones seem to hint that Priapus was adored all over the Country that lies between Lampsaco and Cizicum, and even farther; and Strabo placing another Port, a Town and a River, under the Name of this obscene Deity in the Jurisdiction of Cizicum, gives some Grounds for this Conjecture. The Stork upon (e) in the Print XXIV, gave me a Curiosity to ask if they had many of those Fowls in these Parts? They told me Yes; and I have since read somewhere, that 'twas expressly prohibited to kill them, because they clear the Country of Serpents and other venomous Reptiles; the Turks never hurt them, and would be very angry with any one that should; they generally build their Nests upon the Mosques. The Medals XXVIII, struck in Honour of King Cyzicus, so famous among the Argonauts, and Founder of the City, which bore his Name, as well as other Coins of the Kyzikinians, together with the Leisure I then had, gave me a Desire of seeing the Remainder of that ancient Place. I proposed to the Sailors to conduct the *Saique* into one of its once famous Harbours, where I added, that we might as well stay for the Wind as at *Mexia*; but they objected, that besides the Wind was not very fit for that Purpose, and that they were not acquainted with the Place, they fear'd bad Anchorage, and in that Fear they preferr'd to carry me there with the Long-boat; and as they knew I would not fail to treat them well with Wine, as I us'd to do when they favour'd my Curiosity, they almost fought who should be my Watermen; the *Caravokery* pick'd out eight of them who carry'd me there. I was extreamly pleas'd with the Sight of two Gulphs, which wash on the North-East and South-West a kind of Peninsula, on which stood the City, forming still there two noble Harbours on both Sides of the Isthmus; the Wind being small, and the Sea so quiet, I could see at the Bottom divers noble Pieces of Marble of Columns. The Peninsula seems to be made such by Art, of the Rubbish of Stone Bridges or Moles destroyed by the Ravages of Time and War. The artificial Isthmus is pretty near two Miles, both in Breadth and Length; for there was formerly, according to ancient Authors, an Island whereupon stood the so much extoll'd by Strabo, and others, *Cyzicum*, where lay now its Ruins of Walls fallen by large Pieces, and (the Cement of which is harder than the Stone) divers Heaps of broken Columns, Chapiters, Architraves, &c. one upon another; in a word, a rich Chaos of Materials,



terials, tho' the most entire have been carried away by the *Turks*, as well as the Inscriptions by Travellers; or which latter have rather been polished out by the first, who don't respect these speaking Proofs of Antiquity, to adapt the Stones to their Mosques and other Buildings. There are also here and there some noble Vaults, tho' almost fill'd up with Sand, &c. I found nothing more remarkable, than the Remnants of a spacious Amphitheatre, which I judg'd to be so by its Orbicular Figure, and several Seats of Free Stone, like those of *Troy*. These Remnants are on a charming Eminence, which may be the *Mons Dindimus* of the Ancients; on which *Dindimene*, one of the chief Deities of the *Kyzikimians*, had a Temple, and gave her Name to the City, which, according to *Pliny*, was call'd *Dindima*, as well as to the Mountain.

After having walk'd about and seen the Neighbouring Parts, I return'd to our Island; and remembering what I had read, and considering what I had seen here and there, I concluded in my Mind, that it might be what *Strabo* call'd the Isle of the *Cyzicians*,\* on which he places *Artaca*, and the Cistern, and the Ruins, tho' inconsiderable Remains of that ancient City; or of another call'd *Priapus*, with the Harbour of that Name, wherein is a River which the *Greeks* call *Potamos*, not far from the Ruins of *Cizicum* and the old River *Priapus*, a Name which perhaps they all three have lost thro' the Modesty of *Christians*, as well as by length of Time; but we are in such an obscure Chaos, with respect to an infinite number of Places, in comparing the Geography of the Ancients with that of the Moderns, that I don't give this but for a feeble Conjecture; for Cities are now to be seen where formerly was not a Village, and there are not even Villages, and hardly the Remains of Walls, where were Cities; for Instance, on the Spot that once gloried in a famous City as *Cardia*, unless *Lysimachia* has been built of and on its Ruins, (as some will have it) where is now *Boulayar* already mention'd, and *Ephestia* on the Isle of *Lemnos*, the true Place of whose Situation is not now known? However it be, the Country is as charming and fertile as 'tis describ'd by that Writer; and it abounds with Corn, Vines, Olive and Pomegranate Trees.

\* The *Turks* call most commonly *Papas-Adasler*, or Islands of Priests, all those which are under and above *Marmora*, as *A-lonia*, famous for strong White Wine, which bears its Name, *Kouthaly*, &c. for Reasons of the Monasteries which are upon them.

1711. The 4th of January, the Wind being fair, we set Sail between 9 and 10, and reach'd *Pallatia* that Night. 'Tis a large Village on the N. W. of the Isle of *Marmora*,† with a Harbour, where they bring the Marble which gives the modern Name to the Island, and of which vast Quantities is dug out of the Quarries in the Neighbourhood, (tho' not so White as that of *Paros* and *Thasos*) wherewith they build the Mosques, as they were actually putting then some of them to that Use at *Scutary*, at the *Valide's* pious Expence, for which Purpose about 20 Vessels lay in the Harbour to take it in. I went to see the principal Quarry, whence it is dug about a Mile from *Pallatia*; and I found that the Island thereabouts is but one solid Rock of Marble; going on yet farther, and crossing some Thickets of Juniper Trees, I saw several Rabbits, which the *Caravokery's* Brother, who happen'd to be with me, said swarm'd thereabouts: I told him I was sorry we had no Fowling Pieces to kill them; and he answer'd, that if I lov'd them, I shou'd have some for Supper, and accordingly he carry'd me back to his Brother's, and return'd thither with some Country-men who cou'd shoot, and kill'd a Number, of which we had two that Night, which only wanted keeping till they were tender, to be the best that ever I eat.

† *Marmora*, the Pronunciation of the Ancients.

In



On the 6th, the Wind being contrary, I went to dine with a Greek Priest, who had before invited and entertain'd me very handsomely with two sorts of Wine, each excellent in its kind; the one of the Growth of the Island, almost as light and agreeable as that of *Terreno* near *Rome*; which serves the *Greeks* (who are no Admirers of weak Wine) as Small Beer; and the other made on purpose for his own Use, of the best Growth of *Alonia*; not at all inferior, either in Strength or Relish, to the choicest Wines of *Malaga* or the *Maderas*. I ask'd him several Questions about the Island; but he was entirely ignorant of all its Antiquities, even of what Name it had before that of *Marmora*. I desired he would send some little Boys to enquire amongst his Parishioners, if they had any old Coins, promising to reward them for their Pains, and pay well for whatever Brass, Silver or Gold they shou'd bring me. He ask'd what I would do with such Trifles? I answer'd, that we *Franks* esteem'd them as great Curiosities, and took great pleasure in looking upon and keeping them, that they were great Helps to us in the Study of History and Geography; but he could not comprehend how, tho' I gave him as good an Idea of it as I could. Hereupon he call'd two Youths that were his Pupils, he being likewise a School-master, and gave them Orders to do as I requested; to which I added some Promises to encourage them, which I suppose induced five or six Volunteers to go upon the same Errands, who all came back at Night with a good Number, most of them common. Amongst the most curious were the Greek ones of *Laodicea* (β) and (λ) of the Print XII. and that of *Nice* N° 14. Print XXIX. The two first being *Egyptian* Coins, may have been struck for *Laodicea* in *Syria*, rather than for the City of the same Name in *Phrygia Major*. I have never seen either the one nor the other, no more than \* *Nice*; but divers Travellers affirm, that there are Ruins yet remaining sufficient to attest their ancient Magnificence. The last is but at a small distance from the side of the *Propontis*; and is, as they say, still of as large Extent as formerly, tho' not so splendid, and well peopled with *Turks*, *Greeks*, *Armenians* and *Jews*. It is famous in History for the Council held there in 325, whereat *Constantine the Great* assisted in Person, and had † *Arius* condemn'd, notwithstanding his maintaining his Opinion, and defending himself with the utmost Eloquence. The most considerable of the *Latin* Medals were those of N° 24 and 38 in the Print XXIX. the latter was struck on the Deification of *Marianus*, had a Companion of a larger size in Brass, which I lost with some others, after a manner not to the Honour of the Person, who had them; whose Name I forbear mentioning, that I may not blast his Reputation, out of regard to his Family which I honour. On the 7th the Wind being fair, tho' but moderate, we set sail for *Constantinople*, where we arrived that very Night, it being but Eighty Miles distant from *Marmora*.

\* *Nice*, formerly *Nicea* from the Name of *Lyfimachus* his Wife.  
 † *Eusebius*, Bishop of *Nicomedia*, a great Friend to *Arius*, a Philosopher of *Alexandria*, converted *Constantine* himself to *Arianism*; which consists in denying that the Son of God was from Eternity, or Co-equal and Co-eternal with the Father; and in a word, *Uncreated*. This *Eusebius* is said to have been very familiar with the Emperor's Sister.





# APPENDIX.

Numb. I. Pag. 3 and 28.



THE richest of the Pontifical Triple Crowns, mentioned Pag. 3 and 28, was made by Order of Pope *Julius* the Second, and is of the same Bigness as represented in the Print, N. II. as well as the Jewels that adorn, or rather cover it, which were all measured from the Original with the Compass; the Ground is of fine Pearls, the Circles of beaten Gold: On the under one is the Name of that Pontiff, composed of Diamonds thus *IVLIVS LIGVR II. PONTIFEX MAXIMVS ANNO SEPTIMO PONTIFICATVS*. The others are finely enamell'd, set off with divers Jewels, as Diamonds, Hyacinths, Rubies, Topars, Saphirs, &c. In the Space over the lower Circle, are three Carbuncles of an extraordinary Size and exquisite Lustre, with a large and most beautiful Saphir, all four loose and pendant. On the hind Part is another Saphir of equal Size and Beauty with the first; there are also Pearls hanging loose in Drops of a prodigious Bigness and great Perfection, ranged in a very fine Symmetry here and there between some large Diamonds. On the Top an incomparable beautiful Emerald strikes the Eyes; this precious Stone was placed there by *Gregory XIII.* whose Name is finely cut upon it, and makes a Circle in the middle thus, *GREGOR. XIII. PONT. OPT. MAX.* It is supported by two golden Dragons, bearing likewise the Arms of that Pope.

The following Account is most generally given at *Rome* of finding these Jewels, and a great many more which adorn the other *Tiaras*, and the *Mitres* that are set up on the Altar, in the manner represented in the Print IV.

A Labourer digging where the Foundations for the magnificent Church of *St. Peter* was to be laid, struck his Pick-Axe against a Stone and broke it; on Examination it was found to be a Chest of two large Pieces of Oriental Marble, or a Tomb of a singular sort; of which Notice being given to the Pope then reigning, he ordered it to be opened in his Presence; which done, a dead Carcass most richly and magnificently cloathed, and adorn'd with these Jewels, struck the Eyes of the Spectators, who become uncertain whether they were awake or in a Dream. His Holiness ordering the Workmen to try the Reality of the Apparition, they no sooner touch'd the Cloaths, than they fell into Dust; but the Jewels, which remain'd as solid as they had ever been, were very carefully gathered, and carried into the Pontifical

Trea-



**Treasury.** 'Tis added, that the best Anatomists, having examin'd some few small Pieces of Bones that remain'd entire, found them to be of a Woman, whom the Richness of the Cloth and precious Stones declar'd to be no less than an Empress; but there was no Inscription to tell who she was. His Holiness, either out of an Acknowledgement to the unknown and precious Ashes, or thinking them charitably to be *Christian* ones, caused them to be honourably interr'd, after their Separation from their worldly Riches; and order'd a fine Mitre to be enrich'd with a part of them, and sent as a Present to the *Madonna of Loretto*. Besides which, there were three other Tiaras and two Mitres adorn'd with the same precious Spoils; of which there remain'd still a good Part in the Sacred Treasury.

## Numb. II. Pag. 33.

*Extract of an old MS. of the Vatican Library, shewing the Use of the Chairs of Porphyry.*

**A**D quam (portam Lateranensem) perveniente Papa, Prior & Canonici faciunt eum sedere in quadam sede marmorea quæ vocatur Stercoraria; ad quam venientes omnes Cardinales honorificè elevant eum, ut vere dicere possit, suscitatus de pulvere egenum & de stercore erigit pauperem, postea deducitur Papa a Cardinalibus per palatium, usque ad portam Ecclesiæ Sancti Silvestri ubi sunt duæ sedes Porphyreæ & primo sedet in unâ quæ est ad dextram ubi prior Basilica Sancti Laurentii, dat ei ferulam quæ est signum Correctionis & Regiminis & laurea ipsius Basilicæ & Sacri Lateranensis palatii in quibus designatur potestas claudendi & aperiendi ligandi atque solvendi & cum ipsâ ferulâ & clavibus accedit ad altam similem quæ est ad sinistram & tunc restituit ei priorem ferulam & claves, & incipit sedere in illa secundâ sede & postquam aliquantulum sederit, idem prior cingit eidem domino Zonam de Serico rubro in quâ debet pendere Bursa purpurea in quâ sunt 12 lapides pretiosi; cum sigillis & dum in ipsa sede sedet, recipit officiales palatii ad pedis oscillum, & in istis dualibus sedibus debet papa taliter se habere ut videatur potius jacere quam sedere, & incumbere inter duos lectulos, scilicet inter principatum Petri & Doctrinam Pauli, & nulla istarum sedium nec etiam Stercoraria erit parva sed nuda, &c.

## Numb. III. Pag. 39.

**O**N *Asb-Wednesday* the Pope goes to the Church of S. Sabina, accompanied with a magnificent *Cavalcade*, to distribute the Ashes: There in the middle of a Tribune is his Holiness's Throne, set close to the Wall; on each side are the Cardinals and other chief Ecclesiastics; before the Mass, which is celebrated with the usual Ceremonies, a Silver Vessel with the Ashes is carried by the Deacon of the Mass to his Holiness, who with the usual Prayers blesses them, sprinkling with Holy Water and Consecrating; then the said Vessel is given into the Hands of the Deacon Cardinal of the Throne, who holds it to the Pope, on whose Lap is laid a *Gremiale*, or Covering of white Silk. First the Cardinals come up, according to their Ranks or Degrees, then the other Prelates, to receive Ashes from his Holiness's Hand; who bows his Head very graciously, and taking a Pinch of



Alhes with two Fingers, spreads them on the Head of each of them in the Form of a Cross, viz. on the *Tonsura*, if a Priest; and on the Forehead, if a Deacon or Layman, saying, *Memento homo quod Pulvis es & in pulverem reverteris*; Remember, O Man, that thou art made of Dust, and into Dust shalt thou return.

## Numb. IV. Pag. 41.

Inscriptions of the *Vatican Library*, p. 40.

**A**dam divinitus edoctus primus Scientiarum & Litterarum inventor.

Moses antiquas Hebraicas Litteras invenit.

Esdras novas Hebraeorum litteras invenit.

Mercurius Theoth. Egyptiis sacras litteras conscripsit.

Hercules Egyptius Phrygiæ litteras conscripsit.

Phenix litteras Phœnicibus tradidit.

Cadmus Phœnicis frater litteras 16 in Græciam intulit.

Linus Thebanus Græcarum litterarum inventor.

Cecrops Diphys primus Atheniensium Rex Græcorum author.

Pythagoras litteram T ad humanæ vitæ exemplum invenit.

Epicarmus Siculus duas Græcas addidit litteras.

Simonides Milius quatuor litterarum inventor.

Palamedes bello Trojano litteras quatuor adjecit.

Necostrata Carmenta harum latinarum litterarum inventrix A.B.C.D.  
E.G.I.L.M.N.O.P.R.S.T.V.

Evander Carmentæ filius Aborigenes litteras docuit.

Demaradus Corinthius Etruscarum auctor.

Claudius Imperator tres novas litteras adinvenit.

Moses librum Legis Levitis in Tabernaculo reponendum tradit & Esdras Sacerd. & Scriba Bibliothecæ sacram restituit.

Daniel & Socii Scientiam Chaldeorum addiscunt. Cyri decretum de templi instauratione Darii jussu perquiritur.

Pisistratus primus apud Græcos publicam Bibliothecam a Xerse asportatam referendam curavit.

Ptolemæus ingenti Bibliotheca instructâ Hebræorum libros concupiscit; Septuaginta duo interpretes ab Eleazare missi Sacros libros Ptolemæo reddunt.

Tarquinius superbus libros Sybillinos tribus aliis a muliere incensis emit.

Augustus Caesar Palatinâ Bibliotheca magnifice ornata viros litteratos fovet.

S. Alexander Episcopus & Mar. in magnâ temporum acerbitate Sacrar. litterarum Libros Hierosolymis congregat.

S. Pamphilius Presb. & Mari. admirandos Sanctitates & Doctrinæ sacram Bibliothecam conficit, multos libros suâ manâ conscribit.

S. Petrus sacrorum librorum Thesaurum in Rom. Eccles. asservari jubet.

Romani Pontifices Apostolicam Bibliothecam magno studio amplificant & illustrant.

S. Sylvestro Pontifice; Fl. Constantino Imper. Christus Dei Filius Patri Consubstantialis declaratur. Arii Impietas condemnatur & decreto Concilii. Constantinus Imp. libros Arianorum comburi jubet.

S. Damasco Pontifi. & Theodosio Imp. Spiritus Sancti divinitas propugnatur & nefaria Macedonia Hæresis extinguatur.

S. Cælestino Pontif. Theod. Senio. Imp. Nestorius Christum dividens damnatur, beata Maria Virgo Dei genitrix prædicatur. S.



S. Leone Pontif. & Marciano Imp. Eutyches unam tantum in Christo naturam asserens confutatur.

Virgilio Pont. & Justiniano Imp. contentiones de tribus Capitibus sedantur, Originis errores refelluntur.

S. Agathone Pontif. & Constanti. Pagnoto Imp. Monothelita Heretici unam tantum in Christo voluntatem dicentes exploduntur.

Adriano Pont. & Const. Iren. F. Impii Iconomachi rejiciuntur, sacram imaginum veneratio confirmatur.

Adrian. II. Pont. & Basilio Imp. Ignatius Patriarcha Constantinopolitanus in suam sedem expulso Photio restituitur.

Alexandro III. Pont. & Freder. I. Imp. Valdenses & Cathari Heretici damnantur, Laicorum & Clericorum mores ad veter. disciplinam restituuntur. Torneamenta vetantur.

Innocentio III. Pont. & Frederico II. Imp. Abbatis Joachimi errores damnantur, bellum sacrum de recuperanda Hierosolima decernitur, cruce signati instituuntur.

Innocentio eodem Pont. per quietem S. Francisco Ecclesiam Lateran. sustinere visus est.

S. Dominico Suadente contra Albigen. Hereticos Simon Comes Montifortensis pugnam suscipit egregie que confecit.

Innocentio IV. Pont. Fredericus II. hostis Ecclesie declaratur, Imperioque privatus de Terræ S. recuperatione constituitur, Hierosolimitanæ expeditionis Dux Ludovicus. Galero rubro & purpura Cardinales donantur.

Gregorio X. Pont. Græci ad S. R. E. unionem redeunt, in hoc Concilio S. Bonaventura egregia virtutem officia Ecclesie Dei præstitit, Tartarorum Rex a B. Hieronymo ord. Min. ad Concilium perducitur, & solemniter Baptisatur.

Clemente V. Pont. Clementinarum decretalium Constitutionum codex promulgatur, processio solemnitate Corp. Christi instituitur, Hebraica & Chaldaica Ling. fidei ergo, in 4 Europæ Academiis instituitur studium.

Eugenio IV. Pont. Græc. Armeni & yopes ad fidei unitatem redeunt.

Julio II. & Leone X. Pontif. bellum contra Turcam qui Cyprum & Egyptum occupabat, decernitur Maximilianus Cæsar & Franciscus Rex Gall. bello Turcico præficiuntur.

Paulo III, Julio III, Pio IV. Pont. Lutherani & alii Heretici damnantur. Cleri populi que disciplina ad pristinos mores restituitur.

## Numb. V. Pag. 43

**C**hristina Suecorum, Gothorum & Vandalorum Regina, quod instinctu Divinitatis Catholicam fidem Regno Avito preferens, post adorata SS. Apostolorum limina & submissam venerationem Alexandro VII. summo Religionis antistiti exhibitam, de se ipsa triumphans in Capitolium ascenderit, Majestatisque Romanæ monumenta vetustis in rudibus admirata III. viros Consulari potestate & senatum tecto Capite Confidentes Regio honore fuerit prosecuta VIII. Eid. Quintil. Anno M. DC. LVI. S. P. Q. R.



*Version of the Manuscript given to me at Rama.*

**A** Treatise of the Five Commandments of the Law of *Allah*, i. e. God, viz. Belief in the Divine Essence, and in the Prophet, the *Sala*, or Prayer, Fasting, \* Charity, and the † Pilgrimage to *Mecca*. As likewise of the Twelve Months of the Lunar Year, and what Fasts are contained therein; with other meritorious Devotions. To which is annexed, the Explication of some *Soras*, or Chapters of the *Alcoran*. Written in *Spanish* by *Muhammet el Pizca*, Native of *Valençá*, Inhabitant of *Sevilla*, which is still in my Hands.

\* Zicca:  
† El Hadg.

**N**Ever can any Creature approach so near to God our Lord, nor serve him in any thing that is more acceptable to his Divine Majesty, than by compleatly observing his Precepts, and keeping his sacred Commandments. This is the Saying of the true Ambassador and Prophet \*\* *Muhammat of Blessed Memory*. *Allah taala*, i. e. the most High God, in the like manner says, "My faithful Servant shall persevere in Prayer whereby to approach me, who will be the Eye with which he sees, the Ear with which he hears, and all his Senses." God moreover says, "Whoever approaches towards me the Breadth of a Finger, I approach towards him a Span; and he that approaches towards me a Span, I approach towards him a Cubit; and he that within himself calls upon my Name, I call upon his Name within my self; and if he fully and compleatly calls upon me, I will call upon him in a superlative Degree. And *Allah taala* said unto *David*, "Be grateful and thankful to me. *David* answer'd, "How shall I do it?" *Allah taala* said, "By being never weary of calling upon my Name." *David* reply'd, "Lord, that is not in my Power, since my Tongue, without thy Permission, moves not." *Allah taala* answer'd him, "In doing so thou wilt make Satisfaction for the Debt of Gratitude thou owest me."

The chiefest and most absolutely necessary Commandments of God, in which are included and contained all the things before-mention'd, and for the Performance whereof a Reward is promised, and a severe Punishment for neglecting or despising them, are Five. The First is, to confess and testify, to believe and verify with Word, Deed, Heart and Will, the Unity and Essence of *Allah*, i. e. God, one only God alone, and without an Equal; and likewise the authentick Truth of his Ambassador *Muhammet of Blessed Memory*. The Blessings of God be upon him, and God's Salutation to him in these Words, *La ilaha illa Allah, Muhammat Rasulu Allah*, i. e. There is no God but Allah, and Mahomet is God's Messenger. The Second is the *Sala*, or Prayer. The Third is to pay the Tythes every Year of all Goods used in Traffick or Commerce. The Fourth is to fast the Holy Month of *Ramadan*. The Fifth is the Pilgrimage to the Sacred Temple of *Mecca*,

\*\* What they always say when they mention his Name, is *Sala Allah ailihi wa Salam*. These Words must be understood thus, The Blessing of God be upon him, and our Salutation is due to him. The Words of the Salutation are explained in other Pages. N. B. To render the Expression more easy and familiar to our Stile, I chuse (where-ever this Expression occurs, which is very frequent) instead thereof to say, Of Blessed Memory.

God's



God's House, enjoind to every one who possibly and conveniently has Time or Means to perform it.

*The First.*

**W**HICH is to believe in one only Living God, Eternal, Wise, Powerful and Absolute, who sees, hears and speaks, without being in himself or in his Perfections like to any Creature either Divine or Human; who has no Equal or Competitor, or Example whereby he can be traced or comprehended; who is without Beginning or End, as all Things created have. He is the Creator of all Things, without his proceeding from any Thing, so that he proceeds from Nothing. He neither Begets nor is Begotten; for should he Beget, he must have been himself Begotten, by which means his Progenitors and Posterity would have been infinite and without Bounds, either in the Beginning or in the End. He is without Equal, inasmuch as he is like to none, neither is any one like to him; and should any Thing bear the least Resemblance of him, that Thing would be equal to him, and be the same as himself. All that is created, known, or to be known, is in his Presence nothing at all; nor has any Excellency or Being; he alone is all in all, and is both the Beginning, the Middle, and the End. He needs no Help, and so there is none who helps him. He is incomprehensible, strong and exalted beyond the Expressions and Thoughts of those who are unacquainted with his Excellencies, and the Deniers of his Truth. He is living, and his Life is not to be compared with what is Life, but it is Life of Life; and all other Life, in Comparison with his, is less than Death; his is Life without Limits or Measure; in it pass no Time or Times, Days nor Nights, Months nor Years. *Allah* is Lord of Time, he created Time, and Time perishes and has an End, and he is Eternal without End; his Being, Excellency, Power, Knowledge and Absoluteness, with all that peculiarly appertains to him, neither increase nor diminish; blessed and praised be he for ever. He neither is, nor lives more in Heaven than on Earth, nor does he command less on Earth than he does in Heaven; all is under Subjection and Obligation to him, and for him brought and carried, upheld and occupy'd. As in the Creation and Production none has any Part or Power; so in every thing else none has, but he alone. He depends on nothing, but rather all Things depend on him. He has no Necessity of any thing, but all have great Necessity of him. His Power, Riches and Essence increase not by what he has created, neither should he cease to create, would they in any wise diminish; nor is he incommoded by those who believe not in him. Who is able to incommode him? Nor who is there in Heaven or Earth, who does any good or evil Action, except he first consents, wills and permits it? Those who sin against him, sin against themselves, since by their Offences they cannot injure him; and those who do good Works, work for themselves, since the good Works they do are no Obligation to him. To him are due all Service, Love and Reverence, with Humility, Fear and Hope. Blessed is he whose Works are acceptable to, and received by his Divine Majesty. Who is capable of serving him, without his Assistance, Grace and Mercy? O! who is able to offend him without his Permission, Consent and Justice? Him, who through his Bounty rewards, and through his Justice and Truth chastises! *Allah* is Lord of all Creatures, Divine and



and Humane, and Lord of their good and evil Deeds. He created and limited them, and gave to each of them by account their Works, bounded and numbered their Words, Thoughts and Motions of their Eyes, their Steps, Movements and Looks; his Creatures shall not exceed nor pass, add nor diminish what he has appointed and predestin'd for them. He is Wise, and his Knowledge is his very Essence. In him there is no Infusion; he knew, knows, and shall know whatever is known and to be known, whatever was, is, and shall be, and what neither was, is, nor shall be; and that it was, or is to be, how and in what manner. He knows the possible and impossible; to God there is nothing impossible; and as his Wisdom and Knowledge is excessive, he loves those who are Wise and have Knowledge, and those who are endow'd with Wisdom love, fear and serve him, whose Service, Love and Fear proceed from their Knowledge; since he who neither fears nor serves him, for certain is ignorant of God's Excellency, his Mercy, his Rigour, his Chastisements, and his Rewards, nor knows, believes nor understands him; neither does he see, hear or comprehend him; and so he deviates, removes and departs from God, and without him falls into the Possession of the Devil. He who knows God fears him, and he who fears him loves him, and he who loves him serves him; and he to whom he gives the Grace to serve him, is him who is thankful to him; and he who is thankful to God, he takes to himself; and he whom God takes to himself, lives in God, and God lives in him; he enjoys Gods, and by enjoying God, becomes as it were Deify'd. To know, to be able, and to will, is in God one and the same thing. God knows that which he is able and pleases to act, wills what he is able and knows how to do, and is capable unboundedly to do whatever he pleases. All Things are from God, and he alone is those Things themselves, and he alone is every Thing. He alone is the Wise, the Powerful, the Absolute, the Holy, the Just, the Good, the Strong, the Rich, and the Potent; him who creates and gives Life and Death, and after Death raises again; him who on the Day of Judgment pardons, rewards, and in Vengeance condemns whom he pleases. Pardon, Chastisement, Reward, Condemnation, Anger, Indignation and Justice, are to the Lord one and the same thing. Whoever would deeply reflect and consider within himself, his Birth and Creation; and all that is visible of Heaven, the Sun, the Moon, and the Stars; the Clouds, Air and Winds, the Birds, Plants, Fishes and Waters; the Insects and Animals, with all that is upon the Face of the Earth; and more especially the Sons of *Adam*, composed of so many Qualities and Conditions, such Difference of Countenances, Languages, and unaccountable Graces; he might with Judgment easily trace somewhat concerning who is his Lord and his God, and might in every one of the said Things find a real Testimony, a Voice, and a Proclaimer of God's Unity, and the Beginning of him who appears to have begun all Beginnings. Goodness of all Goodness, and all Things glorify his, and only his Benignity; some forcibly, and others voluntarily, glorify one only God, without Equal or Companion. I praise and bless him, I hope and confide in his Mercy and Liberality. God our Lord speaks, sees and hears, which in us cannot be denied but they are great Perfections; but what must they be in his Divine Majesty? Since in wanting either of these the Creature remains imperfect, in God they cannot be wanting; and wretched is he who believes that God neither sees nor hears, or will not answer if call'd upon.

God



God sees all things whatsoever, and his Sight is conformable to his Knowledge; I mean, his Knowledge it self, as is likewise his Hearing; he hears, and sees according to his Power, Knowledge and Will. And although his Hearing and Seeing are not with the Instruments of Eyes and Ears, as that of Corporeal Bodies; for God doth not speak to us with a Mouth and a Tongue, with a Voice and Words, nor with Organs of Accent; and to whom he vouchsafes that his most holy Speech shall be heard, he hears not the Sound, nor has his Ears any more Faculty in hearing it, than the least or any other Part of his Body; yet is his Speech most perfect, clear and audible. Wherefore there is no Necessity of Eyes to see, of Ears to hear, or of Mouth and Tongue to utter; but even whomsoever God should please to permit to see and hear him, has no need of either Eyes or Ears to do it, since it is done with the Interior, and he is therewith equally seen, heard and understood: So that in this, as in all other Things, God has no Likeness, nor does he resemble any Creature, neither does any Creature resemble him; nor can his Speaking, Seeing or Hearing be likened or compared. God hath neither Countenance, Body, Head, Face, Breast nor Shoulder, Right or Left Hands or Feet, Fore-Part nor Hind-Part as Men have; he hath no Resemblance to any thing created, nor did he create any in his own Likeness. That God is Living, Eternal, Wise, Powerful, Absolute, Mighty, abounding with all Perfections, Grandeur, Beauty, and the rest of the Properties, with Knowledge, Hearing, Seeing and Speaking, is most undeniable; they are to God all one and the same thing, and every individual one of them is all and the whole; there is in God nothing divided, deviated, composed or separated; nor are there any Accounts or Reckonings made, as in the first Place, or in the second, nor more or less, nor greater or lesser. God is capable of no Impediment of Hindrance; his Hearing is prevented by no Noise, Rumour or Covering; nor is his Sight obstructed by any Veil, Distance, Depth or remote Profundity. He hears the most secret Things, but without Comparison to Man's Capacity that way; he hears Thoughts as plain as Thunder, and hears and sees what is most private and occult. There is no Place where God is not present, or any thing that is without him, or is not in his Presence; and should God want any one of these Properties, or any other belonging to him, or should they decrease or diminish, he would be deprived of his Knowledge, his Power, his Absolute Will, his Speech, his Hearing, his Seeing, and of his whole Essence, nor would he be what he is. He is him who was and shall be what he is, and none perfectly and entirely knows what nor how he is, except he himself alone. Let him be blessed and praised for ever and ever; him who sees and hears every thing whatsoever, be it never so small and insignificant, with the same Facility as he does the greatest and most exalted; let him be exalted and glorify'd!

I demand whether (he being so superlatively wise as he is) any thing can possibly escape his Sight or Knowledge; or, as he is so powerful, if any thing can be transacted without his Pleasure, Will and Command?

O! How could he be the Beginning, and the first Creator and Producer of his Will and Pleasure, if any thing should be without his beginning it, or any thing be finished without his finishing it; or any thing be created without his creating it, or be taken without his giving it; or that any one should think, speak or move, see or hear,



take or give, unless he in every individual Thing, and every where, precedes, anticipates and operates. God is him who does and performs every thing; and he sent his holy Prophet and Ambassador of blessed Memory with the Light, to whom he gave the refulgent Splendor of this Truth, which he has published, and verif'd and adorned with innumerable Miracles; and by his Actions and more than Angelick Vertues has taught and communicated the same, and declared it indubitably to be the Law of God, and which is beloved and absolutely commanded by him. And *Allah* himself says, "Whosoever follows any other Law than this, I will not accept it from him, and he and his Works shall be lost at the Last Day." *Allah* moreover has commanded us to believe, obey and follow him in all things, and to keep and defend his Law and Precepts, and believing him to acknowledge God for our only Lord, and him [*Muhammat*] for his Servant and Prophet, sent to us for our Good; and that if we lived and died in this Faith and Holy Law, we should doubtless be saved. That which this Holy Prophet of blessed Memory has, in the Name of *Allah*, our Lord, certified to us, and commanded us strenuously to believe, and to make not the least Doubt or Scruple thereat, is what follows:

First, to believe in One only God (as is already specify'd) and in his Servant and Messenger. Also, that God's Prophets are all one and the same Body; and that they all lived in one Law, in one Truth, and in one Belief; and that God inspired them all from the first to the last, and from the last to the first; wherefore all that wrote concerning this Truth, gave Notice of the coming of this Prophet, and of his Sanctity, Excellency and Mission; and that the most Holy *Alcoran* is God's most Blessed Scripture, the Word of *Allah* our Lord; nor was it created,\* although it was revised, and put into the Order and Method most expedient for us, and is ordained to be revered, read, understood, and observ'd according to his Holy Will and Commandment. We are to believe that it is not a Thing created, made or composed casually, but Eternal like him who sent it. We are to believe in God alone, and in the Truth of his Prophet *Muhammat* of blessed Memory; and that what is contained in the sacred Scripture is the true Faith, and must be acknowledged as such; and this Truth being acknowledged, must be compleated with the Tongue pronouncing it, with Works accompanying it, and with the Heart sincerely believing it: And in all this the Works of the Prophet must be our Copy; inasmuch, that we must exactly follow his Foot-steps, measuring all by his Actions, and neither add nor diminish any Tittle whatsoever. And what is not conformable to the Scripture, nor agrees with what was ordained by the Prophet, or with what has been since added by his Friends, who maintained and upheld his Doctrine, must not be believed or receiv'd; we must avoid and fly from Innovations and Inventions of Hypocrites and Impostors, seeing that God sent his Holy Law, and ordained it with whatever is convenient to obtain his Glory and Benediction. Blessed will be those who believe in one only God, and follow his Prophets, compleatly performing all they enjoin'd by the Scriptures, without adding or diminishing a Tittle.

To believe that after Death we shall rise again, and that there shall be a Day of Judgment; that there is Glory for the Just, and Hell for

\* There are among the four Sects which they hold as Orthodox different Opinions upon this Point, some affirming the *Alcoran* was created, others the contrary. Vide *Reland*, and others.



the Wicked, is a Belief received throughout the whole Earth, except by those whom God has entirely deprived of Understanding, and are absolutely predestinated to Hell; wherefore, I shall say no more upon this Head.

Every one who believes in One only God, and in his Prophet *Muhammat*, of blessed Memory, must be prepossess'd with the Remembrance, that at the Time of his Death he shall be tried, and after that confirmed, and then interrogated, Who was God, and in whom he believed? What Prophet he followed, what Law he professed, and what Scripture he revered? What he had done, and towards what Part he turn'd his Face at his Devotions? *Allah* our Lord has promised to strengthen the true Believers with effectual Words and Answers in this Life, and in the next. May he strengthen us therewith. *Amen.*

God has declared, that on the Day of Judgment, all that has been created shall perish; and on that Day there shall be some appointed to enter into Glory, without being judged or terrified with the Apprehensions thereof; there shall also be some predestined to Hell-Fire, without being heard, or suffer'd to plead for themselves. Those alone whose Works are a Mixture of Good and Evil, shall give Account thereof, and shall be detain'd and examin'd, and Copies of their good and evil Deeds shall be given them. The same shall be weigh'd and measured, and Computation shall be made of the Crimes and Merits of every one. Happy those whose Merits exceed their Crimes! and, on the contrary, the others, sorrowful and miserable, shall be confin'd in Hell, where they shall be in the Companies of the Enemies of God, of his Angels, his Prophets and Saints, unless God provides an Intercessor, or Intercessors, to remedy and exempt them.

Notwithstanding all this, those who have lived in this Holy Faith, and die in the Belief thereof, shall undergo the Purgation, and, when it shall be God's Pleasure, shall be released by the Intercession of his Prophet, or through his Benignity and Clemency; nor shall it come to pass that any of those shall remain to Eternity in Hell, who have believed and professed, without Scruple or Doubt, that *There is no God but Allah, and that Muhammat is the Messenger of Allah*: And those who in this Life hold not that Tenet, nor believe therein, shall remain in Hell for ever, where, in Company with the Devils, (\* accursed may they be) they shall be tortured with many sorts of Torments. The Prospect of Hell will appear so terrible, raging and detestable, that at the Sight thereof some of the Angels shall remain as it were dismayed, the Prophets shall prostrate themselves, and all shall be terrified and astonished. Hell shall appear full of, and governed or directed by Angels, called *Tormenting Angels*, which said Angels never in the least offended God, nor ever did, or ever shall omit to serve him. These are they who torment *Lucifer*, the Dæmons, and the Wicked in Hell. The Righteous shall be carried to Glory, accompanied by the Angels of *Paradise*; they shall arise at the Fountain † *Causara*, with the Water whereof they shall be refreshed. Whoever drinks of it but one only Mouth-full, shall never after feel Thirst in *eternum*. They shall pass the Bridge which is called \*\* *Sirrat*, every one according to his Merits.

\* This they always say when they speak of the Devil, as likewise of the Jews, or others, who are not of their Perswasion. The Words in Arabick are *Ailihum ynalla*.

† A fictitious Fountain so called, which they place in *Paradise*.

\*\* The sharp-edged Bridge they apprehend so much.



Some shall pass it swift as a Flash of Lightning, or a Thunderbolt; others as if they flew; some running; others falling and rising; whilst the rest, stumbling and slipping, fall into Hell, which is under it, devouring and swallowing up Persons and Devils, naturally attracting them to it, and rising up towards them, in the same manner as the Leadstone attracts Iron.

God created *Paradise* for the Habitation of the Blessed, who are his Servants, where they shall be served and regaled by the Angels, with Thousands of Abundishments and Recreations, and obeyed like unto God himself; and there they shall behold their Lord and God, their merciful and glorified Creator, who is the Sovereign Author of all Glory. He shall speak to them, and they shall speak to him; their Lord shall praise them, and they shall delight in praising him; he shall bless them, and they shall incessantly thank and glorify him, for the Magnificence with which the Lord hath vouchsafed to treat them. May he be blessed, praised, and exalted for ever!

He who professes this true Faith and Law, must not scruple to believe that this holy Prophet *Muhammad*, of blessed Memory, is the first created of all God's Creatures, the dearest and most beloved, desired on Earth, obeyed in Heaven, and feared in Hell, perfect in Person, Body and Soul, sublime in his Faith, Belief and Reverence in his Creator's Service; upon whose Account God has sworn that he created the Heavens, the Earth, *Paradise* and Hell, with all therein contained; for whose sake we were redeemed from the Captivity of *Satan*, from remaining confined in Hell, and are preferred to Glory. Likewise to believe, that the Time in which he had his Mission, was the best of all Times; and that his Companions, as well as himself, were sanctified, elected, and preferred. Their Sayings are Witnesses of this, Sayings known throughout the Universe, their Excellency, their Virtue, their Courage, Greatness of Soul, and their Resolution, fearless of Hunger, Thirst, or Dangers: They being endow'd with all these, the Lord's Glory, which he promised them, is evident. They offered their Wealth, and sacrificed their Lives to God; they deny'd those who deny'd God, and took God to be their Lord, and his Prophet *Muhammad* for their Friend; not respecting their Parents or Brothers, their Relations, or even their Children; they left all for him, and abandoned all to him. May the Lord our God, for the Merits of his most High Prophet, (blessed be his Memory,) and those of his Companions and Followers, be pleased to grant us Grace, that we may follow and imitate them, and, in Company with them, enter into his Glory, and may there behold both him and them, and that we may enjoy that Glory when we depart this World. *Amen.*

A T R E A



## A TREATISE of PRAYER.

**A**FTER being fully satisfied, that there is a God, Death, Judgment, Glory, and Hell, every one is obliged to know how to please God, and to shew his Gratitude for the great and innumerable Mercies he has vouchsafed to him; and how to serve him in such a Manner, that he may be exempted from the Torments of Hell, may enjoy Bliss, and may behold his Lord in Company of the Angels, Prophets, and Servants of God. In order whereto, the first and principal, and that which is most acceptable to God, is Prayer, which is by us called *Sala*, in the which are requisite what follows: *First*, to cleanse the Garments. *Secondly*, to cleanse the Body. *Thirdly*, to cleanse the Interior, *viz.* the Heart and the Soul.

The Garments must be cleansed from all Filth, either seen or known; such as Urine or Excrements that defile, proceeding from human Bodies, or the Bodies of any Animal, especially of those that are forbidden to be eat, or from any Blood, or corrupted corporeal Matter. The Body must be washed and purified, if the Party has been an Unbeliever, and is converted; or if from the Man or Woman has proceeded any Seed by carnal Conjunction, or by other Means, either in Dreams or Waking, if the Party conceives Delight thereby. Also the Woman, after her Courses, or Child-bearing, must wash and purify herself from the Blood thereof, as soon as her Purgations are entirely ceased. This must all be performed with Water pure, clear, and not muddy, and must be done after this Manner.

First of all, wash and rub very well the Privities, and then wash the Hands three Times; and afterwards in clean Water, wherein the Hands have not dipp'd before they were wash'd, put in the Right-hand, filling the Hollow thereof with Water, and wash the Mouth three times; when that is done, take Water in the Mouth, rinse and rub it well, spitting it out, and repeating the same three times, with Water in the Hand, washing the Nose and drawing up the Water into the Nostrils, blowing and squeezing it out again with the Fingers of the Left-hand three times; of every Thing three times: Then wash the Face thrice, hollowing the Right-hand like a Spoon, filling it with Water, and putting the Palm of the Left-hand under the other, with the Intent that what drops may fall therein, and not on the Ground; and so in this Manner convey the Water up to the Fore-head towards the Right-side, washing and rubbing over the whole Face therewith, from the Part where the Hair begins down to the Bottom of the Chin, thrice: Then take up Water as before, letting it fall out of the Right-hand upon its respective Arm down to the Bending, holding the Elbow in the Left Palm to catch the Water, and then rub therewith the whole Arm, from the Finger's Ends to the Elbow, and a little above it, that the Elbow may be included in the Washing. In the like Manner wash the Left Arm, taking up the Water with the Right-hand, and filling the Palm or Hollow of the Left, carefully receiving it at the Elbow in the Right, as is done in washing the other. Then take Water in the Right-hand, and pour it upon the Left, or put both the Hands into the Vessel, (if it will contain them) and wet them all over, without retaining any more Water than what is sufficient to do so, and placing the two Thumbs upon



upon the Temples, pass the Hands backwards over the Head, from the Fore-head to the Neck, returning them back again to the Fore-head; this only once: Then wash the Insides of the Ears once or thrice. After this take Water up in the Right-hand, pouring it upon the Right-foot, and rub the same with the Left-hand from the little Toe to the great One, and then the whole Foot up to the Ankle all round the Small of the Leg till 'tis wash'd very clean: And in the like Manner wash the Left-foot from the great Toe to the little One, which when done, the *Wodou*, or Ceremony of Washing, is compleated. The *Tabor*, or washing the whole Body, is performed by beginning at the Right-side of the Head, and rubbing that whole half-part of the Body down to the Bottom of the Right-foot; and after that, all the other Part of the Body entirely. When this is done these Words are to be said; "I testify that there is no God but *Allah*, who is alone without Equal or Companion; and I testify that *Muhammat* is his Servant, and his Messenger. O my God! make me of the Number of the Glorious, make me of the Number of the Clean and Perfect, and make me of the Number of thy upright Servants."

The Ceremony of the *Wodou* is performed in order to the *Sala*, or Prayer; and the *Tabor* is to purify the Body from the aforesaid Pollutions, *viz.* Evacuation of the Seed, or the Purgations of a Woman by her Courses, or Lying-in, &c. It is very meritorious to perform both these Ceremonies at one Time after the Method specify'd, although (as I have said) one is sufficient.

In the Performance of the *Tabor*, there are four Things which are Precepts, and therefore requisite, which are, 1. The holy Intent with which it was done. 2. That it be done with clean and undefiled Water. 3. The whole Body washed without missing the least Part. 4. The Whole in due and regular Order. Great Care must be taken in washing those Parts which are most out of the Way, as the Corners of the Eyes, the Insides of the Ears, in and about the Nose, under the Chin, the Arm-pits, between the Belly and the Thighs, the Knees, and under them, and betwixt the Fingers and Toes.

He who has done as is here directed, loses not his *Wodou*, except one of these twelve Things which follow happen to him; for with them, or any of them, it becomes null, and of no Effect: These are they; the voiding of Urine, or any other thing that comes from the Private Parts, or any Wind or Excrements backward, (with other Symptoms which in the *Castalian* Language have no Names) any Fainting, Swooning away, or Fit of the Falling-Sickness, or to kiss or handle a Woman with a lascivious Intent, or touch one's own Privities with the Inside of the Hand, to sleep, or slumber, so as to forget one's self, or to be in Doubt or Suspence whether or no any of these Things have happen'd. He to whom none of these Things have happen'd, remains consecrated, and in a Condition to perform his Devotions, and to touch or handle the sacred Scriptures of the *Alcoran*, and to utter the most sublime Words therein contained. And he to whom any of the said Things have happen'd, becomes deprived of his Perfection and Purity, until he performs again his *Wodou*.

In this Ceremony, the holy Intention of performing it in God's Service, the washing the Face, the Arms, and the washing the Hands the first Washing, and from the Forehead backwards over the Head to the Neck, and the washing the Feet, is a Precept enjoin'd by God himself;



as likewise that it should be done with Water clean and unmix'd, and at one time and in the same place, but the washing the Hands thrice before they are put into the Vessel, the washing the Mouth and Nostrils, and the returning the Hands from the Neck over the Head to the Forehead, and that the aforesaid Things shall be done thrice, is the Precept of the Prophet *Muhammat*.

If in the Performance any one of those things which God has (or shall) ordained as a *Fard* or Obligatory Precept, should be forgotten or omitted, if the Party recollects himself thereof before he performs his Devotion, and before the Water is dry'd up from the other Parts which he has washed, he is enjoined to wash that Part which he omitted, and the other Parts over again which are to be washed after the same; but if he calls to mind the Omission before he performs his Devotion, but after the other Parts are dry'd or wip'd, then it is sufficient to wash only that Part he forgot. But if his Forgetfulness is so, that he remembers not the Omission till his Devotion is performed, in such Case he is obliged to repeat over again both his *Wodou* and Prayers. And if he forgets any of the Precepts of the Prophet, he must follow the same Method I have prescrib'd; except that if he does not recollect till after he has done his Devotion, he is obliged to no more than to wash the omitted Part before he says his next Prayers. At the Beginning of the *Wodou* a Prayer is to be said, of which I shall presently make mention; and before the *Tabor*, which is the washing the whole Body from the aforesaid Pollutions, this Prayer must be used,

"O my God! I approach thee in order to lighten my self of the Burden I carry of the greater and lesser Impediments, by purifying my self, and re-consecrating my Body to thy Service, in Obedience to thy Command, and in Imitation of the Precepts of thy Prophet *Muhammat*." The first Prayer is almost the same, the only Difference is, that this mentions both the Impediments, and the other only the lesser.

*How the Sala, or Prayer, is perform'd.*

The third sort of Purification is of the Heart and of the Soul, the which is done by Prayer, and is performed by God's Command five times every Day, after the following manner. The first is at the Appearance of the Dawn of the Morning, or any time before the Sun rises. The second when the Sun is a little declined, or past the highest, or at any time before the third Quarter of the Day. The third is a little before the Beginning of the last Quarter of the Day. The fourth is when the Sun is entirely set. This Prayer is of a short Continuance, and must not be performed after the Time. The fifth, after the Redness of the Sun is perfectly gone; this is the longest of all the others, and may be begun at any time before the End of the first Third of the Night. But if the utmost Rigour should be followed, each Prayer ought to be continued till the Hour to perform the next,

*The Order to be observed is this,*

After a Person is prepared and disposed by the Ablutions of the *Tabor* and *Wodou*, as has been specify'd above, (though in case Water is not to be had that Defect may be supplied with Earth, a Stone, or any other Product of the Earth; and this is call'd *Tayamum*, and is perform'd

by



by cleansing the Insides of the Hands upon the same, rubbing there-  
with the Face once, and then again rub the Hands upon the Earth,  
Stone, or whatever tis, stroking the Right Arm to the Elbow with  
the Left Hand, and so the Left with the Right.) When this is done,  
the Party shall stand upright in the cleanest Place he possibly can, or  
something clean spread before him, his Face towards the East, some-  
what inclining to the Right, with the Consideration that he is an in-  
significant Worm, unworthy to appear before the Presence of his Lord  
and Creator, to speak to, or communicate with him; he must shew  
the greatest Humility and Reverence towards his Creator, with Fear of  
his Justice, Shame of having sinned, with the utmost Contrition and  
Penitence, forgetting the Things of this Life, and of this World, all  
which is requisite to him who appears before, and in the Presence  
of the Lord of Lords, with the Hopes that he shall obtain his  
Mercy. Then he must say thus, "*God is the Greatest! God is the*  
*Greatest!*" Then lifting up his Hands open with the Palms \* towards  
Heaven, and touching the lower parts of his Ears with his Thumbs,  
he must proceed in these Words, "I testify that there is no God but  
"*Allah*, (twice) I testify that *Muhammat* is God's Messenger, (twice)  
"May the Spirit be excited to Prayer, (twice) and to the Supreme  
"Bliss, (twice) God is the greatest, (twice) there is no God but *Al-*  
"*lah*." He must then say, "O my God! I approach thee with my  
"Obligatory Tribute by thee enjoined and commanded, if it shall  
"please thee to accept these my Morning Prayers. [If at any other  
time, it is respectively mentioned.] Then letting his Hands fall, he shall  
say again, *God is the Greatest!* and then this Oration, "Praise be to  
"God, the most gracious and merciful Lord of all Creatures! Univer-  
"sal Monarch and Judge of the Day of Judgment, I being thy Creature  
"and Servant, implore thy Assistance. Direct and guide us in the right  
"Way, in the Way of those who have found thy Grace and Mercy,  
"and not in that of those who feel thy Indignation, and by leaving thy  
"Way of Truth have perish'd. *Amen*." Then he may repeat any  
*Sora*, or Chapter out of the *Alcoran* he knows by Heart; which done,  
he must bow or humble himself to God, putting his Hands upon his  
Knees, and say thus, "O my God! to thee I humble my self, and  
"in thee alone I believe: My Hearing, my Sight, my Marrow, my  
"Bones, and my Nerves, fear and reverence none but thee alone."  
Then raising himself again upright, he shall say, "God hears him  
"who calls upon him with Praises, (and in a lower Voice) O Lord!  
"the Praises be to thee." He must then immediately prostrate him-  
self with his Face, Palms of his Hands, his Knees, and the fleshy  
Tops of his Toes on the Ground, saying, *God is the Greatest*; and as  
he lies prostrate, he must say thus, "To thee, O my God, I prostrate  
"my self, and in thee only I believe; my Face is prostrate to him  
"who created and embellished it, and who opened its Sight and Hear-  
"ing." Blessed be God the most glorious Creator. After which he  
must sit down, saying, *God is the Greatest*: (putting the Left Foot  
under the Right Knee, and the Right Heel under the Right Buttock;  
and, if he can, the fleshy Tops of the Toes ought to touch the Ground;)   
and then shall again prostrate himself, in doing which he must repeat  
*God is the Greatest*, and in his Prostration must say as before; when  
rising again upright, he must say, *God is the Greatest*; and begin the  
\* There is in the Print XIII. a Figure representing this, as some others of all their Postures  
on such Occasion.

second



second *Racca*, or Division with the abovesaid Oration, *viz.* *Praise be to God, &c.* and repeating another *Sora* or Chapter; then bowing down, and raising his Body upright again, must make two Prostrations as before; observing the same Method in every respect as in the last, except that when he has raised his Head from the second Prostration, he must, in the Posture abovemention'd, say thus, "To God be the Tribute, to God be Increase of Glory, and to God be pure and undefiled Adoration. To the chosen Prophet, be my humble Salutation, with Increase of thy Divine Mercy and Blessing. May the *Salam*, or Salutation be upon us; and upon all the sanctified Servants of God. I testify, that there is no God but *Allah* alone, without Competitor or Equal; and, I testify that *Mubammad* \* is God's Creature, and his Messenger." After this, giving the Salutation of Leave or Departure, (*viz.* *Affalama alicum*, or *Peace be to you*) first right forwards, and then a little enclining to the Right, concludes the *Sala*.

\* *Mahomet* is pronounced *Mubammad* in Arabick.

In the second *Racca*, or Division of the Morning Devotion, after having said, *Praise be to God, &c.* with a *Sora* or Chapter, the following Prayer (though not obligatory) is very devout; 'tis meritorious to those who use it to him, to whom God grants many Mercies and Indulgences by their so doing. This is not of the Number of the Precepts, but in the *Sunnah* or Oral Law, and composed by *Malique*. The Prayer is this, "O my God! I supplicate thy Aid, and implore thy Pardon; in thee alone I believe, in thee I confide, to thee I prostrate and recommend my self. I separate my self from those who believe not in thee, and I renounce all who deny thee. O my God! Thee I serve, thee I adore, and to thee I humble myself; thee I seek, call upon, and bow to, trusting in thy Clemency, and fearing thy severe Chastisement, and eternal Torments, of which the Unbelievers partake, and with which they are overtaken."

This *Sala del Sabbah*, or Morning Devotion, is perform'd, as I have said, early in the Morning: It is to be pronounced with an audible Voice, at least to be heard by the Performer, and those who are near him.

The second *Sala* is perform'd after the Middle of the Day, or Noon, speaking softly, or rather only moving the Lips, with the same Words as in the Morning, only these must be loud, *God is the Greatest, God hears him who calls upon him with Praises*, and the Salutation. It is to be observed, that at the End of the two *Raccas*, or Divisions, the Salutation or *Salam* must not be given, (because the second, third and fifth *Sala* have more *Raccas* than that in the Morning); but only standing up again, add two *Raccas* more, consisting of only the *Praise be to God, &c.* without saying any *Sora* or Chapter after it. The *Sala del Sabbah* (or the Morning Prayer) consists, as I have instanc'd, of two *Raccas*, that at *el Dohar* (or Afternoon) of four, and that at *el Asar* (or the third Prayer towards the Evening) of four; inasmuch, that these two last are alike, only at that of *el Dohar*, the longest *Coraes* or Chapters that can be thought of must be used, and at *el Asar* the shortest; Likewise at *el Magrib* (or Sun-set) they must be short; and Notice is to be taken, that at that Time the two first *Raccas* are to be performed with the *Praise be to God, &c.* and a Chapter; but afterwards one single *Racca* with the *Praise be to God, &c.* without a Chapter, and in a low Voice. The first and last *Sala* is perform'd within the Night with four *Raccas*, as are the second and third, only



the two first Parts are with the *Praise be to God, &c.* and a Chapter in an audible Voice, and the two others with only the *Praise be to God, &c.* in a low Voice.

Every one of these must be begun with lifting up and extending the Hands, saying, *God is the Greatest*, as has been described; together with the Intent or Consideration of what Prayer is, for whom, and upon whose Account it is made, meaning God's.

In the Performance thereof it is an obligatory Injunction to repeat the *Praise be to God, &c.* and to bow down as low as the Knees; then raising the Body upright again, and making two Prostrations in each *Racca*, as has been said; and at the Conclusion of each to repeat the *To God be the Tribute, &c.* and the *Salutation of Departure*, as before.

Whosoever in his *Sala* omits the holy Intention and Consideration, or to say *God is the Greatest*, before his first *Praise be to God, &c.* or to bow and raise himself up again from the Bow of Humiliation; or to prostrate himself and rise again from the Prostration, or to give the concluding Salutation, his Devotion is of no Effect, but as he had done nothing at all. He is obliged to be very careful in what he says and does, as undoubtedly every one ought to be who offers and presents his Devotion to God. In case any thing is omitted, it should be added and adjusted before the final Salutation; after which two other Prostrations must be made, with another Salutation, saying at each Prostration and Rising, *God is the Greatest*. If any other Article or Ceremony is forgotten, as lifting up the Hands, or the Chapter after the *Praise be to God, &c.* the saying, *God hears him who calls upon him with Praise*, or the first *To God be the Tribute, &c.* in the *Salas* of four *Raccas*; if the Party recollects himself before the Salutation, he must say the *To God be the Tribute, &c.* if it was that he omitted, and so of the rest, prostrating himself twice, repeating the said Prayer and the Salutation, which is sufficient; and so neither more nor less if he recollects the Omission after the Salutation; if it is not too long a space of Time, so that by this means nothing is lost, except he has happened to rise up before he has said the middlemost, *To God be the Tribute, &c.* but if that same has been omitted, and a considerable Time has pass'd before he calls it to Mind, and then remembers it, he is obliged to repeat the whole *Sala* for that Time over again. And if being in the second of the four *Raccas*, and saying the *To God be the Tribute, &c.* he forgets himself, and thinking it to be the last, gives the Salutation, he is obliged over again to lift up his Hands, repeating *God is the Greatest*, and with the aforesaid holy Intent to begin his Prayers again, with another *God is the Greatest*, he was to say at the lifting up his Hands, and so to proceed when all is done, he must, as is said, prostrate himself, and so his Devotions are completed.

There are many other Particulars, both at the Beginning and the Conclusion, the which not being obligatory, I make no mention of in this Place. They are very meritorious to them who use them, but because the Number is great I omit them. I only give Notice, that in what Work soever is undertaken, either the *Wadou, Takor, Sala, Eating, Drinking, Sleeping, Rising, Lying down, Dressing, Careless ones Wife, Taking off ones Cloaths*, or any other thing, when or in what manner soever it be, the Invocation and calling upon God and his Prophet *Muhammat*, must never be committed before



fore it is begun, saying these Words, "In the Name of God the Gracious and Merciful; and his Benediction and Salutation be upon the *Mahummed*, Messenger of God."

Moreover, at the Conclusion of every *Sala* must be repeated Thirty three times, *Who is like God?* And Thirty three times, *Praise be to God*, and Thirty three times, *God is the Greatest*; and once (to compleat the Hundred, holding upright the Fore-finger of the Right Hand) with an audible Voice, (the same being unexpressibly meritorious) the following Sentences, "There is no God but *Allah* alone, without a Competitor. His is the Kingdom and Command, to him be the Praise. He gives Life and Death, and is in all things Omnipotent."

*Allah*, our Lord, has sworn and promised to him who omits none of these *Salas de Ford*, or obligatory Devotions and Precepts, that he will give him a Portion of his Glory, and place him therein; and for the Performance of this his Covenant, he call'd his Angels and Celestial Choirs to bear Witness; he enjoin'd the same to all his Prophets, Adherers, beloved and sanctified Servants. In them is contained all the Mercy we expect from God, nor can any hope for Favour or Compassion at his Hands, without performing the *Sala*; and he who forgets, omits or despises the same, has already God's Wrath and Chastisement within him.

Other *Salas* or Devotions there are, the which are most meritorious, but are not of *Fard* or Obligation, as are those five appointed for each Day; of these the chiefest is that which is call'd *Watri*, or of the Unity: This the most High God extreamly delights in, as having deriv'd its Name from his Attribute One: The Time to perform the same is after the fifty *Sala*, till any time before the near Approach of the Dawn; and that it may not be said by itself, the Learned in the Law accompany it with two others or more. The Prophet of blessed Memory added ten *Raccas* to it, and itself consists of three. The Prophet in the first Division said, the *Praise be to God*, &c. and the Chapter, *Bless the Name of thy Lord*. In the second he said, the *Praise be to God*, &c. and the Chapter says, *O ye Infidels*, &c. and the *Watri* itself with the *Praise be to God*, &c. and the *Soras* say, *God is one*, &c. say, *deliver me, O Lord*, &c. and say, *O Lord of the People*, &c. and then the *To God be the Tribute*, &c. with the final Salutation. [These Chapters are all at the End of this Book.]

All *Salas* are in Couples, and in the Conclusion the *To God be the Tribute*, &c. and the Salutation, (I mean those which are of the *Sunna* or Oral Law, and not *Fard* or Precept) as I have specify'd and declar'd in that before the Morning, whereof whoever has a mind may perform from two to sixteen, according to his own Inclination. Likewise between Morning and Noon, when the Sun is high advanc'd, this is call'd *el Doha*. After the *Sala el Doha*, or second Prayers, two or four of the abovesaid may be added, but no more; the like may be done before the third *Sala* in the Evening, but not after, nor before the fourth *Sala* at Sunset; but after it two, four, or even six. After the fifth *Sala*, which is at Night, may be said by two as many as shall be thought fit, reserving for the last of all the said *Watri* already mentioned.

Besides the *Watri*, in Congregations or Assemblies, are used the *Sala* of Solar Eclipses, the Prayers for Rain in Time of Drought, and



the \* *Pascual Salas*. The Perceptory or Obligatory ones, with these three above-mentioned, are ordained to be used in Congregations or in Company; and in particular the *Friday's Sala* is an absolute Obligation, the which and the other three are much more meritorious in Company than alone; also the Preceptory ones are better in the Temple than by ones self. As for all the rest, they are more proper to be perform'd at home privately and alone. With these are said two of those of Solar Eclipses. What is requisite to be done at such Times shall, God willing, be declared in their proper Places, in the Treatise of the Months or Moons.

### Of the ZICCA or TITHES.

THE third Commandment is Alms or Charity, called *Zicca*, which God ordains shall be made every Year in his Name, and, as belonging to him, demands it under the Denomination of Tithes. By the Word *Zicca*, is meant Augmentation or Increase, because God has promised to augment the Wealth of those who distribute the same out of their own Goods, if legally acquir'd. God has appointed no particular Day on which it is to be given out, but only that it is done once a Year: And the Learned knowing the peculiar Excellency of the Day of † *Ashora*, and of the holy Month [*Ramadan*,] have made it customary, and advise us to distribute it at those Times.

Of our Substance, Merchandize, and Money, we must give one out of forty; of small Cattle, out of forty we must give one; of all sorts of Grain, Seed, Dates, Raisins, and Oil, out of ten, one at the Time of gathering of the same; of great Cattle, viz. Cows, and the like, one out of thirty; but of Camels, every fifth. And because it would be tedious to repeat every thing, I omit it, and shall only make mention of what is most to the Purpose.

It is due, as has been said, out of all Goods which are us'd in Traffick and Commerce, Silver, Gold, and Money; also of all things made of Gold or Silver, as Bridles, or the like; but not of House-Furniture, Garments, nor Women's Jewels and Ornaments, nor of Slaves, or Beasts of Burden for one's own Service, unless intended as Traffick. It is not due from those Effects which one is obliged to lay up till a proper Occasion for Sale offers, till it has been a full Year in our Possession; tho' he who gives it loses nothing with God, but it is not obligatory. He who has Effects that he can dispose of, ought, as has been said, to distribute it as soon as he can, and that of the very best thereof; but must give it to none but those who believe in, and acknowledge the Unity of God, and the Mission of his Prophet *Muhammar*, of blessed Memory, and who professes the Law of Salvation. It is not lawful upon these Occasions to bestow the Alms only upon four Conditions of People, viz. Beggars, decay'd Persons, Debtors, and towards the Redemption of Captives, provided they are qualified as above-said; and if we have any necessitous Relation, we are rather obliged to give it to him than to a Stranger, or to our nearest Neighbour, or one of our own Town or Country, than to a Foreigner; and more to one

\* They have two annual *Pascuals*, or Festivals, one immediately succeeding the Fest of *Ramadan*, as Easter does our Lent, the other Seventy Days after.

† Of those Times more hereafter in their respective Places.

who



who is just and fears God, than to one who is wicked and does not, and more to one who keeps God's Commandments, and the Precepts of the Law, than to one who does the contrary. Blessed are those that give of what God gave them, and are apprehensive of their Return to their Centre whence they came, which is to God's Presence, by whom they are to be call'd to Judgment.

The indigent Person who receives the Alms, obtains from God one Mercy, that is, the receiving his Necessity, but he who gives it obtains three. 1. By having given him wherewith to give. 2. By providing on whom he might bestow it. 3. By inspiring his Heart with the Inclination to bestow it, which is the principal Mercy. In the Distribution of these Alms, the Giver must avoid all manner of Vain-glory, Ostentation, or Ambition of Thanks and Acknowledgment; for him who pays what he owes, there is no Obligation to return Thanks.

## A TREATISE of FASTING.

**T**HE fourth Precept or Commandment, is the holy Month of *Ramadan*. 'Tis said that *Ramadan*, in the *Hebrew* Tongue, is one of the Names of God, and it is with Reason call'd *Ramadan*, because it is God's Month. I shall say nothing in its Commendation in this Place, leaving that till I treat of the Months of the Year, and shall here only mention what is entirely requisite and obligatory to be done, and what is to be avoided and observed to prevent the Violation of the said Fast.

It begins upon the first Appearance of the New Moon in that Month, or as soon as the preceding Month has compleated thirty Days; and Preparation, with a pious Intent, must be made the Night before that Day the Fast begins. We must abstain from Eating, Drinking, carnal Copulation, and from whatever incites thereunto, from before Break of Day till Sunset; as likewise from Lying and Contention. This is what is absolutely commanded; and to perfect Compliance therewith, we ought, on the Fast-Days, to avoid being idle or unemploy'd, and to utter no Words but what are inoffensive. The Eyes must fast, by looking on no Woman that belongs to another, lest thereby the Appetite is incited or provoked; nor must they behold any Believer with Wrath or Contempt, neither take Notice of any Defect or Imperfection he has. The Ears must fast from hearing any vain, immodest, or unprofitable Expressions. The Tongue must fast in such wise, that except it be in the Praise of God, in Prayer, or some such laudable Occupation, it must not move, nor be employ'd, but in what tends to God's Service, the Soul's Benefit, the Advantage of our Neighbour, and the Propagation of the Law. On the Fast-Days, every one ought to keep himself sedate, using few Words, humble, retired, mild, patient, and, in a Word, an Example to all who see and converse with him. Whoever on the Morning of the first Day of this blessed Month shall, not knowing it to be such, unadvisedly have eaten or drank, and shall afterwards be informed that it is the Holy Month, is oblig'd to abstain the remaining Part of the Day. It is permitted to him who is going a Journey of more than twelve Leagues, to eat and repay it again at leisure; the same is permitted to those who are sick. It is forbidden to a Woman that has her Monthly Courses, or lies in; nor must



\* Hebid  
in Arabick,  
Bahram in  
Turkish, an-  
swers to the  
Christian  
Pascha.

must she fast till she is entirely cleansed and purified from her Purgations, but is then obliged afterwards to fast as many Days as she has eaten; nor may she perform her *Sala* for any of those Days on which she had her Courses, or Child bearing Purgations upon her, until she is washed and purified. It is also forbidden to every Believer to use carnal Conjunction with his Wife in the Time of the said Purgations. If any Person has happened to swoon away before or after the Dawn on a Fast-Day, he is obliged to fast another Day instead of that on which he was deprived of his Senses, whether by a Fit of the Falling-Sickness, the Gout, or any other Accident, whereby he became senseless: Neither is it lawful for any to fast with Doubt or Suspence whether or no it is the Holy Month; therefore one ought to be certified, either by having seen the New Moon our selves, or being assured by Persons worthy of Credit, reputable and good Livers, that it has been seen by them; but if only what is reported by the Vulgar or Popular, then the whole thirty Days of the preceding Moon must be compleat before the Fast begins. If the Moon of the blessed *Ramadan* consists but of twenty nine Days, Fast must be kept on so many Days, and no more; but if of thirty, then so many must be kept: And if it should prove such cloudy Weather, that the Moon's Appearance is obstructed, I say, that when thirty Days of the foregoing Moon, and thirty of this are accomplished, then the \* *Hebid* is to begin and be kept. To every Believer who fasts, all that which is forbidden him in the Day-time, is permitted him in the Night, from Sun-set till the Dawn begins to appear; I mean, as to Eating, Drinking, and caressing his Wife; and passing the Night in Devotions is most meritorious. Whatever else occurs to my Memory, I shall declare when I come to treat of this Month.

### A TREATISE of the HADG, or Pilgrimage to MECCA.

THE fifth and last Precept or Commandment is, to go once in one's Life to visit the Holy House of *Mecca*. This is the First Temple, that sacred Palace which God ordained our Father *Adam* to build upon the Earth, wherein to honour, pray to, serve and reverence him. It was destroyed by the Deluge, and after that God commanded *Abraham* and his First-born *Ismael* to rebuild it; upon the Account of the Visitation of this Temple, God granted to the said *Abraham*, and his Posterity, so many Mercies and Blessings, both spiritual and temporal, that he injoin'd his whole Generation and Descend to frequent and venerate it. And notwithstanding, in Process of Time, the Difference of Laws and Perswasions caused a Division among them, as to their Confession and Belief, yet they were always unanimous and conforming in their Opinion of the Sanctity and Majesty of this Temple, both the *Gentiles* and the *Israelites*, from that Time down to this; but more particularly its Reputation is augmented by God's Promises, which he reconfirmed to his true Prophet and Ambassador *Muhammat* of blessed Memory; insomuch, that it is most certain that few Years pass wherein the Number of those who go to visit does not exceed Seventy thousand Souls. He whose Circumstances will allow of what is necessary to perform that Pilgrimage, as Provisions, Security



Security and Competency, must first be prepossessed with the Holy Intent thereof, which in all Undertakings is the principal Article, especially in this and the other Precepts and Commandments, since if the said Intent is at any time wanting throughout their whole Pilgrimage, the Merit of all the past Labour is lost. The said Holy Intent must be renewed, and begun at the Entrance into the sacred Territories of their sanctified Land; at which time those who are going to make this Holy Visit are obliged to strip themselves of all Garments, wherein is any Sewing or Seams, cloathing themselves with Hair-cloth or Sack-cloth without Seams, as well as the Monarch as the least considerable Vassal, the Rich as well as the Poor, in Imitation of the Manner in which we are to appear at the Day of Judgment: And in the same wise as the Garments are cast off, so must every one despoil himself of all Sin and Iniquity, and by Contrition and Penitence to justify himself, that he may be worthy to tread upon that Holy Ground, where the Lord communicates his Secrets to every one according to his Worth, Charity, Humility, Patience, and according as he fears and loves him. The Obligations of him who goes to become a *Hadj* are so many, that it requires a larger Volume than this to denote them; and seeing we, for our Sins, are debarr'd the Privilege of taking this Journey, I shall finish this Treatise with all Brevity. \* The Places of Devotion, and the Prayers, &c. are so many, that it is permitted to him, who is not thoroughly satisfied with his own Ability, to perform all on foot, that he may do it riding; besides every *Hadj*, or Pilgrim, is forbidden to keep the Fast during these visiting Days, so great is the Merit thereof; as, if it please God, I shall in its proper Place declare. In Conclusion, the Merits are so many, that they are without Number: So that I shall only say, that he who performs all that is commanded him in this Precept, is freed from his Sins as if he had never committed them, and becomes the same he was the Day he was born. At this Time, and in this Place, so many Miracles are seen, so many Saints and Angels are found and met with, that the Quality, Reverence and Sanctity of the Place are evidently demonstrated. All carnal and sensual Appetites are to be carefully avoided; for by the least Scruple thereof, the Merit is lost and becomes void. God, our Lord, vouchsafe it to us, and grant that we may attain it. *Amen.*

### Of the MONTHS of the YEAR.

IT is notorious that the Year consists of Twelve Months. They are, according to the Arabian Account, Lunar; and their Names as follow: 1. *Muharram* 2. *Saphar* 3. *Rabi-el-awel* 4. *Rabi-el-achir* 5. *Jumad-el-awel* 6. *Jumad-el-achir* 7. *Rejep* 8. *Schaaban* 9. *Ramadan* 10. *Schaawal* 11. *Dul-lennad* 12. *Dul-hadga*. This last, as its Name implies, is that on which the Pilgrimage is performed.

The Spanish Words are *Estaciones* y *Passos*, which have the same Signification, only with this Difference, that the first implies these Places as a greater Distance, the other as a less.

M U H A.



## An APPENDIX

## MUHARRAM

The first of these Months, as I have said, is *Muharram* or *Ashora*. It is call'd *Muharram* [Exempted] because that Month, with *Rejep*, *Ramadan*, and the two last, are the most principal, sanctify'd and venerable of the whole Year. By *Ashora* † (i. e. the tenth) is meant, because whosoever fasts on the ninth and tenth Day thereof, and spends the Night between the same in Watching and Prayer, he receives from God so many Indulgences and Favours, that they have neither End nor Number. The third Day thereof is likewise a Fast, and is the first of the seven Days God chose for his Servants, which are all very meritorious. The eleventh is also a Fast Day; but it is undeniably certain, that the ninth or tenth are (except the Holy Month of *Ramadan*) of the greatest Merit to him who fasts thereon of any in the whole Year. The Day of *Ashora* [the tenth] is of such a Quality, and of such a Benefit to him who fasts thereon, that although he has made no Preparation the preceding Night, not knowing it to be such, yet if, as soon as he is inform'd thereof, he abstains from every thing as is before declar'd, his Fast is accepted, the which Privilege no other Day can boast of it. It appears, that upon this blessed Day God wrought greater Things than upon any other since he created the World; the which are innumerable, as his creating *Adam* and placing him in Paradise, and casting him out from thence on the same; and after he had perform'd his Penitance, he pardon'd him upon this Day; I mean such a Day as this. Upon such a Day as this God took up his Prophet *Ydrez* or *Esdras* [*Enoch*] Body and Soul into the fourth Heaven. Upon such a Day *Noah's* Ark stood still, and the Re-builders of the second Creation (for so it may be call'd) fallied out. Upon such a Day God deliver'd *Abraham* from the Fire, and receiv'd him for his † *Halil*, or Beloved; and on this Day God freed *Ismael* from the Sacrifice, together with all the true Believers from the same Stroke and Affliction. Upon this Day God released *Joseph* from the Snares of his Brothers, delivering him out of the Well, which was the Beginning of his Happiness. Upon this Day God redeem'd the Children of *Israel* from the Captivity of the *Egyptians*, pardon'd *David* and *Solomon*, brought *Jonas* out of the Whale's Belly, and deliver'd *Aisa* (or Jesus Christ) from the Hands of his Enemies. Lastly, upon this Day shall be the Day of Judgment. This Day, if it happen to fall out upon Friday, it is exceedingly meritorious to spend the preceding Night in Prayer, and calling upon God and his Prophet *Muhammat* of blessed Memory, and more if the said be kept as a Fast. In general and in particular it is written, That whoever performs one hundred *Raccas* by Couples on that blessed Night or Day, repeating in every one the Praise be to God, &c. once, God is one, &c. thrice, and at the End of every Couple shall say, To God be the Tribute, &c. with the final Salutation; and at the Conclusion of all shall repeat seventy times, Who is like God?—Praise be to the only God.—God is the Greatest.—There is no Strength, no Power but God's, who is the most High and most Powerful. And then he shall say seventy times, Pardon me most powerful God, than whom there is no other, who art the Giver of Motion and Life; I re-

† There are seven principal Fast Days in the Year, viz. the third and the tenth Day of *Ashora*, the third and twenty seventh of *Rejep*; the fifteenth of *Shaaban*, and the twenty fifth of *Dulcaada*, the seventh of *Dulhadga*; and they fast the whole Month of *Ramadan*, without eating or drinking any thing whatsoever, from the rising to the setting of the Sun.

\* They call *Abraham* *Halil Allah* or God's Friend. And they affirm, that it was *Ismael*, and not *Isaac*, who was to be sacrificed.



pent my self of my Sins, and dedicate my self to thee. And afterwards say seventy times, God's Blessing be upon thy Prophet Muhammad, and upon his People and Companions, with the Salutation of Salutations. To him who performs all this, God promises great Advantages of Glory, Splendor and Happiness. Whatsoever Deed of Charity to the Benefit of our Neighbour is for God's Sake done on this Day, the Merits thereof are without Number. Among the which, he who fasts on this Day is pardoned for his Sins of the preceding Year, and attains more Merit than if he had fasted seventy Years, not including this Day. The Prophet Muhammad of blessed Memory has said, and sworn it by him in whose Power is the Spirit of Muhammad, and who sent him to propagate the Truth. In like manner, he who on this Day gives an Alms to one single Beggar, shall obtain a greater Reward, than if at any other time he had gave it to all the Beggars in the World; and who gives Drink to a thirsty Animal, merits the Reward as if he had done it to all; and he that in Charity lays his Hand on the Orphan's Head and feeds him, for every Hair thereof shall be written down to him a Merit, and as if he had so done to all Orphans in general. And he who clears the Road, taking out of the Way all Hinderances and Impediments, shall reap the Reward, as if he had fed all the Poor. And he who on this Day bestows any Charity, visits the Sick, bears or follows a Corps to the Grave, the Augmentations of Glory that shall be conceded to him, shall equal the Number of all things God has created, or shall create till the Day of Judgment. The same is granted to him, and the Angels are commanded by God to write it down, who visits a virtuous Friend purely for God's Sake, without any other View of Interest, and such a Quantity of Sins as I said above shall be pardoned him. And he that is at Enmity with his Brother, and shall on this Day speak to him, saluting him, \* touching the Palm of his Hand with that of his own, the Angels shall indubitably so salute and touch him on the Day of Judgment. And he who shall guide one who has lost his Way, God will discuss the Darkness and Obscurity of his Sepulchre, and replenish the same with Splendor. And he who shall take off the Hair of the Head of him who is in need thereof, God will grant him, upon the Bridge of *Sirrat*, so many Illuminations as he has shav'd off Hairs. And he who upon this Day shall feast or visit his Parents, shall cleanse their Heads, lodge them handsomely, or in any other manner regale them, God will attribute to them the same Merits as to the Blessed and the Saints, will give them his Benediction, and grant his Requests and Petitions. And who, upon this Day, shall repair to a Doctor in the Law to be instructed by him in what conduces to his Soul's Health, God will give him the Reward granted to the Followers of the Prophet Muhammad of blessed Memory, and will make him Partaker of his Glory. And he, who besides the above-mention'd *Salas*, shall perform ten *Raccas* of what sort soever, shall be rewarded as if he had served God all his Life. And he who shall deny himself a Satisfaction, and shall give the same to his Brother Believer, his Soul shall not depart from nor leave his Body till God will send him to eat and to drink of his Glory, and he shall eat and drink thereof. And every Piece of Money he shall, on this Day, lay out in the Service of God, weighs more before God, than the Heavens

The usual Manner of Salutation among the Arabians when they meet.



and the Earths: And inexpressibly greater Merit than all this has he, who, upon this Day, regales and comforts his Family with good things, even as much as if he had redeem'd seventy Captives, and God promises him abundance throughout the whole Year to come. This the Prophet *Muhammat* of blessed Memory has thrice affirm'd that it shall be so, having made Experiment thereof, and found it to be true.

There is so much to be said, that considering the small Bulk of this Volume, not sufficient to contain it, I omit saying more. What is hinted is enough to incite us to a more particular Search, and to exhort us to Virtue and God's Grace; which God by his Goodness, Clemency, and great Mercy vouchsafe us. *Amen.*

*S A P H A R.*  
The Second Month, or Moon, is call'd *Saphar*. It is one of those term'd *Ordinary Months*, and has nothing therein particular, only that God has promised, through the Merits of our Prophet *Muhammat* of blessed Memory, that in this and in the rest of the *Ordinary Months*, for every good Work done therein, shall be ascribed the same Merits now as was in former Times, that is to say, for one ten; in such wise that one Day of Fasting is valued at ten, one Deed of Charity for ten, and one pious Action for ten.

*R A B I E L A W E L.*  
The Third Month is call'd *Rabi-el-ewel*; and notwithstanding it is one of the *Ordinary Ones*, God distinguished it by a Pre-eminence beyond any other Month; for on *Monday* the Twelfth Day thereof was born our Health, our Redeemer, our Protector, our Teacher, our Advocate, and our Lord, *Muhammat* of blessed Memory; the desired and beloved of Heaven, Paradise and Earth, for whose Sake God created and made all Things; the most sublime and most excellent of all Creatures in general, and of the Sons of *Adam* in particular; the promised to the Happy that they shall see and hear him, (I mean those who shall believe in and follow his Truth, and shall live and die in protecting and defending the same;) and that he shall do unto them according to what he is, and according to the Merits of this most sanctify'd Saint of Saints, Servant of Servants, the most Beautiful among the Beautiful, the Wisest among the Wise, the Strongest among the Strong, the most Virtuous among the Virtuous, the most perfect, the most qualify'd and compleat of all Men that were ever created; the Treasure of God, and of his Gifts, and the Administrator and Divider of the same; the Distributer of his Graces and Mercy, to whom we owe all Love, Reverence, Service, Thanks and Veneration; all which, if done to him, God receives to himself and for himself. To go about to rehearse and specify the Graces and Perfections of this great Lord, his Miracles and Deserts, is an Impossibility of all Impossibilities; since it is certain, that God beheld in him what was beyond all Perfection. This is demonstrated by the Blazons he gave him, by the Names he honoured him with, by the Terms upon which he call'd him, and by the Favours he granted to him, and to the Followers and Imitators of his Rules and Doctrine; and omitting the most I say the least, not to excuse my self from mentioning somewhat of the much that might be said. And so he who shall fast the eleventh Day of this Month, and spend the following Night in Watching and Prayer, (it being that of the Birth of our Happiness and of our Health, praising, blessing and thanking God for the supreme and mighty Favour he did us, in giving him



him to us for our Chief, our Guide, and our Legislator,) he shall attain the same Merit as that of the Holy Night call'd *Leilat-el-radi*\*, which is of so great Advantage, as I shall declare, when I treat of the blessed Month in its Time and Place: Besides, he shall, for the fasting on that Day, obtain the Merit of seventy Years Fast. And who upon this holy Night shall perform six *Raccas* by Couples, as has been before specified, saying to each *Racca* the *Praise be to God*, &c. once, and then say, *God is one*, &c. ten times, God will bestow upon him a thousand Merits, and advance him a thousand Steps into his Glory; and this is the least. And if on this Night, or its Day, he shall repeat a thousand times the *Salutation of the Prophet* of blessed Memory, it is promised to him by God and the Prophet, that at his Entrance into Paradise, he shall touch Shoulder by Shoulder with the said Prophet. The said *Salutation* is as follows, "O my God, bless our Lord *Mahammad* the † inspired Prophet, and those who belong to him, and the *Salutation of Salutations* be upon him. It is promised, as has been said, that he who on the twelfth Day, or the preceding Night, repeats this *Salutation* a thousand times, shall enter into Paradise; and in his Entrance shall with his Shoulder touch the Shoulder of the Prophet of blessed Memory, as a Recompence for saying this *Salutation*. Any Good of it self deserves Thanks; and one of the greatest Goods that God ever gave the World, is this Prophet and Lord, blessed be his Memory; for the which, with our Hearts and Souls, we return him Thanks.

**R A B I - E L - A C H I R.**  
The fourth Month is one of the *Ordinary Ones*. It differs nothing from the second. 'Tis call'd *Rabi-el-Achir*.

**J U M A D - E L - A W E L.**  
The fifth Month is call'd *Jumad-el-awel*.

**J U M A D - E L - A C H I R.**  
The sixth Month is call'd *Jumad-el-Achir*, and these two are of the *Ordinary Ones*. They contain what is denoted of the second and fourth Months.

**R E J E P.**  
The seventh Month or Moon is call'd *Rejep*, and is, as has been said, one of the *Supreme Ones*. It is divided from the three others, which have the same Distinction; and its Name, *Rejep*, is as much as to say, *Desist*, or *Stop*; because in ancient Times God commanded his Armies to desist from fighting, and in his Name to venerate the Majesty and Pre-eminence of those said Months. In this Month the Merits of good Works are augmented or distinguished, and in like wise the Punishment of evil Ones is extenuated. He who fasts one Day thereof, obtains the Reward as if he had fasted a Year; wherefore each Day that he fasts is meritorious; and if he compleats seven Days, the Gates or Avenues of Hell shall be shut against him; and he that compleats eight Days, to him the eight Gates of Paradise shall be open, and he may enter therein which Way he pleases; and he who fasts ten Days, his Sins shall be changed into Merits; and so the more Days he fasts, the greater Augmentation shall he find of the Rewards and Promises of God our Lord. The first *Thursday* thereof is most meritorious to him

\* Of this more hereafter. It is the Night that precedes the 29th of Ramadan.

† Meaning, that he was altogether without Learning, but that all he said or did was by Inspiration.

\*\* Or Distinguished.



who keeps it as a Fast, and after his *Sala*, or Devotions at Sunset, before the fifth *Sala* at Night, shall say the following Oration, consisting of twelve *Raccas* in Couples; and at the end of each Couple the *To God be the Tribute*, &c. with the final Salutation. Every *Racca* must begin with the *Praise be to God*, &c. once; and then *We brought it down upon the Holy Night*, &c. the whole Chapter, and say, *God is one*, &c. twelve times; and at the Conclusion of the twelve *Raccas*, repeat the Salutation of the Prophet *Muhammed* of blessed Memory, seventy times, which Salutation is explain'd above; which when said, shall prostrate himself, and in the Prostration, without lifting up his Face from the Ground, or moving out of that Posture, shall repeat seventy times, *Glorified be the most Holy and sole Lord of the Angels and Spirits*; and having finished the same, he shall sit, as in the other *Salas*, and repeat sitting these following Words seventy times; *O my God, pardon and have Mercy upon me, and pass by those Things thou knowest of me; for thou art the most High and most Powerful Lord*. When these are compleated, he shall again prostrate himself, and repeat seventy times the same he did in his first Prostration, and then ask of God what Favour he thinks fit, for it will indubitably be granted him. To whomsoever shall, with the Perfection and Contrition requisite, perform this *Sala*, God grants and promises Pardon for all his Sins, although they be thicker than the Waves of the Sea, and more in Quantity than the Sand, heavier than the Hills and Mountains, and more in Number than the Leaves of the Trees; and it shall be accepted by way of Mediation, and redeem of those who have merited Hell-Fire, to the Number of seven hundred Persons.

Also the twenty seventh of this Month, besides the Gift of Prophecy, was granted to the Prophet of blessed Memory, the Gift of his Embassy, or Mission; and he was sent to publish the blessed and sacred Law of God. He who on this holy Night shall watch, and therein perform ten *Raccas* two by two, each with the *Praise be to God*, &c. and what Chapter he thinks fit; and when all the ten are compleated, shall say the *Praise be to God*, &c. seven times, and *Who is like God? Praise be to God, There is no God but him alone, God is the Greatest, and There is no Strength, no Power, but God's, who is the most Powerful*, each four times, his Sins shall be all forgiven him, and he shall receive from God many Mercies and Promises. And likewise to him, who at the Beginning of this Month shall perform ten *Raccas* in Couples, saying in the first of the two, the *Praise be to God*, &c. and the *Say, O ye Unbelievers*, &c. once; and then after his Humiliation, or Bowing down, and his Prostration, shall raise himself at the second Prostration, and repeat the *Praise be to God*, &c. once, and the *Say, God is one*, &c. thrice; and having compleated the ten by two and two, shall then, extending and lifting up his Hands towards Heaven, with Hopes of obtaining what he asks and demands, shall say as follows, *There is no God but Allah alone, who has no Equal or Compositor; his is the Kingdom, to him be the Praise; he is the Given of Life and Death, himself being ever living and dies not; he is universally absolute, and in all Things Omnipotent. O God,*

† This, with all the other Prayers and Chapters, are at the end of this Treatise, Vide. The Night which precedes it.



"who gives to those who give not to thee; who helps them who help not themselves; for there is no Strength that can produce any Effect, but only thine." After which he shall stroke his Face over with his Hands. Also in the middle of the Month shall perform ten *Raccas* more, neither more nor less; which, when done, he shall in the like manner as before extend his Hands towards Heaven, and say, "There is no God but Allah alone, without Equal or Competitor; He is the Giver of Life and of Death, and is Omnipotent in all Things." And shall then pass his Hands over his Face, as before. And at the End of this Month he shall perform ten *Raccas* more, neither more nor less; and at the Conclusion of all shall lift up his Hands towards Heaven, (as in the other) and say, "There is no God but Allah alone, without Equal or Competitor; his is the Kingdom, and to him be the Praise: He gives Life and Death, and himself is living and dies not: His is the Power, being in all Things Omnipotent. O my God! Bless our Lord *Mubammad*, the inspired Prophet. There is no Strength, no Power, but God's, who is the most High and most Powerful." And, when all this is perform'd, shall stroke his Hands over his Face, requesting of God what he desires, and it will be without doubt granted to him. Likewise, he who, not having any absolute Necessity so to do, shall wash himself, purely for God's Service, and to please him, at the Beginning, Middle, and End of this Month, the Indulgences which are promis'd to him, the Gratification he shall receive, and the Favours which shall be done him, are innumerable; the Rehearsal whereof, to avoid Prolixity, I omit. God assist us in the Performance of the same.

*S H A A B A N.*  
The eighth Month is *Shaaban*; it is one of the Ordinary Ones; but God our Lord was pleas'd in it to augment the Merits of his Servants, and (it being, as it were, the Vesper of the chief Good which is contained in the following Month) adorned it with the middlemost Night, (viz. that preceding the fifteenth Day) called, *The Night of the Catalogue of Lives*; which Name was given it, because on that Night the Angel *Anarab* (whose Office it is to separate the Souls from the Bodies of the Believers, and all Mortals) delivers up his Accounts, and receives the Copy of the Number which he is to take, or of those who are to die the following Year. On this Night likewise are concluded the Trials of every one's Deeds, either good or bad; it is a Night of the greatest Veneration, and all those who fear God never omit passing it in Devotion. The Followers of the Prophet, of blessed Memory, asked him, saying, *Lord, to what End is it we behold that you fast all this Month, or the greatest Part of it?* He answered, *It is the Month in which the Processes are carried in before the Presence of God my Lord; and I am very desirous my Cause may be presented when I am prepar'd by Fasting and Prayer.* The Prophet, of blessed Memory, says, That always on this Night God pardons the Sins of every Penitent, hears every Prayer, and receives and gratifies every pious Intent: And, in Conclusion, upon this blessed Night, God pardons all manner of Sins, except these, 1. The Sin of Witchcraft, Nigromancy, or Fortune-telling. 2. The Sin of being in Disfavour with, or disobedient to our Parents. 3. The Sin of Drunkenness, or Luxury, without the Thoughts of returning to God, of Repentance, and doing Penance for the same. On this Night must be perform'd an hundred *Raccas*, two by two: in every one of which are to be said the



the *Praise be to God*, &c. once; and the *Say, God is one*, &c. ten times; for the which God grants and gives so many, such innumerable Benefits, that to repeat them all one by one, I should never have done; but shall only mention two: The one is, that he who performs this *Sala* shall be mercifully looked on by God seventy times; and at each time God will give him seventy Looks, the least whereof shall be the Pardon of his Sins; the other is, that God shall send him an hundred Angels for his Protection, of the which thirty shall give him him the joyful Tidings, denoting to him, that the Lord has vouchsafed him to partake of his Glory, thirty shall secure him from the Torments of Hell-Fire, thirty shall repulse and drive away from him the Persecutions of this worldly Life, and the remaining ten shall defend him from the Snares and Assaults of the Devil. Alms and Fasting in this Month are of extraordinary Merit, both in general, and in particular, at least to fast three Days. The first, middlemost, and last *Thursday*, with the fifteenth Day, as has been said, are of more Merit than the rest. He who on every Night before *Friday* (or *Thursday* Night) shall repeat the Salutation of the Prophet, of blessed Memory, seven hundred times, shall be granted to him exceeding great Mercies; as likewise to him who on the Night before the fifteenth shall perform fourteen *Raats* by two and two, saying the *Praise be to God*, &c. once in each *Raat*, and *God is one*, &c. thrice; and when the whole fourteen are completed, before he rises up from sitting, shall repeat the *Praise be to God*, &c. fourteen times, *God is one*, &c. fourteen times, *Deliver me, O Lord*, &c. fourteen times, *O Lord of the People*, &c. fourteen times, and the Prayer which is call'd *Aiat el Cursi*, once. "God our Lord" give us Strength and Ability to purchase and treasure up so much "Bliss, as the Prophet has promised us in thy Name, by Fasting and doing Charity in the Month of *Shaaban*. Amen.

R A M A D A N.

The ninth Month is *Ramadan*; and before I say any thing of it, it must be observed, that in the Month of *Rejep* God granted to return seventy for one, and called it *His own Month*; undertaking to reward every Action done therein, good or evil, according to the Deserts thereof: And in the Month of *Shaaban* he granted an hundred for one, calling it the Month of his Prophet *Muhammat*, of blessed Memory; in which Month God gives a double Reward for himself, and for his blessed Prophet. But in this holy Month of *Ramadan*, God gives, for the good Works done therein, a thousand for one; so that in the Ordinary Months, God gives for one ten; in the four particular or distinguish'd ones, for one seventy, in *Shaaban* for one an hundred, and in *Ramadan* for one a thousand. God called it the Month of the Company [Adherers, or those who believe in him, and follow his Doctrine] of *Muhammat*, of blessed Memory; and with Reason, since it is the Month of our Pardon, our Good, Redemption and Salvation, Reward and Glorification, and has the Superiority and surpasses in Excellence all the other Months of the Year. To go about to reckon up the Mercies our Lord God, with so much Bounty, bestows in this blessed Month, or the Sins he pardons, or the Captives of Hell which he redeems, the Blessings he gives, the Graces he distributes, or the Compassion he uses, would be an endless Work; since of every one of these Particulars so many Books are full, and so many Writers tired, and

\* *Muharram, Rejep, Du'lcaada, and Du'lhadga.*

they



they are yet (as it were) not begun. It is sufficient, that he who in this Month gives the least Token of Sin, is more than wretched and miserable; and he is worse than an Idiot, or than one possessed with Devils, who does not keep himself in God's Favour, and in a true and amicable Alliance with his Divine Majesty. In this Month God every Night delivers of those who have merited Hell's Torments unaccountable Numbers; and on the last Night thereof pardons, delivers, and grants Mercy to as many as he has done in the whole Month besides. In this blessed Month there is one Night of exceeding great Merit; it is called *Lailat-el-qadr*; (which is, as much as to say, according to its Interpretation, The Night of Grandeur, *quasi* the Night of Wonders,) and not without great Reason, since in this Night God makes use of and bestows the greatest of his Grandeur, Magnificence, Mercy, Remunerations and Mightiness. It is not certainly known which Night it is; but by the Majority it is agreed on to be one of the last ten of this Month, and some affirm it to be the \* Twenty seventh. God was not pleased to permit his Prophet to divulge it, because that through the Carefulness and ardent Desire we have to encounter with that Night, we should venerate all the rest. Certain it is, that upon this Night have been seen miraculous Signs and Tokens, as the Waters to stand still, the Trees to bow down, the Angels to appear and communicate sublime Secrets, the Centers of the Earth to have discovered themselves, as also the Thrones, Stations, Palaces, Gardens, Bowers, Delights and Contents of Heaven and Paradise. Every Night thousands of Angels descend from the High Heavens, to accompany those who are watching at their Devotions, assisting them, that God may grant their Petitions, inspiring in their Hearts Holy Inclinations, filling with a thousand Lights and Brightnesses the Minds of those who are Pretenders to obtain Eternal Life; whereby they lead their Lives in Purity, and at their Death die joyful and content, entirely wrap'd up in the Love of God, thirsting and longing to behold him. "Go to, ye that are covetous of Heavenly Riches, behold here the Treasures are open! Ye Lovers of Heavenly Beauty, behold here the sure Paths to it laid open! Ye that love Sweetness, Pleasures, Delights, Rejoicings and Contents, behold they are here sold at low Prices and very small Services, and are given for ever and ever; lose not the Occasion, the Opportunity, let not your Time slip away, which when past and gone, ye shall remain mocked, abashed, and out of Countenance, ashamed of your Sloth, Stupidity and Neglect, and perhaps lost and condemned."

To pretend to rehearse or describe the Glory of Paradise, of its Ornaments, the Rejoicings of the Angels, the Occupations of the Virgins or Nymphs, the Festivals they make, the liberal Promises of Gifts and Benefits that are made in this blessed Month, is not permitted by any Tongue to be express'd, and if ever so much is said it will still fall more than short; it will be therefore better to cut the Thread, and only specify what is requisite to be done to merit the Reward and Gratifications which God has promised to those who watch and pray in this Holy Month.

The first, upon Sight of the New Moon, or being entirely satisfy'd in that Point, (as has been said before) is to make Protestation of the Holy Intent, (without which all Works are null and void of Effect,)

\* Rather the twenty sixth, they always reckon after that manner the Night before the Day.



and receive the blessed Month as the most dear and beloved Friend, saluting it with the utmost Humility, bidding it Welcome, conceiving both in the Heart and in the Soul, a most sincere Joy and Content that God has sent it, and has granted Life to behold, enjoy, possess and purchase the same, saying thus; "O Month of Mercy and Happiness! "O Month of Grace and Hope! O Month of Riches and great Benefit, thou art Welcome in a good Time, in a happy Hour art thou arrived, sent from God for our Good, our Advantage, our Purification and Mundification from all Sin and Iniquity. O my God and Lord! By thy immense Clemency, Benignity, and most Holy Will, since thou hast granted me Life, and condescended me so high a Favour, as to permit me to behold this blessed Month, and this Time wherein thou bestowest and distributest so many Bounties and Gratifications, I supplicate thee to make me of the Number of the capable Meriters thereof; and that thou wilt give me Strength and Ability therein to serve, please, bless and praise thee, without omitting in the least Tittle to invoke and call upon thy Holy Name, or to shew my Gratitude for this supreme Grace thou hast granted and vouchsafed me; and permit me not therein to be one of the Swervers, the set-aside or separated, the careless Sluggards or Negligent; nor of those whose only Recompence is the Hunger and Thirst they undergo therein, and who at the last Day of thy Universal Judgment find themselves mocked, lost and condemned. By the Merits of thy most sanctify'd Prophet and Ambassador *Muhammat* of blessed Memory, by the Merits of the Angels, Prophets, and Saints, and of those who truly watch and pray, I beseech and implore it of thee, confiding in thy Essence and Excellency, for thou art my only God and Lord."

Conformable to this Oration we ought to endeavour as much as possible to disengage our selves, in this Month, to serve God our Lord with all Diligence and Exactness, Care and Vigilance, Desire and Perseverance; insomuch, that one Moment be not lost from heaping and treasuring up Works, of that important Nature, whereby we may merit to have all those Gifts and Promises granted us, which God offers to his truly humble and perfectly contrite Servants. He that fasts ought to procure, with the greatest Care, that the Sustenance he eats of may be of nothing but what is justly and honestly acquired, without any Scruple of Conscience, the which is the Foundation of all Goodness and Sanctity; and every Building which wants a Foundation perishes, and is of no Durance. To eat of that which is ill gotten is the Source of all Sin, and the Cause of all Evil, wherefore it must by all means be avoided; for the Lord has promised, that he who eats of what is honestly acquired, it can never injure him; and to him who eats of that which is unjustly gotten, that it shall do him no Good. What the Fast ought to be first broken with, is Water or a Date. No body should pass without some Deed of Charity, or some laudable Action. He who in the Evening gives a little Water, a Date, a Sup of Milk, or any other thing, to one that fasts to break his Fast therewith, innumerable are the Benefits granted him upon that Account. And he who shall fully satisfy one who fasts in this Month, by giving him one Meal only, it is so wonderfully meritorious, that it wholly enriches him who does it. The *Sala*, which is usually said in the Night after all the others, consists, as has been said, of Thirty six *Raccas* in Couples; and then the *Watri*, which is of three more, in all thirty nine;



or else of twenty and the three abovesaid, making twenty three, but at the least the thirteen mention'd in another Page. Upon the last ten Nights greater Care must be taken than in the first twenty, there being so many Proofs that *the Night of Grandeur* is one of them; I mean greater Assiduity in Watching and Praying, invoking and calling upon God, in repeating the Benediction and Salutation of his Prophet and Ambassador *Muhammat* of blessed Memory.

The last Night of the Month, the Moon having appear'd, which introduces the succeeding Month, the *Sala* or *Prayer of taking Leave or bidding Farewel* is to be perform'd. It is of the highest Merit, and is done in the following manner:

Having seen the New Moon, or, as has been said, compleated thirty Days, after having finished the *Sala* appointed for Sun-set, he who takes his Leave must dress himself in his best Array, and perform the said *Sala*, making the Place he does it in very clean; and if possibly he can, wash himself all over; and then in a Posture of Devotion give the Benediction to the Prophet of blessed Memory ten times; to *Gabriel*, *Israfil*, *Michael* and *Azrael*, to each of them ten times; to the *Hamalat el Arsh*, i. e. *the Supporters of the Throne*, (which are the Angels who approach nearest to God,) as likewise to all the Angels in general, ten times; and finally, to our Lord *Muhammat* of blessed Memory, ten times. The Benedictions being compleated, he shall perform two *Raccas* as in the Morning; after all which, casting away all other Thoughts, he shall prostrate himself with his Face on the Ground, and say as follows; "To thee I prostrate my Face, and to thee my Neck is bowed down. O my God, look upon me, and have Compassion on my Weakness and my small Ability. Accept of my Devotion, my Fasting, and my Endeavours to serve thee. And the Salutation be upon thee, O Month of *Ramadan*; thou wast the Bulwark of him, who in thee observed the Precepts of the *Alcoran*, and in thee served the merciful God; what a Gainer was he who purchased thee, and what a Loser was he who neglected and despised thee! The Nights and Days he has to undergo! But he who fasted and watched in thee, shall never fast and watch hereafter. The Blessing of God be upon thee, and upon thy Excellence, upon us, and upon all those who are Believers in him, the *Mussulmans* both Males and Females, Living or Dead.

When he has said this, he shall put himself in the sitting Posture, praising God, and intreating him to vouchsafe that he may be one of those who enjoy the Mercies he has promised to them who fast, watch and perform the other Duties of the blessed Month. On the foresaid Night he must bestow some Alms, and must have in Readiness the Alms he is to give the next Day, viz. half a *Celemin* (or Peck) of Wheat heap'd up for his own Head, and the like Quantity for the Heads of every one in his Family, little or great, without reserving or diminishing any at all.

If possibly, the whole Night preceding the twenty seventh Day should be employ'd in keeping Watch; at least it must be distinguish'd from the rest by two *Raccas* extraordinary; in the first, the *Praise be to God*, &c. must be said once, and the Chapter beginning *We brought it down upon the Holy Night*, &c. sixteen times; and in the second, the *Praise be to God*, &c. once, and the *Say, God is one*, &c. twenty five times; the whole must be concluded with the *To God be the Tribute*, &c. and the final Salutation. What has been said seems to be a suffi-

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clear, though not an entire Advertisement; but for the Time and Brevity is enough.

The tenth Month, succeeds the blessed Month of *Ramadan*: It is call'd the Month or Moon of *Shawal*; and altho' it is one of the Ordinary years; yet God prefer'd and adorn'd it with the first Day thereof, which is the Day of the *Pascua*, the Reward and Recompence for the Services of the foregoing Month. \* In this Month are distributed the charitable Gifts call'd *Zakat of Fari*, i. e. the Augmentation of the Fast. These Alms should be given out, if possible, before Sun-rising, or at least before the *Pascua* Devotion, (an Hour or so after the Sun is up;) the which, as it were, to break the Fast before Praying. This is done without Doors, and publickly. These Devotions are accompanied with a Sermon, and are perform'd in Congregation, all the Assembly following one single *Imam* or Preacher, who begins with two *Raccas*, as on other Mornings; only with this Observation, that after the lifting up the Hands at the *Tachira*, i. e. the acknowledging the Greatness of God, with Protestations of the same, by saying *Allah hu acbar*, or *God is the Greatest*, he must repeat the same six times more. After which he must say the *Praise be to God*, &c. once, and the Chapter of *Bless the Name of the Lord*, &c. once more; then bow down once, and prostrate himself twice, and at his Rising from the second Prostration, before he stands up, must say *Allah hu acbar* five times, and once after he is risen up, and again as he fits himself in the proper Posture; and when these two are done, after he has in the second *Racca* said the *Praise be to God*, &c. with the Chapter beginning † *By the Sun and its Brightness*, &c. and bowing down once, prostrating himself twice, and then saying the *To God be the Tribute*, &c. with the conclusive Salutation, he shall repeat three, five, seven, or nine times *Allah hu acbar*; and if he says *Allah hu acbar*, or *God is the Greatest*, *There is no God but him*, and *Praise be to God*, three times each, it is better.

There are six Fast Days in this Month, and the Night before the *Pascua* should be pass'd in Devotion, returning Thanks to God that he granted Strength to perform what is done, and beseeching him to vouchsafe the promised Recompence.

The Eleventh Month is *Dulscanda*. It is one of the chief and distinguished ones. Every good Work that is done therein, is rewarded Seventy Fold, as has been hinted. The Night preceding the twenty fifth Day is to be pass'd in Watching and Prayer. It was on that Night the Model and Scheme was given out to *Adam*, that he might build the Holy House which is call'd *el Caaba*, (which is as much as to say the square Chappel.) On this Night more *Salas* are to be said than ordinary, and the twenty fifth Day is to be kept as a Fast.

The Twelfth and last Month is call'd *Dulhadga*. It is one of the four principal and distinguish'd ones. The ten first Days and their Nights are of exceeding Veneration, notwithstanding even the other twenty have for every good Work the Merit of seventy. The said ten Days are of the same Quality as the Days of the blessed Month of *Ramadan*; but more particularly meritorious for Fasting and Watching are the eighth Day and the preceding Night, the ninth Day and the

He means upon the first Day thereof.  
† Search'd among the other Chapters at the End.

Night



Night before and after it; although the tenth Day is that of the greater *Pascua*, so call'd, because for many Reasons it is of greater Merit than the other; some of which Reasons are, its lasting four Days, its being the Time of the Pilgrimage, or Visitation of the Holy Land, and the Holy House which is at *Mecca*; its being the *Pascua* which the *Israelites* were commanded to celebrate, and before that when God ordained the Sacrifice of *Ismael* to be made. It is said, that when God called *Moses*, and commanded him to go to *Tor*, to give out the Holy Law, (which is the same we now profess,) he ordered him to take his Leave of the *Israelites* for forty Days, enjoining them to fast the said forty Days, and that they should serve God, and pray to him with their whole Spirit and the utmost Devotion; the *Israelites* reckon'd twenty Days and twenty Nights, and defrauded the Divine Account and Commandment: They afterwards worshipped the Calf, and God gave Notice to *Moses* thereof. *Moses* had fasted the thirty Days of the blessed Month of *Ramadan*, which when compleated he was obliged to break off and desist from Fasting; he returned to the Children of *Israel* highly incens'd against them, and to punish them, and make them return to the Path of the Law of God, and to reduce them to follow the same; he detained himself sixty Days, which were the Months of *Shawal* and *Dulcaada*, and then on these ten Days he returned to communicate with God; which is the compleating the forty Days of Fasting and Penitence enjoined by God to *Moses*, by *Moses* to the *Israelites*, and by the *Israelites* violated and ill observed. For which Reason the Merit of these Days is distinguished by the same Advantages as is the holy and blessed Month of *Ramadan*, nine of them as Fasts, and the tenth as a Festival or *Pascua*; and as I have hinted, the eighth and ninth are the most preferable. On these Days the *Hadgas* or Pilgrims visit all the Places of Devotion; herein much Haste and many Prayers are required; and the Number being so great, they are forbidden to keep Fast, especially on the ninth. The Night preceding the eighth Day, is that on which our Lord and Prophet *Mubammad* of blessed Memory ascended up to Heaven, in order to bring down to us God's Law and Precepts; and the following Night was passed in Devotion, returning God Thanks of Gratitude for this Mercy; and for this Reason the Watching upon this Night, and the Fasting the next Day is more especially enjoined to every true Believer, than on any of the rest; so that after the \* ninth, the eighth and the first are without Comparison more meritorious to him who shall fast thereon, than any of the other six. On the tenth, or *Pascua* Day, is performed another *Sala*, exactly like (neither more nor less) that after the blessed Month of *Ramadan*, only the Sheep (for Sacrifice) are first to be killed. This is the Precept the Prophet of blessed Memory highly recommended to us; and the sacrificing a Lamb, Sheep, or some other Animal, upon this blessed Day, is what must be fully and compleatly observed by every true *Mussulman*, whereof he is not to sell the least Morsel, but to eat and give it away for Charity. Also after the *Pascua Sala* is compleated, and the aforesaid Words repeated at the Conclusion thereof, viz. *God is the Greatest*, three, five, seven or nine times; or *God is the Greatest, There is no God but him, and Praise be to God*, each thrice; the which must likewise be used after all the *Preceptal Salas* for the *Pascua*, untill the Morning of the fourth Day; they are extraordinarily and un-

\* When the Night is spoken of, is always meant the preceding one, which is their manner of Reckoning.



APPENDIX  
An APPENDIX

accountably meritorious! In this *Pascha*, as has been said, Fast must not be broke till the Lamb or Sheep has been sacrificed, and the *Sala* performed. So with this may our Lord guide, assist, protect and defend us; and may he deliver us from our Enemies and his. *Amen.*

**PRAYERS to be often used, and to exercise the Tongue withal.**

**I** ASK Pardon of the omnipotent God, than whom there is no other God; the Giver of Life and the Sustainer; to whom I resign my self with Contrition.

*Another.* "Who is like unto God? And to God be the Praise. And there is no God but *Allah* alone. And God is the greatest of all. And there is no Power, no Strength, but in *Allah* the Most High, and the Most Omnipotent.

*Another.* "O my God, bless the Prophet *Muhammat*; the Prophet into whom Knowledge was infused; and thy Benediction likewise be upon his Adherers, (or those who were the nearest to him.)

The following Prayer is short and exceedingly meritorious; one of its Benefits is, that he who says it in the Morning, and happens to die on that Day, he goes to Paradise absolved and pardoned; and if he says it at the Beginning of the Night, and dies the same Night, he shall enter into Glory. It must be said with a strong Faith, unfeigned Penitence, and Sentiments of Contrition, Fear of God, and a Resolution to sin no more; *viz.*

"O my God, thou art my Lord, and there is no other God but thee; thou hast created me, and I am thy Creature: I confide in thy Power, and in thy Promises, as much as I can possibly; by thee shall I be delivered from the Evils I have committed. I acknowledge, and attribute to be thine, the Mercies and Obligations I have received; and to thee I confess my Sins, since certainly there is none who can absolve Sins, but only thee, O the most gracious of all who are gracious, and Lord of all Things created! (*Ya Rabi'l Adamijn.*) This Word *Adamijn*, is to be understood of all Things in Heaven, in Earth, in the midst, above and below the same. This is one of the many, and numberless \* Attributes of God, of the which He alone knows the Quantity, what they are, and where they are.

In the Name of God, the Gracious and Merciful. To God be the Praise, the sole Lord of all Creatures, the most Gracious and most Merciful. Universal Monarch of the Day of Judgment, tis thee we adore and implore thy Assistance. Guide us in the direct Path, the Path of those who have received thy Rewards, not in that of those who have felt thy Indignation, and by deviating from thy right Way, have perished. *Amen.* This Word *Amen* belongs not properly to this Prayer, but is annexed to it out of Devotion.

\* The Attributes they give to God are 99. *Forms*



**Forms of BLESSINGS and PRECEPTS, &c.**  
recommended to all and every one of the Messins  
by his Prophet MUHAMMAT.

In the Name of God, the Gracious and Merciful.  
“**B**LESS (or exalt) the Name of thy Lord the Most High; he who  
“has created, made, and brought to such great Perfection all  
“Things, who has produced, and brought forth Pasture in Abun-  
“dance. I give thee a short Admonition, that thou may’st forget  
“nothing, but what God would have thee forget, to whom is mani-  
“fest all whatever is done in private or in publick. I will instruct  
“thee, if thou observe my Doctrine: He who follows it shall reap  
“the Benefit, but wretched is he who deviates from it; his Payment  
“shall be the terrible Fire, in the which he shall neither live nor die.  
“But he who shall invoke the Name of his Lord, shall obtain the de-  
“sirable Bliss, and his Benediction shall be upon him. Ye are most  
“desirous of worldly Goods; but those of the other Life are far bet-  
“ter, more durable, as being eternal. This is written in the ancient  
“Scriptures of *Abraham* and of *Moses*.

So it is, that in these Books which God gave to *Abraham* and to  
*Moses*, he complain’d in the same Manner, that Men engulph’d them-  
selves in the Delights of the World, and became forgetful of Death,  
and of their latter End, which is the greatest Evil that can happen.

In the Name of God, the Gracious and Merciful.  
“By the Sun and its Brightness; by the Moon and its Clearness;  
“by the Day and its Light; by the Night and its Obscurity; by the  
“Firmament and its Composition; by the Earth and its Products; by the  
“Soul and its Perfection, its Knowledge of Good and Evil; I swear,  
“that he who fears me, and is purified from his Sins, shall be blessed;  
“but he who does not so, shall perish. *Themud*, with Pride and In-  
“solence, gave the Lie to my Apostle, when I sent him thither in  
“my Service: He said unto them, This She-Camel is God’s, and the  
“Messengers of God recommends her to your Care, give her Water  
“to drink; but they believed him not, gave him the Lie, and killed  
“it. The Lord cast a most terrible Chastisement upon them, and ex-  
“tirpated them, because they had no Fear in them.

In the Name of God, the Gracious and Merciful.  
“We brought it (the *Alcoran*) down upon the *Night of Glory*; and,  
“that you may know what the *Night of Glory* is, the *Night of Glory*  
“is preferable to a thousand Months. On this Night the Angels  
“and Holy Spirits descend, by their Lord’s special Command, visiting  
“and saluting all God’s true Servants till Break of Day.

I cannot omit taking Notice of what is said concerning this blessed  
Chapter; and it is, that on the *Night of Glory*, (or of Power and  
Grandeur) the Holy *Alcoran* was first sent down to us from Heaven,  
where it was written on Tables, and God our Lord granted the Re-  
ward which he did formerly to the Children of *Israel*, (when they  
went forth in his Name to Battle, relinquishing their Habitations, and

To be understood, that the good Works done therein are more meritorious, than those done in  
a thousand Months;



loaded with their Arms during the space of a thousand Months) to him who shall pass this Holy Night in Watching and Devotion, serving him in the Exercise of Vertue; and it is not to be doubted, but that the Angels and the Holy Spirit, (*i. e. Gabriel*, or the Arch-Angel *Gabriel*) with the Permission of God our Lord, upon this Night of Glory descend to the Earth, (besides those who descend every Night in the blessed Month of *Ramadan*) following the said Holy Spirit, who is as it were the Standard, the Signal, the Guide and Leader of all the Angels; and so vast are their Numbers, that they cover the Seas and the whole Earth. They visit all those who are Believers in one only God, those who are worthy of the Salutation, who are upon the Watch at their Devotion, either reading in the Sacred Scripture, or praying to every one of whom they give the Salutation, treating each according to his Merits; some they embrace, some they touch, others they pray to, some they pray with, some they plead for, and for others they make Offerings; and in this manner they employ that whole Night till the Dawn begins to appear, at which time being call'd by *Gabriel*, they all return to their respective Stations, giving Account to the Lord of all the Blessings they have distributed on that Holy Night; and whilst they are interrogated by the Lord concerning their Commission, they are ejaculating Praises to him to whom all Praise and Honour is due.

In the Name of God the Gracious and Merciful.

" Say, O ye Unbelievers, I adore not that which you adore, neither do you adore him whom I adore. I will not serve that which you serve, neither will you worship him whom I worship. You observe your Law, and I'll observe mine."

The *Jews* obstinately contended with the Prophet of blessed Memory, to induce him to approve as Orthodox all that they had added to, or blotted out of God's Holy Law; the which, if he would follow and profess, they offered to acknowledge him to be God's Prophet and Messenger, and that they would adhere to him, and be in all things obedient to him. God commanded him to answer them in the foregoing Words, beginning, "*Say, O Muhammat, &c.*" the last Expression whereof is to be understood thus, *You have your own Law composed after your own Fancies, and I have mine, which is by God ordained to be followed and obeyed.*

In the Name of God the Gracious and Merciful.

" Say, God is One; he is Omnipotent and Eternal; he neither Begets nor was Begotten; nor has he any Likeness or Equal."

This God commanded his Prophet *Muhammat* of blessed Memory, to answer to the Idolaters when they asked him, Who God our Lord was? From whence he proceeded? And of what Quality or Composition he was.

In the Name of God the Gracious and Merciful.

" Say, deliver me, O Lord, from the Torment; from all Evil which is created; from the Evil of Darkness, if the Sin is committed; from the Evil of him who by way of Enchantment spits upon the knotted String; and from the Evil of the Envious, if their Envy is accomplished."

The *Gentiles* and the *Jews* endeavoured by all manner of Ways and Methods to kill and destroy the true Prophet of God *Muhammat* of blessed Memory, putting in Execution all possible means to bring it about; insomuch, that they try'd to do it by Witchcraft and Enchantment:



ment: To remedy and prevent which, (those his said Enemies having fix'd Magical Spells at his Chamber Door with the View of putting a stop both to his Life and his Doctrine,) the Lord our God sent him the foregoing and the following Chapters, whereby he was preserved; and it will be of the like Service to him who repeats them, and will prevent the Effect of all Charms.

In the Name of God the Gracious and Merciful.

" Say, O Lord of the People, King of the People, God of the People, deliver me from the Evil caused by the Mischief-maker, or Instigator; he who incites and stirs up the Breasts of the People to Wickedness; and from all Evil, whether proceeding from Demons or from Mortals, (or the People.)

In the Name of God the Gracious and Merciful.

" Have I not rejoiced thy Heart? Have I not taken off the Burden which weighed so heavy upon thy Shoulders? Have I not redeemed thee from the Captivity of Captivities? After Sorrow succeeds Joy? Serve and love thy Lord after this.

In the Name of God the Gracious and Merciful.

" By the Figs and by the Olives, and by Mount Sinai, and by the Liberties and Security of this City (*Mecca*;) I swear that we created Man in the most perfect Excellency of Proportion; but he is reduced to the lowest Abjectness, except those who believe in me, and do good Works; and they shall hereafter obtain a compleat Recompence: Wherefore, O Infidel! why blasphemest thou and deniest the Law? Is not God the Judge of all Judges?

In the Name of God the Gracious and Merciful.

" When the Earth shall tremble with an Earthquake, and shall cast the Bodies it contains out of their Graves, Mortals will then ask what is the Matter? And the News shall be told them, that it is their Lord's Pleasure so to do on the Last Day. On this Day of Judgment, the People shall assemble together from all Parts, to render Account of their Actions; and he who has done the Weight of an Atom of Good shall be rewarded, and he who has committed the Weight of an Atom of Evil shall be punished.

In the Name of God the Gracious and Merciful.

" By the Horses, and the Noise of their Feet as they return to Battle, by the Fire of their Iron striking against a Flint, and raise the Dust in the midst of the Enemy, I swear, that Man is ingrateful to his Creator for all his Mercies, and is himself Witness of his own Ingratitude, and loves the Riches of the Earth too much: Knows he not that God will lay open all that is hidden in the Grave; that he is not ignorant of what is acted in private; and that on the Day of Judgment those Secrets shall all be made publick?

In the Name of God the Gracious and Merciful.

" When the Extremity of Sorrow shall appear, and you shall behold what Sorrow is; on the Day when all People shall be gathered together and spread out like Mats, and the Mountains shall become like carded Wooll: Those whose Ballance shall be heavy with Good Works, shall be conducted to Paradise; but they whose Ballance shall be light of Good Works and heavy with Bad, shall fall into Hell, where their Fire shall be exceeding hot.

In the Name of God the Gracious and Merciful.

" Certainly your whole Study is upon your Wealth, until you go to your Grave; but hereafter you shall be made sensible of the Truth. Were



" Were you wise, you would meditate on the Torments of Hell, for  
 " on the Last Day you shall find they are undisputably certain; then  
 " shall you ask, Where is Comfort?

In the Name of God the Gracious and Merciful.

" By the Day of Judgment I swear, that Men are hurrying on to  
 " their Destruction, except they who are true Believers, and who do  
 " good Works, leading their Lives in Truth, Patience and Perseve-  
 " rance.

In the Name of God the Gracious and Merciful.

" Woe be to the envious Persecutor, for he shall be persecuted: He  
 " who heaps up Riches, and employs his Time in telling them over,  
 " fancies his Wealth will render him immortal; but on the contrary  
 " they will precipitate him into Misery. I will not shew you what  
 " that Misery is, but Hell-Fire is continually burning to torment the  
 " Wicked, who shall be cast into the Flames, and fastened therein to  
 " Pillars.

In the Name of God the Gracious and Merciful.

" Dost thou not consider how thy Lord served those \* Owners of  
 " the Elephants? Did not their Treachery prove their own Destru-  
 " ction? He sent a Flying Army against them, and they perished  
 " by Stones, on every one of which his Name who died therewith was  
 " written, and he left them like a Corn Field eaten by Beasts.

In the Name of God the Gracious and Merciful.

" *Coreish* shewed no Humanity towards them. The People resort  
 " Winter and Summer to worship the Lord at the Temple [in Mecca]  
 " who supports them, and delivers them from Famine, and from  
 " Fear.

In the Name of God the Gracious and Merciful.

" Hast thou seen him who believes not in the Law? It is he who  
 " defrauds the Orphans, and who eats the Bread of the Poor. And  
 " Woe be to them who are Hypocrites in their Faith, or at their Pray-  
 " ers; and to them who promote not good Actions, but rather endea-  
 " vour to prevent them.

In the Name of God the Gracious and Merciful.

" We have given thee a great Affluence of our Grace. Bless thy  
 " Lord, and lift up thy Hands to him. Wretched is he who hates  
 " thee.

In the Name of God the Gracious and Merciful.

" A great Number of People are seen to embrace the Law of God,  
 " when he protects and prospers the True Believers, by giving them  
 " the Victory. Exalt and praise the Lord's Glory, and implore his  
 " Pardon, for he is infinitely compassionate to the Penitent.

In the Name of God the Gracious and Merciful.

" *Abileb* lost his Hand; God chastised him; his Riches and Posses-  
 " sions shall not redeem him; he shall suffer in everlasting Flames, to-  
 " gether with his † Wife, she who carried Wood upon her Neck bound  
 " with a Cord of Palm.

The Benediction of Allah be upon *Mubammad*.

\* See that Fabulous Story at large in D'Herbert under the Name *Abraham*.

† *Abileb's Wife strowed Thorns in Mahomet's Way out of Malice and Contempt.*

Numb.



## Numb. VII. Pag. 107.

## Renovation of Vows by the Abbot and Monks of la Trappe.

**O** Saviour of the World Jesus Christ, conceiv'd by the Operation of the Holy Ghost, and born of the Immaculate Virgin Mary, true God, true Man, the Word of God the Father; thro' whose Grace, and for the Love of whom we have renounced all human Pomp, Splendor, Preferments, Riches and Vanities; we beseech you to strengthen us in our Intent and Undertaking, by that Privilege which you have granted to us, to have our recourse to your Power and Goodness in our Exigences; and with the Trust, Faith and Confidence which assures us, that you'll refuse us nothing. Be pleased, O God, to inspire our Minds, by the Holy Spirit, to create in our Hearts what our Lips are going to express; and to offer to your Father, our Divine Creator, and Maker of all Things, viz. this Renovation of our Vows and Engagements, which we have made at the Foot of your sacred Altars, before your Holy Angels, upon the blessed Day wherein we celebrate the Exaltation of your Cross; which is the Figure and Model of the Life we ought to lead upon the Earth, since the Saints who have spoken and acted by your Spirit, have look'd upon our Condition as a real Crucifixion.

We promise you, O Lord, to observe our Holy Institution in the Extent and Integrity of it, as far as lies in us; and to resist all human Reasons, Customs, and Interpretations, which may be oppos'd to it, to uphold all sorts of pious Ways and lawful Practices established in this Monastery, conformable to the Examples, Rules and Instructions which we have received of the Saints our Fathers and Founders; among which, the Chief are the *Quality and Austerity of Diet, Exactness of Fastings, Patience in Sicknes, Silence, Bodily Labour, Solitude, Retirement from the World, Love of Poverty, Use of Proclamations, inward and outward Mortification, that pure and sincere Friendship, the Cordial Submission of Brethren one towards another, that Tendernefs, that ready Obedience, that resigning up of our selves without any Reservation into the Hands of him, whom Providence and the Goodness of God has allotted us for our Father and Conductor, so long as he shall be indued with your Spirit, so long as he believes your Truth and Holy Law; and lastly, the Contempt and Sacrifice of what is Transitory, the Hope of what is Eternal, the Desire of and continual Meditation upon Death.*

We renew, confirm, O Lord, with Sincerity of Heart, all these Engagements with as much Zeal and Fervency as we were dispos'd and inclin'd to make and embrace them by the Grace of God your Father, and by the Consideration of the Worldly way of Living; of the deep Wound wherewith his divine Majesty is pleas'd to afflict Mankind; and by our Duty to implore his Mercy for the Support of the true Catholick Church, so cruelly persecuted by its Enemies. We tender our humble Prayers to you, O God, for the Welfare and Prosperity of the State, and especially for our Sovereign's Royal Person, who out of Magnanimity and unparallel'd Constancy and Zeal, protects and defends the Pureness of the Catholick Faith, against the most Parts of the Potentates in Europe. O fortunate we, if by the Rigour of our extraordinary Penance and Austerities, we may shorten our Days by pleading before the Divine Tribunal in so sacred and just a Cause,



while Millions of People perish by Fire and Sword, for the same Spiritual Interest and Meritorious Quarrel.

We hope, O merciful God, under the salutary Protection of your Mother, thro' the Merits of your adorable Cross, which we are resolved to bear to our last Gasp, according to the manner in which you were pleased to lay it on us; that your omnipotent Arm will sustain our Weakness; that you'll afford us all the necessary and constant Strength to persevere in a faithful Observation of your holy Will; and that, notwithstanding the Corruption of the Age, the irregular Examples of Living, which give us too many Monks who have unhappily abandoned the Paths which your Mercy has traced out for them; spite of all the Machinations and Conspiracies of the World, and the Wickedness of human Nature, we shall accomplish our Day in a profound Peace, and in a lively Expectation of that happy Day, wherein, according to your Promises, you are to appear again to the World in your full Power and Glory, to be for ever the Consolation of your Servants, and the Confusion of your Enemies.

We the Prior, Sub-Prior and Religious Members of the Holy House of our *Lady de la Trappe*, confirm all that is contain'd in this present Renovation, with a steady and sincere Intention to preserve it till Death. Given this Day the 14th of September 1694, and sign'd by the Abbot.

### Numb. VIII. Pag. 107.

*The Formulary to be subscribed by the Ladies of Port Royal, &c.*

I Sincerely submit my self to the Constitution of Pope Innocent XI dated the 31st of May 1653, according to the real Signification of it, as it has been expounded by the Constitution of our Holy Father Pope Alexander VII. bearing Date the 16th of October 1656. I acknowledge that I'm oblig'd in Conscience to obey these Constitutions; and I condemn both from my Heart and with my Mouth, the Doctrine of the Five Propositions of *Cornelius Jansenius*, contain'd in his Book call'd *Augustinus*, which has been condemn'd by these two Popes and the Bishops; which Doctrine is not that of *St. Augustin*, which has been mis-interpreted by *Jansenius*, contrary to the real Meaning of that Father.

### Numb. IX. Pag. 151.

As you seem'd to regret in your last Letter, your not having accompanied us, when we went to find out the ancient *Claustres*, and the antique Remains thereof; to satisfy your Curiosity as much as in me lies, I have sent you the following Account of all we met with remarkable in that Journey. We set out on the 10th of August 1707 for *Norleu*, in order to find out that City, famous for the Birth of *Anaxagoras*, and we employ'd all the next Day in the search of it, but to no Purpose; for we could not discover the least Sign of any Ruins thereabouts, except a Causeway built in the Sea, which formerly join'd a small Island to the Continent; nor any thing else remarkable



markable but a fine Harbour. We had a little Broil here, which detained us a Day longer than we intended, on account of the *Karvode's* clapping our Landlord into Prison, under Pretence of his having given Wine to the *Turks*. From hence we travell'd about six Hours thro' a very pleasant Country, till we came to a little Town call'd *Severissar*, where many Pieces of fine Marble were still left, several with Inscriptions\*, tho' the Modern Inhabitants have made use (according to Custom) of the most Part. For the Inscriptions you may have a sight of them from Consul *Sherrard* or Dr. *Piscenini*, who had them copied. Here we were inform'd, that *Teus*, one of the Twelve Cities of *Ionia*, had been hereabouts, and that some considerable Ruins were still remaining about six Leagues from thence. Hereupon we went next Morning, being the 23d, to *Seghageck*, a little Town with a fine Harbour over-against *Scio*, which may probably be that of *Erythrea*, whereof you wrote me Word you had bought some Medals on the Isle of *Scio*. Here we hired a Guide who conducted us to them; they were about three Miles from *Seghageck*, and we found that the most remarkable of them were the Ruins of an Amphitheatre, yet pretty apparent and entire; not to mention several broken Columns and Chapters of antique Marble, which in all likelihood belonged to this City, and testify its ancient Magnificence: From hence we set out for *Smjrna*, which we reached in three Days. I am,

S I R,

Your humble Servant.

Numb. X. Pag. 159.

According to my Imperial Command let it be observed, and let no Act be permitted contrary hereunto.

THE Emperor *Achmet*, Son of the Emperor *Mahomet*, always Victorious, of the most Noble Family of the *Ottoman* Emperors, by whose Might and Glory so many Countries are conquered and governed.

I, who by the infinite Grace of the Just, Great and Almighty Creator, am victorious Emperor and King of Emperors and Kings, Distributor of Crowns to other Princes on this Earth, Servant of the two most holy and august Cities *Mecca* and *Medina*, Protector and Governor of *Jerusalem*, Lord of *Europe*, *Asia* and *Africa*, conquered by my victorious Sword and formidable Launce, that is to say, of the Countries and Kingdoms of *Greece*, of *Terniswacer*, *Bosnia*, *Sequetar*; of the Countries and Kingdoms of *Asia*; of *Natolia*, *Caramania*, *Incadif*, *Egypt*; the whole Country of the *Parthians*, *Cars* and *Georgians*; of *Derbent* or the *Iron Gate*, *Tefflis*, *Sirvan*, *Crim Tartary*, *Cipehar*, *Cyprus*, *Reulcaderie*, *Cheresent*, *Diarbrekiar*, *Aleppo*, *Damasko*, *Babylon*, *Ciause*, *Bassora*, *Arabia Felix*, *Abs*, *Aden*, *Tunis*, *Tripoly* in *Barbary*, and many other Countries, Cities and Dominions conquered by

\* The Reverend Mr. Chishull published last Year 1722, the Principals of these Inscriptions made for *Phmodicus* a Son of *Hermocrates*; what is most remarkable in it besides the Age of the Characters, (which are pretty like those of the mutilated Inscription, No 8. in the *Prind XXVI*.) is that every second Line begins from the Right to the Left, and the Characters themselves are turned the same way. That Gentleman has accompany'd this Inscription with a very learned Dissertation, and excellent Notes upon the Antiquity, the Form and Name of the said Characters.



my Imperial Power; Lord of the *White and Black Seas*; and of the invincible Fortresses of *Agria*; and of so many other different Countries, Places, Islands, Streights, Passages, Peoples, Families and Generations, and of so many Millions of victorious Warriours as are subject to the Orders and Justice of Me, who am the Emperor *Achmet*, Son of the Emperor *Mahomet*, Son of the Emperor *Amurat*, Son of the Emperor *Selim*, Son of the Emperor *Soliman*, Son of the Emperor *Selim*, Son of the Emperor *Bajazet*, Son of the Emperor *Mahomet*, Son of the Emperor *Amurat*, &c. by the Grace of God Protector of the great Princes of the World, and Refuge of the honourable Emperors.

I. To the most glorious, magnanimous and great Prince among the Worshippers of Jesus, Mediator of the Differences which arise among the Christians, Lord of great Majesty and Riches, glorious Guide and Protector of many Princes, *Henry IV.* Emperor of *France*, whose End may be happy.

II. The *Sieur de Breues*, in the Name of the King of *France*, his Master, as his Councillor of State and his Ambassador in Ordinary at our *Porte*, having supplicated my Highness that the Treaties of Peace, and the *Capitulations* which have long continued between our Empire, and that of the King of *France*, might be renewed and sworn to by my Highness; for this Cause, and the Inclination we have to maintain this ancient Friendship, we have commanded this *Capitulation* to be written as follows:

III. That the Ambassadors who shall be sent by his Majesty to our *Porte*, the Consuls named by him to reside in our Ports or Scales, the Merchants, his Subjects, who go and come to them, shall not be disturbed in any manner whatever; but, on the contrary, received and honoured with all the Care due to the publick Faith. We intend and will, that besides this Capitulation, the others which were made and granted by our deceased Father *Mahomet*, happy in his Life, and a *Martyr* in his Death, be inviolably and faithfully observed.

IV. That the *Venetians*, *Spaniards*, *Portuguese*, *Catalans*, *Raguseans*, *Genoese*, *Florentines*, *Dutch*, and all other Nations whatever, may freely come and trade in our Countries, under *French* Colours, which they shall carry for their Protection; and in this manner they may go and come, trading in the Places of our Empire as they have formerly done, being subject and obedient to the *French* Consuls residing at our Ports and Scales. Our Will and Meaning is, that in behaving themselves thus they may trade under the said Colours with their Ships and Gallies without being molested, only so long as the said Emperor of *France* shall continue in Amity with us, and not infringe that he has promised us; we will command likewise, that the Subjects of the said Emperor of *France*, and those of the Princes his Friends, Allies and Confederates, may under his Protection freely come and visit the holy Places of *Jerusalem* without any Molestation. Further, out of the Honour and Friendship we have for the said Emperor, we will that the Religious Persons who dwell at *Jerusalem*, and officiate in the Church of *Coumane*, (that is the Holy Sepulchre,) may remain there, go and come safely without any Trouble or Disturbance, and be there well received, protected and assisted.

V. Again, we will and command that henceforward the *Venetians*, *Genoese*, and all other Nations, Strangers to our mighty *Porte*, who have no Ambassadors there, if they will traffick in our Countries, come under the *French* Protection and Colours, without Disturbance from



from the *English* Ambassador or others, on Pretence that this Article was inserted in the Capitulations granted by our Forefathers, after they were engrossed.

VI. We will and command, that all Permissions already given, or that may hereafter thro' Surprize or Mistake be given, contrary to the preceding Article, be of no effect or force; but this Capitulation be inviolably observed and kept.

VII. *Item*, We permit the *French* Merchants, in Consideration of the good and perfect Friendship their Prince has with our *Porte*, to export Hides, Cordovants, Wax, Cottons, Grogram Yarn, tho' they are Goods prohibited to be exported; and we confirm the Liberty granted them for that Purpose by our Great Grandfather Sultan *Selim*, and our deceased Father Sultan *Mahomet*; and we will that what is granted in this Capitulation in favour of the *French*, and for their Security, be also understood in favour of the strange Nations that come into our Dominions under *French* Colours, which they shall carry for their Security, and Mark of their Protection as before said.

VIII. That the Money they bring into our Dominions shall not be taken by our Treasurers, or Masters of our Mints, on Pretence of converting it into the *Ottoman* Coin; nor shall any Custom be demanded thereon.

IX. And forasmuch as some Subjects of *France* embark themselves, and their Goods on Vessels belonging to our Enemies, and when taken are commonly made Slaves, and their Goods taken from them; therefore we will and command, that henceforward they shall not be taken under this Pretence, nor their Goods confiscated, unless they are taken aboard of Corfairs; we will and command, that those who have been made Slaves in manner afore said be set at Liberty, and their Goods restored without Contradiction.

X. We prohibit the detaining or confiscating any *French* Vessels laden with Provisions in our Enemies Countries, and making Slaves of the Merchants and Sailors.

XI. We forbid the doing any Injury to the *French* who shall be found aboard Vessels belonging to our Subjects, carrying Provisions to our Enemies, tho' our said Subjects and Vessels are in danger thereby; but command they be set at Liberty without any Trouble or Punishment.

XII. We forbid the confiscating any *French* Vessel laden with Corn bought of our Subjects, tho' that be prohibited, or making Slaves of of the *French* Merchants or Sailors on board such Vessels; only the Corn shall be confiscated. We will and command, that all such as have been made Slaves in any Part of our Empire, on that Account, be set at Liberty, and their Ships restored to them: That Goods belonging to our Enemies laden on *French* Vessels, shall not be taken on Pretence they are Enemies Goods, because this is our Will: That no other Custom or Imposition be laid on Goods imported or exported by the *French* Merchants, than those of antient Custom. We will and command, that the *French* Merchants, and their Vessels that come into our Ports, pay no other Duty, but that on the Goods they unload, and that they may go and sell them at what Scale they please, without Hindrance.

XIII. That the said *French* be exempt from *Cassabee*, that is, the Imposition on Flesh; as also from that on Hides, called *Refi*; and that



that on Buffalos, called *Bas*; and from paying any thing to the Guards of our Ports and Shores; and that, at the Departure of their Vessels, they be not obliged to pay more than three Dollars, for what they call a good Voyage.

XIV. And whereas the *Barbary* Corsairs are received in the Ports of *France*, and assisted with Powder, Ball, and other Necessaries they want for their Voyage; and nevertheless when they meet any *French* Vessels, of which they have the Advantage, they plunder and pillage them, and make Slaves of the Men, contrary to our Will, and that of the deceased Emperor *Mahomet* our Father, who several times sent his powerful Command to leave off their Violences and Depredations, and enjoined them to set at Liberty the *French* Slaves, and restore their Goods, without their having, notwithstanding, desisted from their Acts of Hostility; We, to remedy it, do command, by this Imperial Capitulation, that the *French* taken contrary to Publick Faith, be set at Liberty, and their Effects restored: And we declare, that in case the said Corsairs continue their Robberies, on the first Complaint made to us thereof by the King of *France*, the Viceroy and Governors of the Countries of the said Corsairs, or their Masters, shall be answerable for the Damages and Losses the *French* may have sustained, and be deprived of their Employments; and we promise to give Credit to such Letters as the said King of *France* shall send us thereabout. Likewise we consent and are willing, in case the Corsairs of *Algiers* and *Tunis* do not observe the Contents of this Capitulation, that the King of *France* chastise them and forbid them his Ports; and we promise that we will not on that Account abandon the Amity which is between our Imperial Highness and Majesty. We approve and confirm the Commands given by our deceased Father on this Account.

XV. We consent and allow, that the *French*, authorized by their Prince, may come and fish for Coral in the Gulph of *Stara Courcory*, belonging to *Algier*, and in all other Places on our Coast of *Barbary*, and particularly in the Places under the Jurisdiction of our Kingdoms of *Algier* and *Tunis*, without any Hindrance or Molestation: And we confirm all the Permissions granted by our Fore-fathers, and especially by our deceased Father, relating to this Fishery, without their being subject to other Confirmation than what has been anciently granted.

XVI. We will and are pleased, that the Interpreters and others who serve the Embassadors of this Emperor, be exempt from all Taxes and Impositions whatsoever.

XVII. That the *French* Merchants, and such as trade under their Colours, shall pay the Consul's Duties without Trouble; that our Subjects who trade in any of our Enemies Countries, shall be obliged to pay the Duties of the *French* Ambassador and Consuls without Contradiction, whether they trade in their Ships or otherwise.

XVIII. That if any Murder or other Inconveniency happen among the *French* Merchants and Traders, the *French* Ambassador and Consuls may do Justice therein, according to their Laws and Customs, without any of our Officers taking Notice thereof.

XIX. That the *French* Consuls established in our Dominions for the Quiet and Security of the said Traders, shall not on any Account be made Prisoners, nor their Houses sealed up; but we command, that such as have any Pretence against them, be referred to our Port, where Justice shall be done them; that all Commands which have been, or may here-



XLI. We declare **X to the First Volume** our Will, Rebels, Disobedient, and Disturbers of the Publick Peace, and therefore contrary to this Promise and Capitulation, be void and of no Effect, and no Credit given thereto.

XX. And forasmuch as the said King of *France* is the most noble, and of the greatest Family among the Christian Princes, and the best Friend our Ancestors have acquired among them, as is above said, and as appears by the Effects of his sincere Amity, for this Reason, we will and command, that his Ambassador resident at our happy *Porte*, have Place of all the other Ambassadors, as well in our publick *Divane*, as other Places where they may meet.

XXI. That such Goods as the Ambassadors of this said Emperor, residing at our Port, shall import for their own Use and for Presents, shall not pay any Duty.

XXII. That the said Ambassadors shall not pay any Imposition for their Provisions for the Use of their House; that the *French* Consuls shall have the same Privileges in the Places where they reside, and get the Precedency over other Consuls of what Nation soever.

XXIII. That the *French* who come with their Ships and Merchandise into our Ports, Havens, or Seales, may do it safely under the Publick Faith; and in case a Storm or Tempest force any of their Vessels out of their Way, and any of our Gallies or Ships be near hand, we expressly charge the Captains thereof to aid and assist them, and their Honour and Respect to the Master of such *French* Vessels, and to procure them, for their Money, all things needful for their Voyage, and other Occasions.

XXIV. And in case any of the said Vessels should be shipwreck'd, we will, that every thing that shall be recovered be delivered to the Merchants to whom they belong, without any Impediment from our Viceroyes, Governors, Judges, and other Officers; who, on the contrary, are hereby required to assist them, and permit them to go, come, remain, and return through our whole Empire, without any Obstacle; unless they do any thing dishonest, and contrary to the publick Faith.

XXV. We also order and command our Sea-Captains, their Lieutenants, and all others our Subjects, to do no Violence by Sea or Land to the said *French* Merchants, nor to Strangers who come under their Colours. We will however, that they pay the usual Duties of our Seales.

XXVI. That the said Merchants be not obliged to buy any Merchandise, but such as they have seen and like.

XXVII. That if any of them be indebted, the Debt shall not be demanded of any one but of the Debtor, or such as has made himself Security for him before some Publick Officer.

XXVIII. And if any of the said Merchants or others, under the Protection of the said Nation, die in our Dominions, the Effects belonging to them shall be delivered to the Executor named in their Will, for the Use of their Heirs; but if they die intestate, the Ambassadors, or Consuls, at our Seales, shall take their Effects to send them to their Heirs, as is reasonable; without our Governors, Judges, or others taking any Cognizance thereof.

XXIX. That the *French* Consuls, or Interpreters, or those of Places depending on them, shall in their buying and selling, giving Security, and all other Affairs, make an Instrument in Writing thereof, before the Judge or Cady of the Place, without which no Process against them shall



shall be heard, nor no Witness received, unless such Instrument have been first made as above said.

XXX. If any *French* Merchant, or other of that Nation and Protection, be accused to have spoken or blasphemed against our holy Religion, and false Witnesses be brought to give them trouble, in such case, we command our Governors and Judges to behave themselves prudently, that Matters may go no further, and the *French* be not unduly and falsely troubled and perplexed.

XXXI. If any of them are indebted, and commits any ill Action, and flies for it, or absconds, no other of the Nation shall be answerable for him, unless thereto engaged by authentick Contract made before some publick Officer.

XXXII. If the *French* Embassadors or Consuls find any Slaves in our Empire, whom they know to be *French*, and those who have them refuse to deliver them, they shall be obliged to bring or send them to our *Porte*, to be determined to whom they belong.

XXXIII. That our Governors, or other Officers, shall not oppose the changing or establishing of *French* Consuls at our Seales of *Tripoli* in *Syria*, *Alexandria*, *Tripoli* in *Barbaria*, *Tunis*, *Algier*, and other our Dominions.

XXXIV. If any of our Subjects have Difference with a *Frenchman*, the Cognizance whereof belongs to our Judges, the Judge shall not hear the Demand, unless an Interpreter of the Nation be present; and if there be no Interpreter, then to appear before the Judge, and defend the *Frenchman's* Cause, the Judge shall defer the Cause to another time, till an Interpreter can be found, which the *Frenchman* however shall be obliged to find, and bring before the Judge, that Justice be not delayed. In case any Person or Persons will embrace our most true and holy Religion, the Profelyte or Profelytes shall declare before one Interpreter, who shall be sent for to see that they do it willingly, without being compell'd or perswaded, and pronounce before the same the usual Confession.

XXXV. The Embassador and Consul shall determine all Disputes among *Frenchmen*, and none of our Judges or Officers hinder it, or take any Cognizance thereof.

XXXVI. That *French* Vessels which have been visited at *Constantinople*, shall not be visited again any where, but at their passing the *Dardanelles*; and we forbid it to be done at *Gallipoly*, as has been heretofore.

XXXVII. When any of our Ships or Gallies or Fleets meet with any *French*, we Exhort the Captains on both sides to assist and help each other, and not do any Damage to each other.

XXXVIII. That everything granted the other Nations in their Capitulations, shall take Place for the *French* also.

XXXIX. That the Merchants, their Effects and Vessels coming into our Seas or Dominions, shall be well received, secured and defended from all Hostility, as the publick Faith requires. We command, that they shall come, go, return and stay without Impediment; and if any of them be robbed, an exact Enquiry shall be made to recover what is lost, and punish the Author or Authors of the same.

XLI. Let the Captain Bassaw, or Admirals of our Fleets, our Vice-roys, Governors of Provinces, Judges, Commanders of Castles, Customers, and others our Subjects, be careful to observe this our Treaty of Peace and Capitulation, for such is our Will and Command.

XLI. We



XL I. We declare those, who act contrary to this our Will, Rebels, Disobedient, and Disturbers of the Publick Peace; and therefore command, that without delay they be apprehended and condemned to grievous Punishment, for Example to such as may have a mind to imitate their ill Deeds; and besides our Promise to observe this Capitulation, we intend and mean that those granted by our Great Grandfather from time to time, by our Ancestors and Father, (to whom God is merciful,) be observed and truly kept.

XLII. We promise and swear by the Truth of the Great and Almighty God, Creator of Heaven and Earth, and by the Souls of our Ancestors, not to do any thing contrary to this Treaty of Peace and Capitulation, as long as the Emperor of *France* shall be true and constant to the Preservation of our Amity: We from this Instant accept his, and are willing to hold it dear, and esteem it; and such is our Imperial Intention and Promise. Dated at our sublime *Porte* of *Constantinople*, in the Moon of *Rabielakir*, 1016. about the 20th of *May*, 1604.

Numb. XI. Pag. 159. Line 17.

*Contents of the Sultan's Hattisheriff, or Edict against the Roman Catholick Missionaries at Scio, &c.*

WE have been inform'd by *Ibrahim Bashaw*, our *Serasquier*, of the seditious Behaviour of the *Frank* Priests at *Sakys*†, who are not only Agents of the *Roman Pope*, but Spies in our Empire; and have seduced, and are still endeavouring to seduce, our *Christian Rayas*\*, both *Greek* and *Armenian*, from their Allegiance to our most *Sublime Porte*, and to their Religion. We are assured that they have got, for this clandestine Purpose, Passports under divers indirect Pretences, especially under that of the Capitulations granted by our Predecessors to several Princes, Followers of *Jesus*, for the free Exercise of their own Religion through our Empires and Kingdoms; that they go with such Passes from Province to Province of our Dominions, in *Europe*, *Asia*, &c. engaging our said Subjects to profess publicly the *Roman* Religion, to the great Disturbance of the faithful *Rayas*, from whence there arises daily many troublesome Complaints to our *Sublime Porte*: Therefore you, *Serasquiers*, *Bashaws*, and Commanders of Cities, Towns and Forts, and other Officers of our *Sublime Porte*, shall oblige and compel all such of our said *Rayas*, who have abandon'd their Religion and their antient Rites, whether they be *Greeks*, *Armenians*, *Syrians*, *Maronites*, &c. and do follow those of the *Roman Pope*, to re-assume their antient Professions, and said abandon'd Rites and Religion; preventing, opposing and punishing such Disturbers and Seducers of our said *Rayas*, and those among our said *Rayas* who so encourage them in such clandestine Practices. Given at our City of *Aderne*, i. e. *Adrianople*, the 15th of the Moon *Raby-el-Awel*, 1107. about the End of *May*, 1695.

† *Sakys* signifies Masticks (as I have already hinted somewhere else,) which Name the Turks give to the Island which is generally call'd *Scio*.

\* *Raya* is the Name which the Turks give to their conquer'd Subjects; as *Armenians*, *Greeks*, *Jews*, &c.



Mr. *De Chateauneuf*, the French Ambassador's Secretary, sent an Extract of this *Hattisheriff* to the *R. F. Prior* of the *Jesuits*, writing thus :

" Reverend Father, I send you herein enclos'd an Extract of the  
 " Grand Seignior's *Hattisheriff*, which his Excellency has order'd me  
 " to communicate to your Society; and to desire you to advise all  
 " the Missionaries that you have in *Turkey*, to abstain from any further  
 " Commerce with his Highness's Christian Subjects, till new Orders  
 " from the Court of *Versailles*.

Numb. XII. Pag. 205. Line 26.

*Hattisheriff granted to the Imperial Ambassador, in favour of the Missionaries.*

THE Exemplary among the Lords of the Nation of the *Messiah*, the great Ambassador of the most powerful Emperor of the *Romans* and *Germans*, residing at my happy *Porte*, may whose End be happy, has by a Memorial to my sublime *Porte*, made known, that, according to the august Capitulation made in 1095, no Damage is to be done to the Popish Monks and Fryars, in their Habitations; nor are they to be molested in travelling by Sea or Land, or hindred in repairing their Houses: And that in performing their Rites and Ceremonies of Devotion after the Manner of the *Latins*, either in the Streets, in their Houses, or in the Churches which antiently belonged to them, no Body must molest them, or demand of them any Custom or *Heratch*, i.e. *Pole-Money*\*, or any Duty for their own Goods, except such as they shall import for Merchandize, as they have only the Alms of the People to live on. And if any of them should happen to die, the *Padrinugee* shall not touch any of their Effects, nor shall any thing be demanded of them on any Pretence. And in case of Murder in the Quarters where they dwell, nothing shall be required of them on Pretence of paying for the Blood; and that the said Monks and Jesuits, and other *Latin* Fryars, shall not be molested by the *Greek*, *Servian*, or *Belgarian* Bishops, in the Performance of their Devotions, after the *Latin* Manner, in those Churches which antiently belonged to them, and are now in their Possession; nor shall any one make *Avanias* on them to put them to Expenses; the foresaid Imperial Ambassador mentioning, that in the Year 1076, a noble *Ferman* was granted for the Purpose abovesaid, and desiring it may be confirmed, I have granted this noble *Ferman*, and commanded that for the future every thing shall be done as above directed, and nothing contrary thereto. Let every one know this, and give Credit to our most noble *Ferman*, in the Month *Rabi-el-Achir*, in the Year 1112, in the City of *Constantinople*.

\* This *Pole-Money* is a kind of *Capitation*, or *Head-Money*, which every *He Raya*, above 13 Years old, is to pay yearly to the Grand Seignior.



Numb. XIII. Pag. 207. the last Line.

*A Summary or Abstract of the Treaties concluded at Carlowitz in 1699, between Sultan Mustapha Emperor of the Turks, the Emperor of Germany, the King and Republick of Poland and the Czar.*

**I**N the Name of One only God, the Maker and Ruler of all Things.

Be it known, that the Providence of the omnipotent God, having been pleased to dispose and incline the Hearts of the most high and powerful of all Emperors and Kings, *Sultan Mustapha*, and the most renowned and great among the Worshippers of *Jesus*, *Leopold* Emperor of the *Romans*, and *Germans*, to a Peace, has permitted that by the Mediation of the most potent Prince and Lord, among the Worshippers of *Jesus*, *William III.* King of *Great Britain*, &c. and of the mighty Lords of the States-General of the United Provinces, it should be concluded on the following Conditions.

I. That the Province of *Temeswaer*, with all its Dependencies and Limits, shall remain under the *Ottoman* Dominion.

II. That the Principality of *Transylvania*, with all its Dependencies and ancient Limits, shall be subject to the Emperor of the *Germans*, on condition that *Carawsebes*, *Lippa*, *Czanad*, *Persche*, *Zabbla*, and other Castles and Forts on the Frontiers, shall be demolished, never to be rebuilt and fortify'd again by any Treaty: That the Subjects of both Empires shall enjoy in common the Liberty and Convenience of the Rivers *Maroshe* and \* *Teisse*, either for Fishing, watering Cattle, driving of \* *Tibiscua* Mills, Carriage, &c. That the Islands in both Rivers shall continue in the Possession of the Emperor of the *Germans*: That the Subjects of both Empires shall be ordered and commanded by several Edicts, under severe Pains and Penalties, to live quietly and peaceably, without doing each other the least Prejudice or Injury.

III. That the Emperor of the *Romans* and *Germans* is to enjoy the Country call'd *Batskaa*, which is between the † *Danaw* and the *Teisse*, † *Danube*; without Building any more Forts or Castles than he has already there.

IV. That a Line shall be drawn from the Extremity of the *Sorand* to the Bank of *Danaw*, and another from the *Teisse* to the River *Bossutt*, and to the hither Shore of *Moravitz*; and from thence to that part where the largest Branch of the *Bossutt* falls into the *Save*, which shall serve as Limits to both Empires.

V. That Part of the *Save*, which waters those Countries surrender'd to his Imperial Majesty of *Germany*, shall be under his Dominion; and likewise that which washes the Country remaining under his Imperial Highness of the Family of the *Osman*s, shall continue under his Dominion.

VI. The Limits already agreed upon by the Treaties, and those that afterwards shall be agreed upon or settled by Commissioners, shall be religiously observed and preserved, without any Change or Alteration whatsoever.

VII. Both Emperors shall be at liberty to fortify the Frontiers of their Countries, except such as are specify'd in the Treaty.



VIII. All Incurfions, Invaſions, and any ſort of Hoſtilities or Injuries, ſhall be moſt ſtrictly forbidden on both Sides, under ſevere Penalties.

IX. It ſhan't be lawful for either Party to give Sanctuary or Protection to Malefactors, Rebels and Malecontents, except thoſe *Transylvanians*, and all others, who, during the Courſe of the War, withdrew themſelves into the *Ottoman* Empire, there to live in Freedom and Security under the Protection of the *Sublime Porte*; and ſo likewiſe thoſe *Walachians*, *Moldavians*, &c. who have ſettled themſelves in the *German* Dominions.

X. All Priſoners taken during the War ſhall be exchanged; and if there be a greater Number of the one Side than the other, his Highneſs and his Imperial Maſteſty ſhall extend their Clemency towards them, and releaſe them generously upon their reciprocal Miniſters Requeſts; as for thoſe that are in the Power of particular Perſons, they ſhall be allowed to ranſom them at reaſonable Rates.

XI. In reſpect to the free Exerciſe of the *Roman* Catholick Religion, his mighty Highneſs is graciously pleaſed to renew or confirm all the ancient Privileges granted to the Prieſts, Monks, &c.

XII. The Trade ſhall be re-eſta bliſhed and encouraged between the Subjects of both Empires; and in regard to their Tranquility it is further agreed, that in caſe there happens ſome Diſputes on any of the Articles, an equal Number of Commiſſionaries ſhall be ſent from both Sides, for the redreſſing of them.

XIII. That all the former Capitulations in reſpect of the ſaid free Exerciſe of Religion, and of Trade, as well as all the Conditions not excepted in this preſent Treaty, ſhall be inviolably and religiously obſerved by both Parties.

XIV. That for the maintaining a good Friendſhip and Correſpondence between the two Empires, Ambaſſadors ſhall be ſent reciprocally, who ſhall be honourably received according to the Forms, Ceremonials and their Character; and that they, with their Domeſticks, ſhall inviolably enjoy the Law of Nations.

XV. This Treaty, tho' concluded according to the foregoing Conditions, ſhall not have its full force, nor engage the Parties concerned to obſerve the Laws of it, till every thing has been ſtipulated on both ſides, as well in regard of the Limits as the demolishing of Places, be entirely performed.

XVI. The Plenipotentiaries of both Empires reciprocally engage themſelves, and promiſe to procure of their Maſters the Ratification of all the Conditions of this Treaty, ſo that an Exchange thereof may be made by the Mediators in the ſpace of Thirty Days from that of the Signing.

XVII. The Term of the preſent Treaty ſhall be five and twenty Years; and that at the Expiration of that Term, both Parties ſhall be at their Liberty to prolong it or not, as they ſhall judge moſt convenient for their Intereſt. Given at *Carlowitz*, at the Place of Congreſs the M... 1112 of the

*Mehemed Ramy Reys Effendi.*

*Alexander Mavro Cordato di Scarlati.*

*William Paget*, Baron of *Beaufort*, on the part of the moſt Serene moſt Potent King *William III.* and *James Colyear*, on the part of the Mighty and General States of the *United Provinces*, Ambaſſadors at the *Ottoman Porte*, and Plenipotentiary Mediators, do affirm and attest



rest that the foregoing Treaty has been agreed upon and concluded with all its full Conditions in our Presence, and by our Direction and Interposition, and confirm the same by the Signing of our Names, and setting of our Seals,

William Paget.

J. Colyear.

N. B. The Instruments of this Treaty made by the *Imperialists* is almost the same as to the Articles, except that it begins in the Name of the Holy Trinity, is subscribed or sign'd by the *Imperial Plenipotentiaries*; as also that of *Poland*, that of the Republick of *Venice*, and that with the *Czar*; and tho' there are here hardly half the Words, the whole Substance of them is fully in this Abstract, which is rather plainer by the taking out the Superfluity and Profusion of Titles and Words then leaving them.

### In the Name of the Holy Trinity.

I. THE antient Amity and good Correspondence shall be re-established between both Parties; and all the States and Provinces depending on *Poland*, shall be distinguished from those of the *Ottoman* Empire by their antient Limits, without any Change or Alteration whatsoever.

II. All the Fortresses and Cities comprehended within the former Limits of *Moldavia* before the preceding War, and which were till this present Time in Possession of the *Polanders*, shall be evacuated and restored to them.

III. That the Fortress of *Caminieck* shall remain in the Possession of the King and Republick of *Poland*, in the Condition it now is, together with *Podolia* and *Uckrania*.

IV. The *Tartars* of *Budgiack* and others, who have committed several Rapines and Violences in the Territories and Provinces belonging to *Poland*, and all others who may commit any, shall have expresse Orders from the *Grand Seignior*, for abstaining from all Acts of Hostility whatsoever against *Poland*.

V. Liberty of Religion and Trade shall be permitted on both Sides, for the *Lipka's* or *Lithuanian Mussulmans*, who will remain under the Dominion of his *Polish* Majesty and of the Republick, as well as in favour of the *Roman* Catholicks, who live or settle themselves in the *Ottoman* Territories; and all this according to the former Capitulations.

VII. The Prisoners and Captives taken during the War by either Party shall be set at Liberty paying their Ransom, which shall be settled according to the Law, or according to the Oath that shall be made of it, and the Payment regulated on the Terms stipulated in the said Capitulations.

VIII. *Moldavia* and *Walachia* shall remain and be maintained in their former good Understanding and Harmony with *Poland*, which shan't give Sanctuary to the Fugitives of those Provinces, by none of the contracting Parties.

IX. All the Articles of this present Treaty shall remain in their full Force and Vigour; and in all such Points as require a further Explication, recourse shall be had to the said Capitulations.

X. All the Articles and Conditions contained in the former Capitulations, are hereby conform'd in all things that are not contrary to the Agreement



Agreement of this present Treaty, and the perpetual Right of both Potentates. At *Carlowitz*, the 26th of *January* 1699.

N. B. The Instrument was signed by Count *Stanislaus Lesinski*, Palatine of *Poznan*, Plenipotentiary and Extraordinary Ambassador from King *Augustus* of *Poland*, the same whom I have already mentioned in respect of his pompous Cavalcade, and Father to King *Stanislaus*, who succeeded him in his Palatinate, and now lives incognito in some Parts of *Germany*, since the late King of *Sweden's* Death.

I. THERE shall be a constant and permanent Truce between his most Mighty Highness *Sultan Mustapha*, and his Potent Majesty the *Czar* of *Muscovy*, *Peter Alexowitz*, &c. by which their respective Subjects shall enjoy all their former Liberties, in respect of Trade and of their Religion in both Countries.

II. That both Parties shall be at liberty to fortify their Frontier Places, as they shall judge convenient.

III. All Invasions, Hostilities and Injuries shall cease on both Sides on severe Penalties, whether they may be committed openly or secretly; and the *Tartars* of *Crim* and *Naghaj*, under the Protection and Dominion of the *Ottoman Porte*, and the *Cossacks* and *Calmucks*, under that of his *Czarish* Majesty, shall abstain from Incursions on both Sides.

IV. It shan't be lawful for either Party for the future to give Sanctuary to the Rebels, Malecontents, or Malefactors of either of the Potentates; but they shall be delivered up to their reciprocal Masters to receive their due Punishments.

V. That *Asoph*, with *Samara* and *Camenski*, shall remain in statu quo under the Dominion of his *Czarian* Majesty.

VI. His *Czarian* Majesty shall be allowed to send Ambassadors to the *Ottoman Porte*, and they shall be received and entertained according to the former Ceremonial.

VII. That the most Serene Prince the *Han* of *Crim*, and other *Tartars* depending on the *Ottoman* Dominion, shall be comprehended in this Treaty, and receive the usual Presents from his *Czarian* Majesty.

#### Numb. XIV. Pag. 213. Line 9.

London, September 27, 1701.

YOUR Letter dated the Beginning of *November* last, brought me the News of your safe Arrival in *Turkey*. Mr. *Renoult* made us a very patherick Sermon upon the Tempest which brought him back; and prevented his going to preach the Gospel to those whom the Persecution in *France* had driven on the Banks of the *Thracian Bosphorus*, as he says he intended. Your Inclination to travel must needs be stronger than his Fear, since it made you esteem as nothing more than a contrary Wind, what he described to us as a most terrible Storm; tho' to speak the Truth, I have a better Opinion of his Eloquence than of his Sincerity. I remember, that when I endeavoured to dissuade you from this Voyage, you answered, you had a mind to see the World before you left it; but give me leave to repeat what I then told you, that the finest and most curious Part of it, which you have already seen, i. e. *Italy*, and a part of *Egypt* and *Africk*, to say nothing of *France* and *England*, which are not the least, might in my

Opinion



Opinion suffice ; but I fancy this Passion is like that of Gaming, and the more a Man travels the more he desires it, we should be glad however, if you would terminate yours where you now are, and return in a short time. The Marquis *d'Haucourt* and Mr. *de L'Isle* tell me, they have advised you to do so in their Letters: I wish their Counsel may have the Effect we hope it will. In return of your News, I will tell you, we are afraid *England* will be embark'd in a new War, already begun between the Emperor and *France*, which threatens the greatest Part of *Christendom*; you know that the King of *Spain* being dead, the Duke of *Anjou*, second Son to the *Dauphin*, succeeds him. Happy had it been for this Part of the World, if Cardinal *Portocarrero*, instead of forging a Will, which is the Cause of the Evils it is going to be exposed to, had engaged the *Madona of Monserrat* to work the Miracle of giving an Heir to the deceased King, or at least had adhered to the Partition-Treaty made between King *William III.* and *Louis XIV.* it would have saved much Blood, which is now going to be spilt. Hitherto *Italy*, the *Switzers*, and *Northern Princes*, have stood neuter; *Portugal* is highly caressed by *France* and *Spain*, and an Alliance between those Three Crowns is very much apprehended here; the *French King* shews little Regard to *England* and *Holland*, especially the former, on whom he pretends to impose a King, contrary to the Treaty of *Ryswick*, and many Acts of its Parliament, by proclaiming as such the pretended Prince of *Wales*, immediately after the Death of *James II.* which happen'd a little while ago at *St. Germain en Laye*: This has so irritated the Nation against him, that all the Counties have address'd his *Britannick Majesty*, and offered him their Lives and Fortunes against a Prince whom no Treaties can bind, (to use their Terms.) These two Powers have renewed their Alliance with the Emperor, and will have at least a Partition of the *Spanish Monarchy*; to that End, they arm powerfully by Sea and Land; a Fleet of 60 Sail is already at Sea, and above 100000 Men on the Frontiers of *Spanish Flanders*, which on the other Side is full of *French*, *Spanish*, and *Bavarian Troops*; for the Elector of *Bavaria* has joined with these two Nations against the Emperor. In the mean time, the Imperialists have performed Wonders on the Side of *Italy*, under Prince *Eugene*, who has made his Way over Rocks, Mountains, and great Rivers, notwithstanding the Opposition of a numerous Army of *French*, under the Command of Marschal *Catinat*, and of *Piemontese*, under the Duke of *Savoy*, who has taken the *French Side*, and is going to marry his Daughter to the new King of *Spain*. We shall soon see great Things; a young, but great Hero, come from the North, 'tis the King of *Sweden*, performs Miracles of Valour; the *Czar*, with the Kings of *Poland* and *Denmark*, attacked him almost as soon as he mounted his Throne; after he had brought the last to Reason, by landing before *Copenhagen*, he forced the *Czar* to raise the Siege of *Narva*, where, with less than 10000 Men, he last Year defeated above 80000 *Muscovites*, killing 20000 of them on the Spot, took the rest Prisoners, except a small Number, who by Flight were saved; and having since overthrown 20000 *Saxons*, and put the rest of King *Augustus's* Army to flight, he now with his victorious Army pursues the conquer'd and flying *Czar*. For the rest, pray return speedily; or if you delay, let me hear from you, and believe me to be inviolably,

S I R,

Your sincere Friend,

De la Mothe.

Numb.



## An APPENDIX

Numb. XV. Pag. 212. Line 35.

S I R,

THE Receipt of your Letter, fill'd with so many Marks of sincere Affection to me, was very agreeable, for which I am desirous of returning you Thanks by Word of Mouth; the rather, because you promise your self to come and see me, according to the Invitation sent to you by my Order. I beg that the Fatigue of the Journey may be no Hindrance to you, and assure you, that your Company will be very welcome. In the mean while, I remain

From my Court at  
the Field of Flowers,  
April 14. 1701.

Your Friend ready to serve you,

Emericus Tekely.

Numb. XVI. Pag. 213.

S I R,

I Take the Opportunity of Writing to you, to keep up the Friendship that has been so long between us; however, this Letter may seem self-interested, since 'tis at the same time to ask a Favour of you. I remember that you once shewed me some Antiquities brought from *Egypt*, as Idols and Medals; and I am informed that the Country where you now are, abounds with such sort of Things, or at least that they are not scarce, by reason of the little Curiosity, or rather deep Ignorance, of the Inhabitants. Now I having a Friend with me who is a great Admirer of them, as they are otherwise, you will particularly oblige me in assisting him to compleat a small Collection he has begun to make in *Italy*, at no small Expence, by sending them every Opportunity that presents; and I will take care to remit you what Money you shall advance for that Purpose, together with my Thanks for your Trouble. Nevertheless, as selfish as I am, I would willingly sacrifice all the Advantage I propose to my self in this, to the Pleasure of seeing you again, and perswading you to return: But I will add nothing upon that Head, to the Exhortations sent you upon that Subject by Mr. *de la Mothe*, only that I wish they may be successful. I shall say as little of the publick News; you see great Part of *Europe* already in Arms, on Account of the Will of *Charles II.* King of *Spain*, who by his Death has engag'd them in a new War; and we expect every Moment to hear of the other Potentates being enter'd into it. Tho the *Dutch* have acknowledged the Duke of *Anjou* as King of *Spain*, under the Title of *Philip V.* they already privately offer Queen *Anne*, (who has declared her self a staunch *Whig*) to espouse the Common Cause against the House of *Bourbon*; and their only View in acknowledging King *Philip*, was to withdraw the Garrisons, which they had in common with the *Spaniards*, in several Parts of *Flanders*; and, in all Probability, only the Elector of *Bavaria*, and perhaps of *Cologne*, will refuse to enter into the Grand Alliance. I believe I am Prophet good enough in Politicks to venture to foretel, that some nevertheless will have it, that the Duke of *Savoy* will be on the strongest Side:

How-



However it be, (according to the Opinion of those who know him) the Ties of Blood will bind him to *France* no longer than while she is the most powerful; and his Highness does not believe himself able to turn the Scale. But Time must determine this. In the mean time, I am,

S I R,

Your humble Servant.

Du Val.

Numb. XVII. Pag. 221. Line 2.

*A Memorial of the Jesuits, concerning the Divisions of the Armenian Nation.*

THE chief Cause of these Troubles, are the gross Abuses and Errors common to this Nation.

The chief of these Abuses, are certain Sacrifices, which they offer twice a Year, of Beasts, according to the old Law, and several Faults they are guilty of in the Administration of the Sacraments, and especially of the Extreme Unction, which they administer to none but the Clergy, and that only after their Decease. Their Errors may be for the most part reduced to the Heresy of *Eutyches* and *Dioscore*. It is very common to find among the *Armenians*, those who, after the Example of these Hereticks, allow but one Nature in *Jesus Christ*. They confess that *Jesus Christ* is perfect God and perfect Man; that he was born, died, and rose again for our Salvation; yet without giving themselves the Trouble to explain this Article of our Faith; they, on the contrary, maintain, that the Humane Nature being swallowed up by the Divine in the Instant of the Incarnation, there remained only one Nature in *Jesus Christ*. Their Misfortune comes from their not adhering to the Council of *Calcedonia*, where the 600 Prelates, who were present, so well distinguished the Truth from the Heresies of *Eutyches* and *Nestorius*, and made thereupon those fine Decrees, which are to this Day equally respected by all Christian Nations, except these *Armenian* Doctors. I am speaking of the Obstinacy of these ignorant People, which is so great, that on certain Days they curse and excommunicate the People of *Calcedon*, the Fathers who were there, and even Pope *Leo*, whose learned Letter was there receiv'd with Applause, and looked on as the Rule of Faith in this Particular. And it is commonly thought, that 'tis with design to perpetuate these Errors in their Nation, that they celebrate no Feast for the Nativity of our Saviour, distinct from Twelfth-day; and that altering the famous *Trisagion* of the *Greeks*, instead of saying, Holy, mighty, immortal God, have Mercy upon us, they say, Holy, mighty, and immortal God, who wast crucified for us, have Mercy upon us; as if the Divinity, and not the blessed Humanity, of the Son of God had been crucified for us. It is thought also to be for the same Reason, that they do not mix any Water with the Wine at the *Mass-Sacrament*, because this Mixture of Liquors represents the Union of two Natures in *Jesus Christ*, which is what they will not admit of. They are gone so far, as to sing Holy Hymns in Honour of *Dioscorus*, and to mention at the Sacrament *Gregory Dattevatsh*, *John of Osnia*, and some other zealous Maintainers of these

F f f

Errors,



Errors, as if they were so many Saints. This is the more surprising, as the whole *Armenian* Church acknowledges for Saints also the Patriarch *Nierfes*, *Gregory of Marech*, *Jesser*, *Gregory of Gelay*, and some others, who received the Council of *Calcedon*, and acknowledged the Authority of the Pope; and that of nine national Councils, which the *Armenian* Annals mention, only two favoured the Errors we have mentioned, i. e. that of *Tberin*, which 120 Years after was condemned by that of *Chame*, and that of *Manaschiert*, which was condemned by four posterior Councils of the same Nation, i. e. those of *Tharfis*, *Sis*, *Adana* and *Chernac*.

'Tis to be observed, tho' the *Armenians* have Disputes about the Rites, they all agree about the Number of Fasts they are to observe yearly, and in what manner; and therefore, as the Name of *Franc* is given in this Country only to those who observe the *Latin* Rite, that is, who perform the Divine Office, and in that Language, or some other Western Tongue, and in their Feasts and Fasts follow the Order established at *Rome*, or in some other Western Kingdom, it is plain that the *Armenians* know not what they mean when they call one another *Franks*, since none among them even thinks of embracing the *Latin* Rite. 'Tis very probable that the Diversity of Belief above-mentioned, would not create any great Disturbance in this Nation, both Opinions being perfectly laid down in their Books, if Ambition and Avarice were not concerned therein. For as their Doctors often strive, with great Heat, who shall get the Benefices; if one of the Candidates has declared himself with some Heat for one Opinion, and the other thinks he can gain a Party by embracing the contrary, he will be sure to do it with as much Ostentation as he can; and the Laity, who are Masters of the Church-Revenues, by advancing Money to obtain these Benefices, take the Part of one or other of them, as they like best.

This is very evident in the late Troubles at *Adrianople* and *Constantinople*: *Soupy* and *Ephrem* both endeavoured to regain the Patriarchate of *Constantinople*, whence they had both been expelled some Years ago, *Soupy* being the most fortunate, got his Barrat last Autumn, and shewed favour to the Doctrine of the Council of *Calcedon*. *Ephrem*, who is Bishop of *Adrianople*, thought it proper to strengthen his Party, by shewing his Hatred to this Doctrine: For which End, he made a new Form of a Creed, in which the Council of *Calcedon* was condemned, and *St. Leo* anathematized. Three Priests of his Church absolutely refused to subscribe this Form, for which, without any Formality, they were degraded; they appealed to *Soupy*, who, as Patriarch of *Constantinople*, has some Jurisdiction over the Bishop of *Adrianople*; he receiv'd them as Men persecuted by his Enemy, and promised to reconduct them in Person to *Adrianople*. He brought them thither after *Easter* accordingly, and all was on the Point of being accommodated, when a sudden Sedition overfet all, and made these three Priests be condemned to the Gallies, because, says the *Visier's* Command, fifteen *Armenian* Priests declared before the Justice, that these three had communicated with the *Franks* in religious Matters, and had thereby been the Occasion of these Troubles and Divisions. The opposite Party to that of the Patriarch *Soupy*, began upon this to oppose those who were Favourers of it, and by their Threats to put to Flight the *Armenian* Preachers, who were zealous for the Doctrine of the Council of *Calcedon*. Lastly, there being at *Pera* an *Armenian* Printer, who has got Money of late by the Books published by the Orthodox, a

*Persian*



*Persian* of the same Nation, who has also a Press of the same Characters in the *Visier-Han* at *Constantinople*, has taken the contrary side with his Partners; and they do their utmost to augment the Troubles, which is of great Consequence in this Affair, as they are Rich, and Men of Sense. 'Tis even said, they have a very pernicious Design of reprinting the most celebrated Works of the *Armenian* Authors, and maliciously retrench all that is favourable to the Orthodox Doctrine. This is the true Source of the Troubles mentioned, and the Consequences thereof in my Opinion will be, 1. The Name of *Frank* serving in this Country to distinguish the Right of the Western People, who are exempt from *Haratch*; the *Armenians* calumnaize their Brethren in calling them *Franks*, since they all profess the same Rite, and only dispute about Articles of Faith.

2. The Council of *Chalcedon*, which is the fourth General Council, being received and respected by all the Christian Nations, except those few *Armenians* we are speaking of; methinks, all we *Europeans* in this Country should look on such of this Nation, who are persecuted for the Defence of this Council, as our Brethren in Jesus Christ persecuted for the Truth.

3. Even the *Turks* should doubtless abhor those who maintain a contrary Doctrine, and dare teach that God died for Men, without being able to explain his Death to be of the humane Nature united to the Divinity, since they do not allow that this Nature remained distinct in Jesus Christ after the Incarnation. Who would not be surprized with Horror, to hear that God died and suffered in any other Sense, than as to the humane Nature; especially the *Turks*, who would think it an Injury to Jesus Christ, to say he really died on the Cross, tho' they do not acknowledge him to be the Son of God, but only a great Prophet? How is it that they are not ashamed to be the Ministers of the Vengeance of those, who teach that God himself died in the Sense we have just now explain'd it?

4. It can't be doubted, but People will be extremely surpris'd in *Christendom*, to hear the Cruelties which the *Turks* exercise here on this Account; and the Noise of it may penetrate even the Courts of the Sovereign Princes, and be recorded in History; and so perhaps what seems a Trifle to the *Turks*, may be enough to stir up all *Europe* against the present Government of the *Porte*.

5. It seems therefore, that all the Representatives of the Christian Princes might signify to the *Grand Visier* and *Caimacam*, that they are surpris'd that the *Porte*, which has hitherto professed a Toleration of all Religions, without disturbing any body on that Account, should persecute honest People, to favour an Error, or rather Blasphemy, so ridiculous as that of the *Monophysites* and *Theopascites*, the Name which has always been given to the Hereticks we speak of.

6. Lastly, It should at least be intimated to all the *Armenian* Churches as soon as may be, that we are concerned in this Affair; and that they take care what they say and do in it; and Measures should be taken to hinder these pernicious Designs of the *Armenian* Printer in *Visier-Han*.



Numb. XVIII. Pag. 226. Line 30.

*Inscriptions of Angora.*

I. ΔΙΗ ΗΑΙΩ ΜΕΓΑΛΩ ΣΑΡΑΠΙΔΙ ΤΟΙΣ ΣΥΜΜΑΧΟΙΣ ΘΕΟΙΣ  
ΤΟΙΣ (α) ΣΩΤΗΡΑΣΙ (β) ΔΙΟΣΚΟΤΡΟΙΣ ΥΠΕΡ ΤΗΣ ΤΩΝ ΑΥΤΟΚΡΑ-  
ΤΟΡΩΝ ΣΟΤΙΡΙΑΣΚΑΙ ΝΙΚΗΣ ΚΑΙ ΤΟΙΣ ΑΙΩΝΙΟ Σ ΔΑΙΜ... ΑΤ-  
ΡΗΛΙΟΥ ΑΝΤΟΝΕΙΝΟΥ ΚΑΙ Μ. ΑΤΡΗΛΙΟΥ ΚΟΜΜΟΔΟΥ ΚΑΙ ΤΟΥ  
ΖΥΜΠΙΑΝΤΟΣ ΑΥΤΩΝ ΟΙΚΟΥ ΚΑΙ ΥΠΕΡ ΒΟΥΤΗΣ ΚΑΙ ΔΗΜΟΥ  
ΤΗΣ ΜΕΤΡΟΠΟΛΕΩΣ ΑΓΚΥΡΑΣ ΑΠΟΛΛΟΝΙΟΥΣ ΑΠΟΛΛΟΝΙΟΥ.

This Inscription is upon a Pedestal, that had been hollowed to make a watering Place for Cattle, and signifies that one *Apollonius*, the Son of *Apollonius*, had erected that Monument in Honour of *Jupiter*, the *Sun*, the great *Serapis*, the whole Company of the other Gods; to the Protectors *Castor* and *Pollux*, the Children of *Jupiter*, and to the perpetual Household Gods, for the Health, the Victory of the Emperors *MARCUS AURELIUS ANTONINUS*, *M. AURELIUS COMMODUS*, for all their Family, the Senate, and the People of the *Metropolis Ancyra*.

II. A *Latin* Inscription, in Capital Letters, partly mutilated and defaced, in Honour of *Julian the Apostate*, copied by my self.

DOMINO TOTIUS ORBIS.

JVLIANO AVGVSTO EX OCEANO BRITANNICO VI...  
PER BARBAR... GENTES STRAGE RESISTENT... V. PATE-  
FACT....

III. ΦΛΑΟΥΙΩ ΣΑΒΕΙΝΩ ΤΩ ΓΕΝΕΙ... ΤΗΣ ΝΙΚΟΜΗΔΕΙΗΣ  
ΘΥΓΑΤΗΡ ΤΗΝ ΤΗΣ ΣΤΗΛΗΝΜΝΕΙΑΣ ΚΑΡΙΝ ΟΣΑΝ Δ' ΕΣΚΤ-  
(c) ΛΕΥΙ ΤΟ ΜΝΗΜΑ ΔΩΣΕΙ ΕΙΣ ΤΟΝ ΦΙΣΚΟΝ Β. Φ. i. e.

This Monument was erected in Memory of *Flavius*, a Native of *Nicomedia*, by the Daughter of *Stilumnea*; whoever shall violate or spoil this Tomb, shall pay Two thousand five hundred Pence Forfeit.

I have mention'd only these three Inscriptions of *Angora*, tho' I have a great many more, because I hear they are already all published, and chiefly because I have seen some Words in these so unfaithfully copied, that one cou'd not tell what to make of them; as, amongst others, in the first, where they have put ΣΙΝΝΑΧΟΙΣ for ΣΙΜΜ. ΣΟΤΙΡΑΣ for (α) ΣΟΤΗΡΑΣΙ. ΔΙΟΣΚΟΤΡΟΥΣ for (β) ΔΙΟΣΚΟΤΡΟΙΣ, &c. in the third Δ' ΕΙΣΚΤΛΗ for (c) ΚΤΛΕΥΙ.

Numb. XIX. P. 244. Line 42.

*Explanation of two Turkish Love Letters, consisting of several Tokens sent in two Handkerchiefs, viz.*

(WOOL) where was my Lord yesterday that I did not hear from him, (Apple) depart not from me thou Spring of my Life, (rose coloured Silk mixed with Flax;) has the Nightingale of my Heart



Heart then left me, (Black) my Heart disturbed tells me (Brimstone) that other Eyes than mine are your Stars; (Cucumber) if it be so, my Rivals will distract me, (Celery) and what shall I not be forced to see, (Straw) where is the Word of a *Mussulman*: (Olive) Yes, I had rather see thee carried dead before my Door, than live inconstant and perjured; (Charcoal) but no, may I die and you live long, (Wax-Candle) for I perceive that all the Ice of your Heart cannot diminish the Heat of the Fire you have kindled in mine; (Cobweb) and that my last Sigh will be for my unfaithful (Lentil) *Mahomet*, (Narcissus) for I am entirely yours (Vine Leaf) *Phatima*.

*The Answer.*

(TEA) Thou Sun of my brightest Days, and Moon of my serene Nights (Vine Leaf) *Phatima* (Tobacco) my Heart is innocent of what you reproach me with; (Cummin Seed) and if I did not send to her who is the Life of my Heart, (Barley) 'twas because my Love met with insurmountable Obstacles in the way (three *Paras* and one *Atche* or the  $\frac{1}{4}$  of a Dollar,) which I will tell thee of; (Beans) this hindred my sleeping all Night, and all the Stars are my Witnesses, (Salt) that the Fire of my Love is an eternal Lamp, which burns Day and Night for thee; (Pieces of a Coffee Cup) had I a thousand Lives I would sacrifice them all to thee (Oats) sooner than be perjured; (Musk) for I am not a *Greek* that I should lie, (Leather) and thou art the incomparable Queen of my Desires, (Cinnamon) and absolute Mistress of all I have; (Spinage) assist me to disperse all the Obstacles and Clouds which hide from me the sparkling Stars of my (Vine Leaf) *Phatima*, (Garlick) that my Arms may soon supply the Place of her Girdle, (Yellow) and we may feed each other with Embraces, (Chesnut) and there may be a mutual Transmigration of our Souls, (Piece of China) for I love none but thee, (Pipe-Head) and will be ever the assiduous Slave of thy Door (Lentil) *Mahomet*.

Numb. XX. the 27th of August 1704.

I Have received yours dated in *December* last, with all the Satisfaction what proceeds from your Pen can give me. The Article of the Deposition of *Sultan Mustapha*, and the beheading his Councillor the *Musti*, is very curious; and has confirmed me in what I have but too often observ'd in reading the Histories of several Ages, that the most wicked Conspiracies, and the strangest Revolutions, have generally a Priest at the Head of them, or for their chief Engine; so that it might be almost said, all great Mischiefs are done in the Name of the Lord. These Gentlemen, tho' well paid to meddle with Spiritual Matters only, forget their *age quod agis*; and almost quite neglect these, to attach themselves to Temporal ones. The *Low Countries* remember, with a kind of Horrour, Cardinal *Granvel*, who expos'd them to innumerable and almost endless Evils, to force them to receive the Inquisition; and by advising the King of *Spain* to it, made him lose the Provinces united against him. The *Swedes* had Archbishop *Troll*, and the *Hamburghers* an Arch-Priest named *Meyer*, for their Scourge. The Civil Wars in *France*, during the Ministry of Cardinal *Mazarine*; what Cardinal *Woolsey* did in *England*; and the last

Revo-



Revolution of this Kingdom, which cost *James* the Second his Throne; are they not the Effect and Fruits of the Counsels of such Spiritual Directors and Counsellors? Did not Cardinal *Colenitz* for *Hungary* in a Flame, and the Cardinal Primate *Poland*? And is not Cardinal *Portocarrero* the Cause of the War, which now arms so many Powers one against another? Examples of this kind may be met with even in the new World. The King of *Sweden*, at the Head of an Army of 40000 Men, gives Laws to *Poland*, and has declared that King a Breaker of the Laws, and to have forfeited his Throne, wherein he will place a *Polish* Subject, if he has not done it already; so you may see, 'tis not only in *Turkey* that Sovereigns are deposed. *France* had concerted Measures with the Duke of *Bavaria*, to dethrone the Emperor himself; and they succeeded for some time; they took *Brisac*, *Landau*, and many other considerable Places in the Heart of *Germany*, and talked of nothing but the Siege of *Vienne*; when the Duke of *Marlborough* and Prince *Eugene* gained over their united Forces one of the completest Victories mentioned in History. Count *Tallard*, who commanded, was taken Prisoner; and is expected in *England* with a great many Officers of Note, who had the same Fortune. The Duke of *Savoy*, notwithstanding his Ties of Blood and Alliances with *Lewis XIV.* and *Philip V.* has joined with the Confederates, and received into his Country a *German* Army, which has already considerable Advantages over the *French* and *Spaniards*. The Archduke embarked at *Portsmouth* with 12000 *English* and *Dutch* Troops, and is gone with the Title of King of *Spain* into *Portugal*, which has also declared War with *France* and *Spain*. The Protestant Powers have inclined the Emperor to grant the *Hungarians* their Privileges, and their ancient Liberty of Conscience; which Cardinal *Colenitz* and the *Jesuits*, they say, had caused to be taken from them. For the rest, since you do not return, let us at least hear often from you, and believe me always with a particular Esteem, &c.

Numb. XXI. Pag. 266. Line 4.

*Prince Tekely's last Declaration.*

**I** *Emericus Tekely*, Prince, confess that I have had some Discourse with the Reverend Fathers the *Jesuits*, in which they proposed and promised to me, that as I could neither subsist honourably and comfortably with my Retinue in the *Turkish* Territories, they would so manage by their Recommendation and Intercession with the King of *France* and the *Pope*, that I should be enabled to live honourably, comfortably and quietly, either in *France* or *Italy*, at the Expence both of the *French* King and *Pope*, provided I would embrace the *Roman* Catholick Religion; but, as I perceived they only fed me with Promises, instead of procuring me a present Supply of Money, being wholly intent upon soliciting my professing their Religion, and were come to that Degree of Vanity, as to publish every where that I was turned already *Roman* Catholick by their sole Endeavours; and as the Conditions being violated, the Agreement ought also to be void, I have here rejected all their seducing Proposals; and protest and declare, that I not only never was a *Roman* Catholick, but that I design and intend, by the help of the Di-

vine



vine Grace, to die in my own Religion, nor will I have any Jesuit  
present when dying, so help me God.

Testes, John Komaroni, Secretary. Emericus Tekoly.

Michael Bai, Chantellor. Locus Sigilli.

Peter Papai, Samuel Saleuzzi.

Given the 10th of September 1705. at our Court in the Field of Flowers.

Numb. XXII. Pag. 266. Line 19.

*A Memorial addressed to M. de Channullart, upon the Scarcity  
of Money in the Kingdom, and the Means to remedy that  
Disorder.*

AS to the present Scarcity of Money in the Kingdom, your Ex-  
cellency will hardly find a Remedy, without putting the old  
and new Species of Gold and Silver on the same footing, and not med-  
dling with them any more, that the Exchange between the French  
Merchants and Strangers may be fixed. This being once regulated,  
his Majesty would find a great Advantage in the Remittances he is  
obliged to make to Italy and Spain. If after this, all foreign Money  
be allowed to pass in this Kingdom, it will be another sure and infal-  
lible Method to bring in the Gold and Silver from other Countries.  
To give effectual Ease to the People both in Cities and Country, and  
consequently to the Gentry, who feel, as well as the Poor, the Incon-  
veniency of the Taxes necessarily imposed on every Body to maintain  
the present War, you need only take the Tenth of all the Revenues of  
Great and Small, Clergy, Courtiers, and others, whether of Lands,  
Places, Pensions, or any other Income whatever; his Majesty  
will get much more by it, than by the Capitation, or Aid paid by  
the Clergy and Laity, provided it pass not thro' the Hands of the  
Farmers, but come directly into his Majesty's Coffers; and at the same  
time it begins to be paid, all other extraordinary Taxes and Imposi-  
tions laid since this last War be abolished. A List should be given in  
of every one's Income, and those condemned to pay double, who give  
not a true one. The Farmers and the Rich will say, this Proposal is  
impracticable; the former, because they will no longer have Oppor-  
tunity to raise prodigious Fortunes in a short time, out of the Ruins  
of the People; and the Rich, because not being used to contribute  
any thing towards this War, tho' it be for the publick Good, and as  
they have, and daily do, receive great Favours from his Majesty, it is  
fit they be obliged to pay the tenth of their Revenues, as well as  
others, for the Ease of so many poor Families that perish in Prison  
for not being able to raise the Money for the Taxes.

The Emperor has great reason to repent having sent the Arch-Duke  
into Portugal to take upon himself the Title of King of Spain, and be-  
come thereby himself a Slave to the English; as he will be, if by a  
Peace, or otherwise, he gets Spain, and the English are Masters of  
Gibraltar.

There



There is no true *Frenchman* but desires to see all the Duke of *Savoy's* Fortresses demolished as fast as they are taken, not to be obliged to return them, as was done last Peace; and to prevent this Prince and his Successors from ever siding more against *France*. If *Montmelian*, the Castle of *Nice*, and that of *Villa Franca* had been demolished, we should not now be obliged to retake them; but the King's Goodness to this Prince was so great, as even to sacrifice *Casal* and *Pignerol* to him.

### *On the Death of the Emperor Leopold.*

THIS Death will undoubtedly cause great Changes, Intrigues and Cabals at the Court of *Vienna*, between the old Ministers and the Favourites of the young Prince, who will perhaps have the Ambition to enter into the Management of Affairs, and the Command of the Armies. The Empress Mother will have her Party, as well as the Arch-Duke *Charles*, her Son; and as she was against his going into *Portugal*, will endeavour to get him to return to her; and the more, as he is not pleased where he is, and 'tis said is very dissatisfy'd with his Treatment from the King of *Portugal*, and the Prince of *Brazil*, his Son. One of the greatest Troubles the deceased Emperor had towards his latter End, was the having sacrificed this Prince to the Desires of the *English* and *Dutch*, and the pressing Instances of the King of the *Romans*, who was well pleased to separate him from the Empress his Mother, whom he much loved, which the King of the *Romans* did not. The Empress was so sensible of this Separation, that she never ceased complaining of it, and reproaching the Ministers, who, to please the King of the *Romans*, advised the Emperor to it. The Court of *Vienna* became so disturbed after the Arch-Duke's Departure, that the Emperor falling sick a little after, there were so many Intrigues and Factions, that the Foreign Ministers knew not whom to apply to for their Masters Affairs; and when his Imperial Majesty recovered, he found his Court so divided, and the Parties so set one against another, that he had much ado to recover his Authority. The new Emperor's Qualities being quite opposite to those of his Father, it is very probable that, instead of gaining to himself Friends and Partizans in the Empire, he will make himself Enemies; and this great Mixture of contrary Interests coming to embroil the Court of *Vienna*, must necessarily cause some Alteration on Affairs that depend on it, or at least some Delay. As he was always of Opinion to grant the Demands of the *Hungarian* Malecontents, that he might send all his Forces into *Italy*, and go to *Rome* and cause himself to be crowned there, 'tis not to be doubted likewise, but he has sent to offer them all the Articles they asked; but the ill Opinion the World has of him, and the little Dependance that is to be made on his Word, will probably be a great Hindrance to the Accommodation. The *Spaniards*, who might apprehend losing *Philip V.* some time or other, will now be less inclined than ever to take the Part of the Arch-Duke, who is in the same Case, the King of the *Romans* having no Son, and his Queen giving little Hopes of any since her last Miscarriage; besides, the Arch-Duke being himself Heir Apparent to all the Dominions of the *Austrian* Family, will chuse rather to return to *Vienna* immediately, than



than staying in *Portugal*, unless he be obliged to it, or the greatest Part of the *Spanish* Kingdoms should declare for him. The Battle of *Hocster*, and the Loss of *Barcelona*, are looked upon as Miracles wrought by Heaven, in favour of the *Austrian* Family; and not only by Strangers, but even his Majesty's good and faithful Subjects, who feel but too much the Effects of this unfortunate War, and being overwhelmed with Misery, wish for Peace; which, in the present Conjunction, seems not attainable, without dismembring the *Spanish* Monarchy. The Question is, Which is most for the Interest of the two Kings, that *Philip V.* should have *Spain* and the *Indies*, or leave that to the Arch-Duke, and keep *Naples* and *Sicily*? If the first be preferred, the same Inconveniency will remain, which we now lie under, by preferring the Will of *Charles II.* to the Treaty of Partition, and we shall be engag'd to maintain our selves in a Nation, naturally an Enemy to *France*, and more so now than ever. Besides, if the Kingdoms of *Naples* and *Sicily* are left to the Arch-Duke, the *Spaniards* will always be contriving to join him, and King *Philip's* Life will never be in Safety. 'Tis certainly then the Interest of *France*, and of *Philip V.* to keep *Naples* and *Sicily*, and give the *Milanese* to the Duke of *Lorraine*, in Exchange for his Country, to be annexed to *France*, to take away all Suspicion of Jealousy from the *Italian* Princes. If this be resolv'd on, there is the greatest Probability that *England* and *Holland* will consent to it, notwithstanding all the Oppositions of the Court of *Vienna*. Besides restoring the Electors of *Bavaria* and *Cologne* to their Dominions, *Flanders* might be given to the former for his Life, and afterwards to return to him who should be King of *Spain*; then as the *Dutch* pretend to keep *Spanish* *Guelderland*, his Majesty might demand *Luxemburgh*, and its Dependencies.

Numb. XXIV. Pag. 270. Line 19.

Most eminent in Honours, Virtue, Wisdom and Prudence, Balthaws and Cadis, Defenders and Administrators of Justice in the Empires and Kingdoms under our Obedience and Power:

**B**E it known unto you, by this Imperial Command, That certain *Frank* Priests, especially the *Jesuits*, among several others, who, by our Imperial Favour and Clemency, have their Habitations and Churches in some of our best Cities, to exercise their sacerdotal Functions for the Ambassadors, Consuls, *Frank* Merchants, and others of the *Popish* Religion, do disturb, divide, and seduce our conquer'd Subjects, especially the *Armenians*. That these *Jesuits* (not content to enjoy the Liberty we allow, as well to Strangers, as to our said Subjects, whether *Armenians*, *Greeks*, *Jews*, or others, to perform their Functions in our Cities, and even in the Prisons, in which our Slaves of their *Perswasion* are kept,) with pernicious Designs, full of Sedition, go about our *European* and *Asian* Provinces, and with Promises of Money, Honours, and different Masters, incite our said Subjects to embrace the *Popish* Religion, which they call the *Latin* Church, and have already perverted one Patriarch, and some *Vertabiets*; where-

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upon



upon several *Armenian* Priests, and others, who continue in their own Profession, and in the Fidelity they owe to us, and abhorring all Sovereignty but ours, have often complained to our sublime *Porte* of these Troubles, Seducements and Divisions, but hitherto little Notice has been taken of their Grievs, it being thought very indifferent whether the *Christians* worshipped *Jesus* in one Manner or another, that nothing might be done contrary to the Liberty of Worship, which we permit through all our Empire. Nevertheless, the Grounds of these Complaints encreasing, and by the Inconstancy of many *Armenians*, and deceitful Seducements of the *Frank* Priests, several of the chief *Vestablers*, or *Armenian* Doctors, and others, who are constant in their Profession, and prize the Liberty and sweet Tranquillity they enjoy by our Imperial Favour, have made more lively and stronger Remonstrances to our sublime *Porte*, and informed us, that several of the perverted *Armenians* have already sent their Sons into *Papish* Countries, where they are made to vow (as the *Maltese* and others do) a perpetual and implacable War against us, and the Destruction of our Religion, (whose Projects and Designs, God, the Protector of the true Belief, will confound;) and that these perverted *Armenians* pretend to be *Franks*, and not under our Dominion, and already publickly frequent the *Frank* Churches; that the *Armenian* Churches are grown poor by their Desertion, which daily encreases, and will soon render divers *Armenian* Priests incapable of paying us their *Karatch*, i. e. Tribute, if we do not prevent these Seducements, and such deserting. We, out of Regard to their just Complaints, and willing to continue our Protection to our faithful Subjects, and punish the Rebels, have already ordered, in our Capital City of *Constantinople*, that such *Armenians* as should be apprehended going into, or coming out of the *Latin* Churches, should be carried to the Gallies; and those who would not return to their own Profession, but should obstinately adhere to that of the *Pope*, should be put to Death, after their Refusal to obey, or persisting in their Rebellion. We send you this august Command, to acquaint you of these Disorders, and enjoin you to prevent, hinder and repress them, by all the Power you have received from our Imperial Favour; to hear the Grievances and Complaints of our faithful Subjects, *Armenians*, *Cophes*, *Maronites*, *Greeks*, and all others who pay us *Karatch*, and do them Justice; taking especial Care, above all Things, that on Pretence of punishing the Guilty, you do not seize their Estates, or suffer your self to be bribed to favour the Rebels, nor their Sediton and Division, if you would not incur our Imperial Indignation, and suffer the Punishments due to Oppression and Injustice. Given in our Capital City the first of the Moon *Sefer*, 1117. about the beginning of *February*, 1707.

Numb.



## Numb. XXV. Page 275.

*Account of the Islands risen out of the Sea, in the Gulph of Santorini.*

ON the 8th of May, O. S. between the 18th and 19th Hours, or One a-Clock, an Earthquake shook the Island of *Santorini*; and on the 12th, in the Morning, there appeared between the two burne Islands, but nearest to the little one, where they used to fish in eight Fathom Water, an Island like a small Shipwreck, which being observed by the Inhabitants of that of *Santorini*, created in them divers Opinions. Several, desirous to know the Truth, resolved to go thither in their Boats; but as soon as they came near, being terrify'd by fearful Wonders, they returned half dead. Others of more Courage and Curiosity went to the very Place, and staying there an Hour, tho' it shak'd continually, they found there was an Island; and examining more narrowly, perceived Oysters and other Sea-Animals stuck to the Stones violently thrown up from the Bottom above the Surface of the Sea. Afterwards the Fishermen went constantly a Fishing there, till the Sea mixed with the sulphurous Vapours, became turbid and yellow, and corrupted all the Fish for about 30 Miles beyond *Santorini*. The said Island extending itself, became about a Mile in Circumference, and was compos'd of whirish Earth and Pumice Stone; which not being well cemented and easily moving, wou'd soon have been separated by the Agitation of the Sea, and almost destroyed, if the burnt Island had not kept off the Waves. On the 30th of June, about that Part of *Santorini*, where the Sea was above Two hundred Fathoms deep, the Water was changed from its usual Colour, and became as white as Milk over the greatest part of the Gulph, occasioned by the Smoak which issued from the Bottom to the Surface of the Sea, and poisoning the Fish, they were by the Waves thrown dead on the Island. On the 2d of the following Month, in the same Place, were seen great black Stones, which joining together formed another new Island. On the 5th of the said Month, a great quantity of Smoak rose out of the Stones of the said Island, which hourly increased, as did the Island, and then Fire came out without any Flame. A few Days after the Sea being calm, and the Weather cloudy, the Smoak not being agitated, mixed with the Fog, and extending itself as far as *Santorini*, cover'd it all over, and did great Damage to the Vines, Trees and Inhabitants, who thought they shou'd be entirely destroyed, being very much incommoded by it; and the Air being infected by a stinking sulphurous Smell, the Gold, Silver, and all other Metals, which lay open, were turned black. This Infection went as far as the Islands of *Anamfi* and *Astompalia*, where it did the like Damage; and as long as the Weather was cloudy and rainy, and the Wind Southerly, all the Smoak was carried upon these Islands, and caused the abovesaid Inconveniences; but it did good to the Corn, the Ashes serving for Dung, and there was greater Plenty of Barley and Wheat at *Santorini* than other Years. From the time that the Smoak encreased, which reached as far as *Astompalia*, there were Night and Day divers Noises, and terrible Roarings now and then like the firing of Cannon, and Earthquakes which forced open the Doors and Windows of the Houses that were



shut, and Stones as big as a Butt were violently thrown up into the Air. These Noises continued till 1710, but not so great and less frequent, and the Stones were not thrown far as at first, but fell down again in the Island; they were fomented more by Southerly than Northerly Winds, and the Fire and Smoak decreasing by degrees till the Year 1711. on the 8th of September, the blessed Virgin's Birthday, it seem'd quite extinguish'd, tho' to this Day, November 1712. there are found warm Stones on the Top of the Mountain.

The said Island is all of black Stone, except some few red ones on the great *Camena*, which is four Miles round: There is a Rising in the middle, whence the Fire came out, which is above 800 Paces high. On the South side there is a Port for small Vessels, in which is the little Island that sprung up the 12th of May 1707; in the middle 'tis 10 Fathoms deep, at the Entrance 14 Fathoms: On the other side of the Island, towards the North West, the Island was observed always to encrease, and there came out Smoak continually without Fire; the Sea was always in Agitation and hot, so that Boats could not go thither; 'tis now 90 Fathoms deep, and before no Bottom could be found. On the East side is the little *Camena*, so near that two Ships can't pass abreast without Danger. This Space now serves for a safe Port to Boats.

The Inhabitants of *Santorini* did not fly away, because they had learn'd from the Tradition of their Ancestors and their Histories, that the other two burnt Islands were produced with the same frightful Circumstances, without hurting any Man. Cardinal *Bronio*, Ecclesiastick Historiographer, makes mention of the great *Camena*, which *Pliny*, *Theophanes*, and others, say was twice thrown up; the first time many Years before *Christ*, when it was called Holy, and consecrated to the God *Pluto*; the second time 726 Years after *Christ*, in the Reigns of *Leo Isaurius* *Lionomachus*. The aforesaid Cardinal \* writes as in the Margent. This Tradition has been handed down by their Ancestors to the present Inhabitants of *Santorini*; who without any Variation confess, that the little *Camena* was produced without Smoak, Fire and Noise, and that the Fire remain'd there three Years afterward; and in the Castle of *Scarro* in the Island of *Santorini*, in the open place, was a Marble Pillar, on which were engraven some *Latin* Verses, which give an Account of that new Accident to the Duke of *Naxia* the 7th of December 1452.

\* Inter  
Theram &  
Therassiam  
Cycladas in-  
fulas pri-  
mum Vapor  
ut ex Ca-  
mino ignis  
visus est  
ebullire e  
profundo  
maris qui  
paulatim in-  
crustatus  
& dilatarus  
torus igneus  
apparuit  
postea vero  
petrinos Pu-  
mices  
grandes &  
cumulos  
quosdam  
transmisit,  
&c.

There are now Men of Credit, who in 1649 were old enough to take Notice of it, who relate, that at that time between *Nio Anidro* and *Sant Irene* were felt continual Earthquakes, insomuch, that the Inhabitants of *Santorini* in a great Fright resolved to abandon their Habitations, and seek Refuge somewhere else. The next Year 1650, they saw in the middle of these Islands, but nearest to *Santorini*, an impetuous Fire come out of the Sea, with a great Noise and Roaring, and abundance of Smoak which darkened the Sky, and turned all Metals black, which were not well shut up, and struck Terror in the Beholders. This Fire forcibly opening the Sea and the Earth, made a Noise as loud as Thunder; so that from that time till now they call it in *Greek*, *The Time of the bad Year*. The Sea agitated by such an impetuous irregular Motion, and swelled by the great boiling, breaking its natural Bounds, extended itself all troubled as far as *Santorini*, in such a manner as to cover half the *Champion* Country to the South East, throwing out dead Fish and Pumice Stones, that spread all over the Sea; so that a Boat could



could scarce pass it; it killed also Beasts and Birds, and even Thirty Men, and most were blinded, but cured themselves by washing the Part offended with Wine; it continued only a Year, and of this I was well inform'd by credible Persons now alive. God grant no more of these frightful Accidents may happen to us nor our Children!

*Antonio Delenda di Gasparo*, Inhabitant of *Santorini*, wrote the above Account.

## Numb. XXVI. Pag. 287.

*The chief Opinions for which the Armenians in Persia, commonly distinguished by the Name of Onesians, are stiled Schismaticks.*

**T**HEY deny the Proceſſion of the Holy Ghost from the Father and the Son, pretending with the *Arians*, that the Son proceeds only from the Father.

They reject two perfect Natures, with two Wills, in *Jesus Christ*; and excommunicate all the *Roman* Catholicks, and in general all those who assert the contrary.

They affirm, that he did not digest his Meat and Drink as other Men.

That he descending into Hell, destroy'd the Devils, and delivered all the Damnd; and that after his Ascension into Heaven he came on Earth, and sold the Apostle *Thomas* to some *Indian* Merchants for ready Money.

They deny the Happiness of the Saints before the Day of Judgment, and pray for the Repose of the Dead, tho' they deny Purgatory.

They admit of no Councils as Orthodox, but the Three first.

They keep divers Ceremonies of the *Mosaic* Law, as the sacrificing Beasts, and giving to the Sacrificer, who is generally their Patriarch, such Part thereof as commanded by the same Law; and before killing the Victim, they make it swallow some blessed Salt.

They accuse themselves, publickly and aloud in the Churches, of their greatest Sins, and their Priest gives them as publick and Sacramental Absolution.

## Numb. XXVII.

*Letter of a Friend at Hispahan to another at Smirna, dated the 18th of July 1708.*

**T**HE Reverend Missionaries had long foretold us the Coming of an Extraordinary Ambassador from our Great Monarch to the *Sophy's* Court; and we were inform'd about a Year past, that Mr. *Fabre*, formerly a Merchant at *Constantinople*, had the Honour to be invested with that Character, and was already got near *Erivan*, after after having met with divers Disappointments, and gone thro' many Fatigues, which had exhausted his Treasure, notwithstanding the Loan of 40000 Francs from Madam *Pett*, a Lady of known Complaisance, (who accompanied him on Promise of passing for Lady, Embassadress at the *Sophy's* Court, as she did already on the Road; and that he would return her Money with large Interest, or divorce

his



his Wife at *Constantinople*, whom he call'd his Slave, and marry her, and let the Priest unite their Hands and Fortunes, as we are informed by those of his Retinue, who are arriv'd here;) and continued his Journey with all possible Diligence; when a cruel Fever seized him, and put an End to his Life, to the great Grief of his dear Creditrix, who accepted a Retreat offer'd her by the *Bashaw* of *Erivan* in his *Harem*, where, 'tis said, she wanted nothing. Mr. *Michel*, by means of Mr. *Ferriol*, succeeded in this Embassy, as you know, arriv'd here some time ago, having taken Possession of the Deceas'd's Equipage, especially the Presents intended for the *Persian* Court, leaving *Madam Petit* to the *Bashaw's* Care; from whom 'tis said she has obtained a *Thaim* for her return to *Constantinople*, whither she is to go and solicit her Repayment out of the Estate she imagines Mr. *Fabre* has there; but 'tis said she will find nothing there but some other Debts of his. As for the new Ambassador Mr. *Michel*, who was dignified with the Knighthood of St. *Lazar* at *Versailles* on the receipt of his Credentials, he was conducted yesterday, the Birth-Day of the greatest Prophet according to the *Persians*, i.e. *Mouis Ali*, between six and seven in the Morning, to the Gate of the Palace Garden, and seated under a small Porch; an Hour afterwards the Officers of the Palace began to come to Court, and about nine a Clock *Omras*, or Ministers of State, seated themselves on a long Bench near the *Sophy's* Apartment, who came out in about three Quarters of an Hour; and after the *Sellam*, or usual Salutation, each of them took his Place according to his Quality, and the *Mehmaunder Bashaw* introduced the Patriarch of *Giorgia*, who had a short but favourable Audience of his Majesty. After this, as tho' they intended to try the Knight's Patience, the Supporters of the Prophet's Tombs were admitted to Audience, and the *Sophy* had his Coffee before our new Ambassador was admitted; after which, the *Mehmaunder Bashaw* went to fetch him out of the little Porch, where he had stayed near four Hours, with more Patience than is natural to our Nation; he was conducted cross the Garden, followed by two *French* Gentlemen who came with Mr. *Fabre*, Father *Bafille* a *Carmelite*, an Apothecary who lives here, and a Surgeon, who both pretend to be Physicians. Besides these, his Equipage consisted of two Pages, and twelve Footmen, in Mr. *Fabre's*, their first Master's Livery, his Gentleman and *Valet de Chambre* richly dress'd. Being come to the Door of the Audience Room, he was told, that he must not appear before the *Sophy* with his Sword by his Side; at first, like a worthy Servant of Mr. *Ferriol*, he made Difficulty to leave it, but Father *Bafille*, his Interpreter, advising him to do it, and assuring him he could not else see the *Sophy*, he took his Advice, and enter'd, *Eques non gladio cinctus*; after the usual Reverence to the *Sophy*, he made his Compliment to him in *French*, and deliver'd it in *Persian*, with his most *Christian* Majesty's Letter to the Interpreter *Mehmet Dewvelet*, formerly Missionary of the Order of St. *Austin*, who turned *Mahometan* some Years since, and was made the *Sophy's* chief Interpreter, as being well skilled in the *Persian* and *European* Languages; in the mean while, the *Sophy* had a View of our great Monarch's Presents, consisting of,

1. A large Gold Medal, very heavy, representing his most *Christian* Majesty at the Head of an Army.
2. Another of the same Metal and Weight, where, under the Emblem of *Pallas*, he gives a King to *Spain*, represented by a Woman sitting, with *Spaniards* and *Indians* standing on each side of her.

3. Two



3. Two great Clocks, with Cases, finely inlaid with Tortoise-shell, Mother of Pearl, Silver and Brass gilt.
4. Six Watches, the Cases set with precious Stones.
5. Twelve small Fruit-Baskets, curiously wrought and gilt.
6. Eight Volumes, in *Folio*, of the Annals of *Persia* and *China*, in *Persian* and *French*.
7. A Picture representing the *French King*, under the Figure of *Mars*.
8. A Gun enriched with divers Figures of Animals, as Deer, Hares, Birds, &c. inlaid, worked of antient Fabrick. *N. B.* Our *Persians* are not such Enemies to Figures of living Creatures as your *Turks*.
9. A Pair of Pistols, of the same Work.
10. Several Mathematical Instruments.
11. Telescopes, and a magical Lanthorn.

All these Presents were carried through the Audience Room, that the *Sophy* might see them; his Majesty then retired, and a Stool was set for the Ambassador to sit down, who had stood all this while; and they gave him Coffee and Sweet-Meats, and afterwards a Dinner of Abundance of Dishes; he had the Honour to eat with the Prime Minister, the Chancellor, and Prime Secretary of State: *Father Basile*, the two Gentlemen, and the Secretary, eat with *Mehmauder Basha*, and several *Omras*. After Dinner, which lasted but a good half Hour, his Excellency was reconducted home. This is all the News I have now to communicate to you, who am, &c.

Numb. XXVIII. Pag. 293. last Line.

The King of Sweden's First Letter to the Grand Seignior, from Oczakow, the 3d of July, 1709. O. S.

TO the most High, most Mighty, most Glorious, Invincible, and August Emperor of divers Empires, King of many Kingdoms, Ruler and Protector of many different Nations; may the Almighty bless and prolong your Reign!

We make known to your Imperial Highness by this Letter, signed with our Royal Hand, that after we had, as fortunately as justly, chastised the perfidious Violators of the Law of Nations, and of the Faith of Treaties sworn in the most authentick and solemn Manner; false Friends, who at the Beginning of this Century on a sudden invaded our Provinces, which were nearest to them, with numerous Armies; when, at the same time, they caused us to be assured, by our reciprocal Ministers, of their pretended Intention religiously to maintain that good Intelligence and Friendship which subsisted between us.

That after we had forced King *Augustus* to renounce the Crown of *Poland*, whereof he was rather the Tyrant than the King, and procured to the *Poles*, our mutual Friends, a King of their own Nation, and Friend to your sublime *Porte*.

That



That after we had pursued the flying *Czar* as far as *Pultowa*, to give Laws to him, and set just and immovable Bounds to his pernicious Designs, Heaven has permitted that our Army, fatigued with hard Marches, and destitute of Necessaries, should on a sudden be overpowered by a Multitude thrice as numerous, fresh and provided with every thing that we wanted, and that we should lose the Day.

That not being in a Condition or Place near enough to raise another fresh Army immediately to repair our Loss, and being desirous to avoid falling into the Power of a barbarous and perfidious Enemy, we are come into the Dominions of your Imperial Highness, to seek an *Azylum*, and the Means whereby we may soon and safely rejoin the Army we have left in *Poland* to maintain the new King upon that Throne, in case he whom we have obliged to quit it should attempt to return thither, contrary to the Faith of the last Treaty made with him.

What we chiefly aim at and seek in this *Azylum*, is the Friendship of your Imperial Highness, to whom we offer and swear a most sincere one, on our Part. The first Proof we think we ought to give of it, is to intimate to your mighty Highness, that if the *Czar*, whose Ambition is neither guided by true Courage, Honour, nor Justice, be allowed Time to improve the Advantage which our Misfortune has now given him over us, and we should be thereby forced to conclude a Peace with him, which will leave him at Liberty to go on with his perfidious Ambition, he will one Day, on a sudden, and when it is least suspected, fall on some of your Provinces, as he has already done upon one of ours. But why do we say, when it is least suspected? Doth not the building several Forts upon the *Tanais*, upon the *Palus Maotis*, and his new Fleet, give sufficient Ground for such a Mistrust?

It being so, we see nothing more proper to prevent such Danger, than an Alliance between your sublime *Porte* and Us; by virtue whereof being enabled to return into *Poland*, or into our Provinces, under a good Guard of your valiant Horsemen, we may augment our Army, which is still there, and carry again our just Arms into that unjust and ambitious *Czar's* Dominions, and stop, or entirely repress his unjust Ambition. What remains is, that we never forget the Favours you shall confer upon Us, and we shall always be proud of being constantly and inviolably

*Your Faithful Friend,*

Carolus XII. Son of Carolus XI.

### Numb. XXIX. Ibid.

*The King of Sweden's Letter to the Grand Visier the 4th of July, 1709. O. S.*

**T**O the most Esteemed, most Wise, and Honourable *Aly Bashaw*, Great Visier of the *Ottoman* Empire, Health and Prosperity.

It was a very consolable Satisfaction to Us to understand, at our Arrival in the *Ottoman* Territories, that his Imperial Highness has for his Lieutenant a Minister so wise, so prudent, and excellent in all great Qualities, as you are; and your Zeal for the Welfare of the Empire, gives us Reason to hope, that the Alliance we propose to his Imperial Highness, and the Convoy we desire of him, being approved of by you, will,



will, through your Assistance and Recommendation, have the wholesome Consequences we do expect from it, as well for this Empire as for our Kingdom. Monsieur *Neghebour*, the Bearer hereof, whom we recommend to your Favour, is charged with the principal Instructions which relate to this Affair, and he shall be supply'd with all such other as shall seem necessary to make it effectual.

Carolus XII. Son of Carolus XI.

Numb. XXX. Ibid.

Baron Mullern's Letter to the Visier Ali Bashaw, near Ozakow, the 3d of July, 1709, O.S.

**M**OST excellent Lord and supreme Visier of the most powerful Ottoman Empire, *Ali Bashaw*.

I add this Letter for your Excellency, to those of his Majesty the King of Sweden, my august Master, to apprise you of our safe Arrival in the Ottoman Territories, desiring your Excellency's Friendship in return of mine, which I offer you with the greatest Sincerity. I take the Liberty to recommend the Bearer, Mr. *Neghebour*, to your Favour, and intreat your Excellency, in the Name of my Royal Master, who confirms in this the Regard he has expressed for your Excellency in his own Letter, to second with your Authority what his Majesty writes to his Highness and to your Excellency, and concerning which the said Mr. *Neghebour* has his Instructions, and to consider the Advantages which may thence accrue to both Nations. I will add, that the Candidness, good Faith, and Honour, which his Swedish Majesty, and his Subjects, by his Example, make Profession of; and the Reputation which his Highness and the Ottomans have, even in *Christendom*, of loving and cultivating religiously and inviolably these precious Qualifications, promise a most happy Foundation to the proposed Alliance. I pray Heaven to bless and prosper the Project, and remain, with great Respect,

Your most humble and affectionate Servant,

Gustavius Mullern.

Numb. XXXI. Pag. 295.

The Visier Chiourly Ali Bashaw's Answer to the King of Sweden the 9th of August, 1709.

**M**OST valiant, most renowned and illustrious among Christian Kings, Protector of Right and Justice, most serene King of Sweden, *Charles*, may Heaven shower down on your Majesty the Dew of its most precious Blessings, and crown your End with Glory, and all happy Success.

I have received, with a very sincere Respect, your Majesty's Letter, signed with your valiant and Royal Hand, near *Ozakow*, delivered me by the illustrious among the great Men of the Christian Religion;

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Mr.



Mr. *Neghebour*; may the Almighty, the only Being of Beings, enlighten and direct his Ways to a happy End. The News of your safe Arrival in the *Ottoman* Territories, and the Assurance your Majesty gives me of your Royal Good-will, and confirmed to me by the most wise and venerable M. *Mullern*, your chief Minister, may his End be happy, have plunged my Heart into the Crystal Waters of a River of Joy, and filled it with Gratitude. The Emperor, my august Master, (to whom I have represented the right and generous Intentions of your Majesty, and the Commission of the most illustrious Bearer,) has commanded me to assure your Majesty, that you are very welcome; and has sent Orders to *Tusuff Bashaw*, his *Seraskier* at *Bender*, to treat your Majesty as becomes your Royal Dignity during your Stay, or till an honourable and sufficient Convoy be assembled there to accompany and conduct you securely, according to his Imperial Orders already given for that End: And as soon as the said Mr. *Neghebour* shall have receiv'd from your Majesty a publick Character, or be furnished with Credentials proper to be introduced through the high and great Gate which opens the gracious Entry to the sublime and glorious Throne of the most august Emperor in the Universe, and after he shall have bowed with a respectful Reverence, in the due and usual Manner, and shall have presented your Royal Letter to his Highness, he will cause it to be read and interpreted to him, and give such an Answer as shall be worthy of its Contents, having a particular Regard for your Majesty's Friendship, and seeming already sufficiently enclined of himself to enter into the Measures which you have proposed. May the Almighty bless your Majesty according to the earnest Wishes of

*Ali Bashaw.*

### Numb. XXXII. Ibid.

*His Answer to Mr. Mullern, of the same Date.*

**M**OST illustrious and distinguished among those who esteem the Prophet *Jesus* to be God, chief Minister of his *Swedish* Majesty, and our most esteemed Friend, the Lord *Gustavus Mullern*. May the only adorable God, and Creator of all Things, confer on you his most precious Benefits, and grant you a desirable End.

This is to acquaint you, that the most magnificent Mr. *Neghebour* has delivered me your Letter, which I have caused to be read and interpreted to me; and I have observed with a Joy that agreeably fills my Soul, that the most mighty King of *Sweden*, your Master, has therein given me reiterated Assurances of his Goodness: I also hope that the said Bearer has receiv'd wise and prudent Instructions concerning the Alliance which his Majesty proposes, and the Convoy that he desires. I have already mentioned in my Answer to his Majesty's gracious Letter, that his Highness seems sufficiently enclined and disposed to it, and I shall, on my part, omit no Opportunity to fortify his good Dispositions, to any thing which tends to the Welfare and the Preservation of this august and glorious Empire, as well as to the Re-establishment of the King of *Sweden's* Affairs. When Mr. *Neghebour*, invested with a Character to be admitted to the Foot of the sublime and glorious Throne of his Highness, shall have delivered him his Majesty's Letter, I will second the Contents of it as it deserves, and bring all things to



to a speedy and good Conclusion; to which I exhort you to contribute on your part, that there be no occasion of Contest. *Yussuff Bashaw*, Seraskier or General of *Bender*, has Orders to receive your Proposals, and confer with you thereon, and send his Report thereof to the Sublime Porte. I take the Liberty to send his *Swedish* Majesty a *Hangiar* set with precious Stones, and a Horse richly harnessed, which I desire you to encline him to accept of. May the Almighty God direct and enlighten all your Counsels, as prays sincerely,

*Ali Bashaw.*

Numb. XXXIII. Pag. 295. Line 18.

*Letter of King Charles XII. of Sweden, to King Stanislaus of Poland, from Bender, written the 13th of August 1709.*

*Dear Brother, Friend and Ally,*

AS the News of the Battle of *Paltowa*, and the Uncertainty of my Fate, may have caused some Uneasiness in your Majesty, I think it proper to inform you of my safe Arrival here; and that my Affairs are not so desperate as represented by my Enemies (who have magnified their Advantage,) more owing to Fortune than their Bravery, and our Loss here as well as all over *Europe*: But I find here all the Encouragement imaginable, to hope for such a Convoy as may enable me even to force my Way (in case of Opposition) to your Majesty, where we may act in concert with new Vigour, for the re-establishment of our Affairs. I need not desire your Majesty not to despond, your Courage, being (I am well assured) superior to ill Fortune.

*I am*

*Your affectionate Brother and Ally,*

CAROLUS.

Numb. XXXIV.

*The Grand Seignior's Answer to the King of Sweden, which was not sent till January 1710.*

*Achmet III. Son of Mahomet IV. Lord of Three Empires, several Kingdoms, Principalities, &c. Master of the Black, White and Red Seas, to the most valiant and renown'd King of Sweden, Carolus XII. Son of Carolus XI.*

MOST great, most potent and conspicuous in Virtue and Glory among the principal Kings, who render Divine Honours to Jesus, most serene King of *Sweden*, *Charles*, our good Friend; may the sole True and Almighty God crown your Reign with good Success and Glory. We have understood by your Letter, full of good Intentions and Professions of Friendship, presented to us by your Envoy, after he had rendered Obedience before our Imperial Throne; and by your Royal

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Commissions, which he has communicated to our chief *Vizier Ali Bashaw*, the Misfortune which has interrupted the Prosperity of your Arms at *Pultowa*, and the Measures to be taken to retrieve it, or prevent Consequences which might become fatal even to our Empire. I have well comprehended all these Things, which require mature Deliberation; and I have referr'd them to the Examination and Consideration of my great *Divan*, or Council, consisting of the most eminent in Wisdom, Prudence and Equity of my vast Empire, who shall confer thereon with your Envoy. I esteem very much your Friendship, and willingly grant you mine, and the Protection you desire of me. My *Bashaws* of *Romelia* and *Anatolia* have already Orders to march their Troops, and get together a Body near *Bender*, to convoy and conduct you safely whither you desire to go. The *Seraskier* of *Bender*, *Tusuff Bashaw*, is directed to furnish you the *Thaim* of Five Hundred Dollars a Day, with whatsoever may be necessary besides for your Household, Stables, and the Subsistence of your People; in a word, to spare nothing which he shall think reasonable, to do things honourably, and as become your Royal Dignity. Given in our Capital City of *Constantinople*, the First of the Moon *Sheval* 1121.

Numb. XXXV. Pag. 298. Line 37.

*The King of Sweden's Letter to the Grand Seignior, the 10th of March 1710.*

**M**OST Mighty, always Victorious and Invincible *Grand Seignior Sultan Achmet*, Son of *Sultan Mahomet*, the most powerful and most glorious of the Emperors of the World.

We *Charles*, Son of *Charles King of Sweden*, by this Letter signed by our Royal Hand, refer to the Consideration of your Imperial Highness, our just Resentments of the proud and violent Proceeding of the *Muscovites* towards Five of our Subjects who are Prisoners, and flatter'd themselves to enjoy the Protection which your Imperial Highness has granted us, as well for our own Person, as for our Subjects, and those we esteem as such; but have, on the contrary, by the favour our Enemies find at your Sublime Porte, been taken out of our Envoy's House, where they sought the Refuge natural to Prisoners in a strange Country, where they were not taken, nor bought by any of your Subjects. We cannot think your Imperial Highness has the least Knowledge of this Violation of the Law of Nations, therefore we thought proper to acquaint you with it, and demand Justice for it; and tho' we find many things also impunedly practis'd at your Sublime Porte to our Prejudice, which do not well agree with the generous Promises which were made us, we will not attribute any of them to any Change of your first and imperial good Intention towards us, but rely entirely on those Promises, without the least Fear or Mistrust. Being very sincere on our part, we renew our Wishes for the Preservation and enlarging of your flourishing Empire, &c.

*Charles, Son of Charles.*

Numb.



Numb. XXXVI. Pag. 299.

*The Grand Seignior's Letter to the King of Sweden received at Bender the 9th of April 1710.*

*Sultan Achmet, Son of Sultan Mahomet, always Glorious and Victorious, &c.*

**M**OST mighty and splendidly adorned with the most sublime and glorious Royal Qualities, among the Princes, Worshippers of Jesus, Charles Son of Charles King of Sweden; may your End be accompanied with all Happiness and Glory.

On the Arrival of the faithful Mahomet Capigi Bashaw, by the Almighty's Protection at Bender, you will receive this our Imperial Letter with Twenty five chosen Horses; of which, that which shall be presented to you richly harnessed according to the shining Magnificence which encompasses us, has carried our Imperial Person. We wish you may cheerfully mount that and the rest of the excellent Arab Race, which is the Product of our Empire abounding in all the finest and best things, that you may march safely and fortunately against your Enemies; and whereas you are desirous to return into the Road of Victory, (which was signified both by your Envoy, whose Words are adorned with Sincerity, and whose Integrity may God crown with Happiness.) The Convoy you desired of our Imperial Protection is ready to attend you; and the other Necessaries to conduct you and your People which Way you will go, shall be supply'd from our Part as soon as you will set out; may the only perfect and Almighty God direct your Thoughts and Actions. Given in our Imperial City of Constantinople the 5th of the Moon Jumakilaker 1122.

Numb. XXXVII. Pag. 323.

*The Chief Ceremonies of the Pope's Ordinary Mass, as perform'd in his Chappel, especially during the Advent.*

**W**HEN the Pope goes to Chappel, he walks from the Pontifical Wardrobe, having on his Head a plain Silver Mitre, and being dressed in a Purple Stole embroider'd with Gold Galloon, wearing on his Breast the Pectoral of Pearl: He is preceded by Twelve Swiss with drawn Swords; and when he ascends to the Throne, two Auditors of the Rota hold up the Bottom of his Surplice, two Cardinals support his Arms, and his Train is born by two Secret Chamberlains, (a Master of the Ceremonies attending,) and the Assistant of the Mitre, viz. the eldest Auditor of the Rota; and behind him the Assistant Bishop standing in a respectful manner. The Cardinals go first to the Obedience, then the other Prelates; after which Incense is offered to his Holiness by the Deacon\*, then to the Assistant Cardinals, to that of Attire, and to the Bishops; which done, the Pope kneeling on the Lower Step of the Throne, reads in a Book which an Assistant Bishop kneel-

\* The Deacon is always a Canon of St. Peter's, and the Sub-deacon one of St. Mary Maggiore.



kneeling at the foot of the Throne, keeps in his Hand, and another holding a Wax Candle. When his Holiness has done reading, the Book is laid on the *Lanterna*, and the Candle put within the said *Lanterna*, where there is a Candle always burning. Then he puts off his Mitre, which is held by the Eldest *Auditor* of the *Rota*, who has under his Cope a *Fassia* to hold the Mitre, that it may not be touched by his Hands. The Gilt Cross is placed near the Altar on the Gospel side, leaning against the Wall at the End of the Assistant Bishop's Bench, and is guarded by two Ushers of *Virga Rubra* or the Red Rod. The Assistant Bishops sit according to their Seniority, viz. the Eldest nearest to the Pope; the Seculars have a Cope and Rochet, the Regulars a Mantle but no Rochet; the last, who is the Sacristan, and always an *Augustine* Fryar, wears a Cope of black Serge, with a Furr of the same Colour and no Rochet. The *Confiteor mea culpa, &c.* is said by the Deacon, standing at the Bottom of the Steps of the Throne in the Surplice; and whilst he is saying it, he bows his Body, and is attended by the Master of the Ceremonies in the same Posture. At the *Introitus* the Benediction being given, a Prelate comes out, and receiving the Cross from the Usher, places it directly before the Steps of the Throne kneeling: At the same time another Prelate kneeling, holds up the Bottom of the Papal Mantle on the Left side, whilst the Deacon does the same on the Right. Then the Sub-deacon reads the Epistle, (a Master of the Ceremonies attending him), which ended, he kisses the Pope's Slipper, receives his Blessing, and retires, and presently the half *Pianeta* is put on. The Deacon reads the Gospel in the Surplice, the Stole and Tunica, standing near the Pope with his Face to the Altar; the Sub-deacon holding the Book, with his Back to it, as do the Accolites the Candlesticks. Then the Deacon carries the Gospel to his Holiness to kiss, and the Pope puts Incense into the Censer; the Cardinal Priest Assistant standing on the Right Hand and holding the Navicel, and the second Master of the Ceremonies kneeling and holding the Censer. The two Cardinal Deacons hold open the Mantle; and every time his Holiness puts in Incense, the *Ceremoniere* gently moves the Pan up towards his Face, and then he carries to the Celebrant to cense the Altar. The Pope marching up to the Altar for the *Credo* Consecration and Elevation, is attended by the Cardinal Priest Assistant; and when elevating the Sacrament to be worshipped, four Chaplains kneeling hold each one a Gold Candlestick with a Wax lighted Taper with both Hands, bending their Heads and Bodies. The Peace is given or perform'd as follows; the Cardinal Assistant Priest goes to the Throne, embraces his Holiness, by whom he is afterwards embraced; then he gives it in the same manner to the *Constable*, who is always present, unless hindered by Indisposition or some Business; then to the Non-Assistant Bishops, Masters of the Ceremonies, to the Ambassador of *Ferrara*, and to the Prior of the Conservators.

Numb. XXXVIII. Pag. 323.

THE Day consecrated to St. *Mary the Egyptian*, which is the 19th of *April*, her Festival is celebrated in her Church after the *Armenian* \* Rites and Language, the Wall of the Convent adjoining to

\* The Armenians sing in Syriack Language, the most commonly natural to them, and allowed to keep all their Ancient Rites, in all that which is not contrary to the Roman Catholic Doctrine. the



the said Church, and that of *Pilate's House*, opposite to the Front of it, is adorned with Tapestry, to do the greater Honour to the Saint. On each Side of the Entrance of the Church, are several fine Pictures, representing the Life of that Saint, from her visiting the holy Sepulchre, to her Death in the *Egyptian* Desert. Under each Picture hung a Past-board, explaining, in *Italian*, the Meaning of each Figure; as, her being driven away from visiting the holy Sepulchre, by an Angel, till she had repented of her Sins; her receiving Alms of a *Turkish Basha*, wherewith she bought two Loaves, which lasted forty Years; her being found in a Desert by the Abbot *Zosimus*; her passing dry-footed over the River *Jordan*, to receive the Sacrament; and her being found dead in the same Desert by the same Abbot, &c. The Church within is hung with red Damask, the High-Altar adorned with Silver Statues, about two Foot high, with a Crucifix, six Candlesticks of the same, and four other Candlesticks also of Silver. Over the Entrance is a Gallery, wherein the Wives and Daughters of the *Armenian* Merchants, &c. sit, after the Eastern Fashion, which separate both Sexes in Churches, and upon it hung the Picture of the Cardinal-Protector of that Nation. Divine Service is generally celebrated by the *Armenian* Bishop, who puts on his Vestment before-hand in the Sacristy, and from thence goes in Procession, with all his Clergy, to the Church, marching first thro' the Court of the Convent, so into the Church-Yard, and up to the Altar. At the Head of the Procession, is the Cross, carry'd between two Silver Candlesticks, next the Censer, follow'd by the Clergy, two and two. After these, comes a young Clerk, holding a kind of Brass Bell; then two other Clerks, with Instruments also of Brass, pretty like Plates, with Strings fasten'd to the Backside of them, to fix them to the Thumb, which, they rubbing one against another, cause a hoarse Sound, which makes, as it were, the Base to the foresaid Bell; next march the *Armenian* Priests, two and two, all in their proper Habits, with long Surplices, or rather *Albes* of plain Linnen, with Silk Collars sowed on them, some blew, some green, some red, with Gold and Silver Stripes. Last of all comes the Bishop, with a Mitre of Gold Tissue, woven with Foliage, and Flowers of divers Colours, a long Surplice, and an Episcopal Mantle of Silver Tissue, intermix'd with green and red Flowers, lin'd in the Body with Scarlet, and round the Borders with green Silk; he holds in his right Hand a small gilt Cross, set with Jewels, with which he blesses the People as he passes along; he has in the left a pastoral Staff (or kind of old-fashion'd Cane,) pretty like that of the *Greeks*, only the Handle does not end in two Serpents Heads, as that. All the *Armenian* Clergy wear on their Backs small Crosses, some of plain red Damask, some of Gold, in a Circle of red Silk; he who bears the Cross had one of the latter. They who walk near the Bishop, have not only Crosses on their Backs, but on each Shoulder. All the while the Procession is passing, they sing and play on the Instruments above-mentioned; and when they arrive in the Choir, the Cross is carried to the Epistle side, and set behind the Altar, the Clergy standing round, and the Bishop in the middle. After he has given the Benediction, he goes to his Seat, but never takes off his Mitre all the time, either sitting or standing. The Cross and Pectoral are put into his Hands twice. One of the Priests, with the red Crosses on his Shoulders, standing by him, reads certain Prayers, or Lessons, in a Tone much like that wherein they read the Epistle, and just before he



he begins, he kisses the Cross; after which, one of the Assistant-Clergy puts him on a Cope of Silver Stuff, with green and red Flowers. Being thus habited, he stands in the midst of the Choir, before the Altar, with his Face to the People, the Silver Candlestick being held on each Side by Clergymen, and reads in a Book, whose Covers are of fine wrought Silver Plate. When he has ended, the Cope is put off, the Candlesticks are replaced on the Rails, and the Priest retires to his Seat; and another, who reads afterwards, observes the same Method. At one time two Clergymen advance, and standing in the middle, say certain Prayers, and retire; at another, they sing all in *Chorus*, the Instruments, (which all the while are near the Bishop) accompanying the Voices. Sometimes they make a double *Chorus*, reading all in the Book; then they pause, those on the opposite Side observing the same in their Responses. The Bishop, after the Mass is over, standing before the Altar, pronounces the Benediction, and turning to the People, blesses them with the Cross. Then the Procession returns back to the College in the same Order as before \*.

Numb. XXXIX. Pag. 323.

*The Manner of holding a Consistory.*

THE publick Consistory is generally held in the *Sala Regia*; the Day before Notice is given to all concerned, by a Sable hung at the Gate of *Monte Citorio*, wherein the Hour of Meeting is mention'd, *e. g.* at the 13th Hour, after the *Italian* Way of Reckoning, or 8 in the Morning, after ours.

The *Sala Regia* is a noble spacious Hall, at the upper End whereof is the Throne, behind which are Tapestries Hangings, representing *Religion* sitting on a Globe, pendant in the Air: On her Right is *Justice*, on her Left *Charity*, both likewise in the Air, and sitting on a Rainbow. Below, at the Extremity of the Hangings, are two Lions couchant, each holding a Banner, whereon is the Figure of the Cross-Keys, and the Borders round are of Grotesque Work, as is also the Valence of the Canopy. On the Right and Left are two Stools, and the *Flabelli*, or Peacock's Tails, are set on the Steps on each side, and leaning against the Tapestry. The Area of the Throne, the Steps, and a Space all round, are cover'd with red Cloath as far as the Doors, and a large green Carpet is spread over all the rest of the Floor. On the East Side of the Carpet, are the Cardinals Seats, and on the S. E. near the Entrance of the Hall, stands the *Prefect*, or *Guardian* of the Consistory, in a Gown of Black Velvet, with short puffed Sleeves, and a flat Cap of the same, attended by three *Bupolanti* in Scarlet Gowns, and round about are the Pope's Guards ranged in Files. When

\* The Armenians have at Rome, as all other foreign Nations, their own College, founded the most part by Gregory XIII. where their Profelytes and Youth are instructed in the Roman Catholic Faith, and very handsomly maintain'd; have a Cardinal-Protector, and are under the Care and Discipline of the Jesuits, frequenting the Collegio Romano; where these Fathers do initiate in the Sacred Mysteries, those in whom they find the best Dispositions for Priesthood; teach them to go back Missionaries into their native Country, there to attack and destroy all the chief Points in which their Nation differs from the Catholic Faith, as Nestorianism and Jacobitism; the Pope creates out of them Patriarchs, Bishops, in patribus infidelium; they are call'd generally Maronites, and their Colleges known under that Name.



his Holiness comes to the Consistory, he passes thro' the *Sala Ducale* to the Throne, and is dress'd in a red Mantle, richly embroider'd with Gold; on the Welt are several Medals, with Figures wrought in Needle Work, in proper Colours, and on his Head he has a Golden Mitre. \* The two Cardinal-Deacons, who hold up the Pontifical Robes as his Holiness walks to the Throne, retire to their Places; the Constable stands in the *Area*; on the West of it are a great Number of Prelates, and the rest of the Papal Court form a Circle around it. When the Pope is seated, a Consistorial Advocate, in his Ceremonial Habit, stands at the Foot of the Throne; and after bending his Knee, makes an Oration in *Latin*, relating to the Subject of their Meeting, *e.g.* to a *Canonization*. This ended, another Advocate makes a second; after which, a Chamberlain of Honour standing on the Upper-Step of the Throne, replies in *Latin* in his Holiness's Name. These are all Matters of Form, and concerted before-hand, both what is to be said, and what answer'd. At the farther End of the Consistory, towards the East, stands a Chamberlain of Honour, and the Secretary of the Consistory, who writes down the Names of the Cardinals then present. This done, the Pope retires; and the two Cardinal-Deacons, who attended his Holiness to the Throne, come from their Places to hold up the Train of the Pontifical Robes, as he descends the Throne, to the Foot of which the portable Chair is brought for him. As the Pope sits down, the Masters of the Ceremonies put the Train of his Mantle behind him; in the mean time, the Bearers of the Seat put the Poles on each Side of the Chair, and when he has given his Blessing, immediately lift him up at once, and carry him to the upper End of the Ducal Hall; from whence he walks to the Chamber where the Wardrobe is kept, where he seats himself in a Chair, in order to be carry'd out from the Consistory, with his Face towards the Throne. Any one may be present at the publick Consistories, none but publick Affairs being there treated of; but no Body besides the Cardinals and Archbishops are admitted at private ones, without being invited and introduced by some of the Cardinals, as was once Dr. *Newton*, Queen *Anne's* Envoy, with the Grand Duke of *Florence*. It is kept in a great Hall, near the *Sala Clementina*, for State-Affairs, and several other Occasions; and the Pope, when at Leisure, assists at it in Person. The Hall is hung with red Velvet, striped with Gold Galloon; at the upper End is an Elbow Chair of the same, with a Gold Frame rais'd on the Steps, which are cover'd with red Cloath. The Cardinals are seated on Benches, with painted Backs, but not cover'd with Tapistry, as in the publick Consistory, and are cloathed in Purple, with their Copes on. The Pope is in his Chamber-Habit, *viz.* a red Scapulary, a Stole, a Surplice with red Sleeves, and a white Cassock, and he is attended at his coming into the Consistory by Persons of the best Quality. The Prelates remain at the S. E. of the Hall. All the Transactions there are managed with the greatest Silence, whatever is said being whisper'd in the Pope's Ears. *e.g.* when a Cardinal has any thing to move, he rises from his Seat, makes a low Bow to the Throne, then goes up and stands at a small Distance from his Holiness on his right Hand, another by him, and so on; as the Cardinal who first accosts the Pope has done, he retires, and the next comes up, and approaches his Ho-

\* During the Consistory, a Pan of Coals is set in a Corner of the Hall, whereon Incense is burnt the whole Time till it breaks up.



liness, bowing first very low; after which he discloses his Business softly, his Holiness answering him in a low Voice, as Occasion requires; and so on, till all, who had any thing to move, have spoken; which done, the Captain of the *Swiss*, with a loud Voice, orders every one to retire, except the Cardinals, who are left with the Pope, and Affairs are debated in private.

A private Consistory being held 1711, the *Monday* after *Asb. Wednesday*, Dr. *Newton* being at *Rome incognito*, was introduced by Count *Fede*, the Great Duke's Minister, to see the Method of it. He was placed at the upper End, just behind Cardinal *Camara*, then Protector \* of the *English* College, and consequently of all of the Nation in *Rome*; who address'd him very courteously, but without moving from his Seat, and Cardinal *Dada*, who took his Seat next him, complimented him also very obligingly; and as the thing had been before concerted, and the Pope informed thereof, Count *Fede* managed Matters so, by the great Character he had given of the Envoy, that the Doctor had no sooner answer'd all their Civilities, but the Master of the Ceremonies, first making him a Compliment, presented him with a Gold Medal, of the Size of a Crown, which he slip't into his Hand, by the way of pressing it kindly, as one does in bidding a Friend wellcome. This was done by the Pope's Order, who being himself a Person of great Learning, and a profess'd Admirer and munificent Rewarder of Poetry, (for which Qualification, amongst many others, the Doctor was deservedly famous,) had a mind to shew a particular Instance of his Favour to one of such known Learning and Merit.

\* There are Colleges or Communities, founded at *Rome* for all foreign Nations, and each of them has a Cardinal-Protector, who bestows all Marks of the Roman Civility on all Foreigners of the Nation who go near him, of whatsoever Religion they are. There are three for the three Kingdoms of *England*, viz. an *English* one, a *Scotch* one, and an *Irish* one. The *Greeks*, the *Jews* converted to the Roman Catholick Faith, and in a word, every Nation has one; for those of them who acknowledge the Pope as Head of the Christian Church; which, for the most part, were founded, as I said before by *Gregory XIII.*





## A TABLE and EXPLANATION of the PRINTS contained in the first Volume.

**A**. B. C. D. are four very correct Maps, among which is that of the *Caspian Sea*, drawn by the *Czar's Orders*, the Plan whereof was communicated to me by *Sir John Norris*. They may serve as so many Draughts of my Travels, wherein may be seen the Situation of the Places whereof I treat. A. B. only are in this Volume.

Print I. (a) represents the Bust of *Innocent XII.* under whose Pontificate I began my Travels in 1696.—(b) (c) Are the then *Doges of Venice and Genoa.* (d) Is the *Grand Seignior Sultan Mustapha*, (who was deposed in 1703) Predecessor and Brother of *Sultan Achmet* now reigning. (e) The *Muphty Fesulla Effendi*, who was the Cause of the Ruin of that Prince, one of the best that ever sat upon the *Turkish Throne.* (f) The *Chiaouz Bashaw*, or Chief Usher to the *Ottoman Porte.* (g) The *Bostangi Bashaw*, or Intendant of the *Sultan's Palace and Gardens.* (h) The *Selictar Aga*, or Sword-Bearer to his Highness. (i) The *Atchi Bashaw*, or Master Cook. (k) An *Emir*, or Descendant of *Mahomet's.* (l) A *Mulla*, or Dr. of the Law. (m) A *Peik*, a sort of Body Guard that answers to the *Swisses.* (n) A *Baltagi*, or Hatchet Bearer, one of the Servants that cleaves Wood for the Chamber of the *Grand Seignior*, and for the *Ottoman Princes* that are confined; the *Visier*, who commanded the *Turkish Army* against the *Czar* at the *Pruth*, had been one of these. (o) An *Atchi*, or Ordinary Cook of the *Grand Seignior's.* (p) An *Ichoglan*, or Page of the *Sultan's.* (q) An *Asscky*, an Officer of the *Bostangis* so call'd, a Messenger of the *Seraglio.* (r) A *Greek Priest* of the Order of the *Caloieros*, who make a Vow of Chastity, and never marry. (s) An *African Turk.* (t) A *Cacahm* or \* *Jewish Priest.* (u) An *Albanian Soldier.* (x) A Christning after the Eastern manner by Immersion. (yz) A young *Turk* circumcis'd by a Barber †.

Print II. The richest of the four *Papal Tiara's*, cover'd with Jewels, which are kept under several Keys in the Castle of *St. Angelo*; and carried in Procession four times a Year before the Pope, being too weighty, by reason of the Gold and Gems wherewith they are exquisitely embellish'd, to be worn upon his Head.

Print III. (1) Is the *Sanguisuchello*, or *Blood-Sucker*, a Golden Instrument with three Pipes, which a Deacon holds with one Hand, in the Chalice that is in the other, to administer the Communion to the Pope, who sucks the Blood thro' the end of it A. according to the Doctrine of Transubstantiation, it being reckon'd properer to suck than to drink the Blood. D. Is a sort of Rammer call'd *Purificatorio*, or the Purifier, to clean the *Sanguisuchello.* This *Sanguisuchello* is adorned in the middle with an extraordinary fine Emerald, and the Rammer has at the upper End one of the finest Amethysts that can be seen. (2) Is a Gold Spoon to put the Water and Wine into the Chalice, after the manner

\* The most part of the Lay Jews wear also this Cape.

† This Operation is perform'd by Barbers.



of the *Greeks*, the Pope pretending to be Head of both of the *Greek* and *Latin* Church, says his solemn Masses in both Languages, and with the Ceremonies common to both. (3) Is what is call'd the \* *Indice di san Marco*.

Print IV. N<sup>o</sup> 1. Is *St. Peter's* Altar, whereon the four *Tiara's* before-mention'd are ranged in some Order, with as many of the most precious Mitres; two whereof are call'd Precious, in a higher degree than the others, and are adorned with rich Jewels, like those of the *Tiara's*, having been found (I mean the Jewels) with several more, in the Tomb of an Emperor, or Empress, as they were digging, under the Papacy of *Julius II.* in 1507. to lay the Foundations of *St. Peter's* Church. The two Figures of *St. Peter* and *St. Paul*, which are at the two Ends of the Altar, are of Massy Silver, and as large as the Life. *St. Peter* has upon his Head a Mitre, exquisitely embellish'd with precious Stones, and a Pontifical Habit answerable to it. (11) Is what they call *Flabello Pontificale*, or the Pontifical Fan; two of which are carried on each side his Holiness, whom they cover in Profile, as the *Solacks* do the *Grand Seignior*, with their Plumes of Feathers. (10) Is another after the manner of the *Greeks*, made for *Absalom* Archbishop of *Lund* in *Scania*. (3) Is the Representation of the *Sanguisuchello* when put in the Chalice. (9) Is the *Pyx*, or Golden Box, wherein they carry the Host from the Altar to the Throne, to administer the Communion to the Pope. (4) The *Falda*, or Robe of Majesty made like a Petticoat, which is fastened above the Pope's Waste, with a very long Train, which is held up by a Cardinal, and an Auditor of the *Rota* on all solemn Occasions. (2) The *Fanone*, a sort of *Amict*, peculiar to his Holiness, shaped like a Camel without a Head, which covers his Shoulders, whereunto the *Pallio* is fastened when he celebrates Mass. (5) (5) The two Sides of *Mr. Pitt's* famous Diamond, now call'd the *Regent*. † (7) that of the *Grand Seignior*, found rough by a Shepherd, who us'd it for a long while as a Flint to light his Pipe. (6) A Piece of Chrystal which I found in *Lapland*, so form'd by Nature, amongst divers others, differently, but as curiously polish'd. (8) Is the Tin Pipe, on the End whereof they burn Cotton thrice after the Pope's Coronation, saying thrice at each time, *Sanctissime Pater, sic transit Gloria Mundi*.

Print V. The precious Vessel of one single Emerald, part of the Booty taken by the *Genoese*, in the Holy War, at *Antioch*.

Print VI. An Antique Vessel, in the Shape of a Bucket, of a single Granate, and of the Colour of a Hyacinth, of the same size as the Original; which has had no Addition made to it, but that of a Silver Handle. The *Venetians* took it out of the Imperial Treasury at *Constantinople*, when they made themselves Masters of that City.

Print VII. A (1) is a Vessel of a single Turquoise, also taken here exactly of the size of the Original; to which there has been no other Addition made than that of encircling its Edges with Gold, embellish'd with divers precious Stones, as Emeralds, Saphirs, &c. — (9) Is a *Turkish* Fan, wherewith the Servants and Concubines of rich *Turks* cool their Masters in Summer, as represented more at full in Print XVIII. — (8) a *Tapouz*, or sort of Club, peculiar to the *Turks*, which is fastened near the Pommel of the Saddle, and which the *Grand Seignior* sends

\* They say at Venice, that it was made to perpetuate the Memory of the miraculous Apparition of a Hand in the Air, which showed the Place where the Body of this Saint was hid, which was before unknown; it is at present held by a Dragon, who in a solemn Mass shows the Primicerio, the Place of the Book where he is to read, &c.

† The Regent weighs 547 Grains, and that of the *Grand Seignior* 175



enrich'd with Diamonds, to those who have married an Ottoman Princess, as a Mark of his Permission to consummate the Marriage. — (3) A Sheath of Silver or Brass gilt, with three Knives and a Spoon, which they formerly wore tuck'd in their Girdle, (as the Highlanders do their Durk and Pistols,) in the room of which they have *Hengiers*, and the *Janizaries* have the Spoon in the fore part of their Cap, which is very like that of the *Atchi Basbaw*, (1) in the Print I. — (6) An Antique Halberd and Axe, now only used by the *Serdanguestis*, *Delis* or *Turkish* Forlorn Hope. The rest belong to the Second Volume, and are the Marks of the Spiritual and Temporal Authority of *Abfalom* the Archbishop of *Lund* already mentioned; as (10) his Mitre, (5 and 12) his two Crostiers, one of Brass gilt, and the other, viz. (12) of an Unicorn's Horn, if there is any such thing in Nature, (4) his Slippers, (13) his Helmet made like that of the Priests of *Jupiter* and *Mars*, (11) his Sword.

Print VII. B. The Bottom of the same Vessel, with an *Arabick* Inscription, importing that it has been made by the *Author of Nature* himself. It was taken from the same Place as the foregoing one.

Print VIII. N<sup>o</sup> (2) and (3) are two Marble Lyons placed before the great Gate of the Arsenal, taken from the Harbour *Pyram* at *Athens*, and transported to *Venice* by the Fleet of the Republick. (1) Is an antique and fine *Basso Relievo* at *Ravenna*. (a) Is an Idol of bak'd Earth, which I bought in *Palestine*, with (b) the little God *Apis* of Brass.

Print IX. Is a Patriarchal *Tiara*, such as *Methodius* an ancient Patriarch of *Constantinople* wore, and as he of *Alexandria* actually wears as yet: It is shapen like an Imperial Crown, the *Grecian* Patriarchs pretending to have at least as just a Title to be Spiritual Emperors, as the Pope, who wears Three one above another called the Triple Crown.

Print X. Part of the Inside of the great Room of a Bath in *Tripoli*.

Print XI. A *Greek* Dance, representing the different Habits of the fair Sex, in *Smyrna*, the Islands of the *Archipelago* and *Bulgaria*.

Print XII. Medals, whereof I have the Originals, which were struck for Nations, Cities, Colonies, &c. most part whereof I have travell'd through.

Print XIII. A Plan of *St. Sophia*, with the different Postures generally observ'd by the *Turks* during their Prayers; and above are the Medals of *Theodosius*, *Constantine* and *Marcianus*. (a) The *Labarum* or Banner of this last Emperor with the X and P upon it, and those of *Julian* the Apostate with S. P. Q. R.

Print XIV. The very ancient and famous Cistern, with 224 Pillars, each of two Pieces of Marble, which reaches from under *St. Sophia* to the *Atmeydan*, a Place call'd formerly the *Hippodrome*, with some Medals mentioned in the Account of my Travels.

Print XV. The *Atmeydan* itself, where the *Turks* still exercise their Horses after their manner, tho' differently from the ancient *Greeks*. On the same Print is a *Turkish* Bride, whom they are conducting thus in Pomp to her Bridegroom, who has not yet seen her, tho' the Contract is made between the Parents; she is on Horseback under the Canopy (1).

Print XVI. A Religious Dance of *Turkish* Dervishes.

Print XVII. A Specimen of the Magnificence wherewith the *Grand Seignior* is surrounded when he makes his Entry any where, or goes to a Publick Mosque.

Print



## A Table of the PRINTS.

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Print XVIII. A *Turkish Harem*, or the manner of living within Doors of the rich *Turks*, with their Wives and Concubines.

Print XIX. An *Armenian Marriage*, (11) the Bride going to Church. (1) The same after having given her Hand to the Bridegroom as the Fig. (1) with the usual Ceremonies, and her Return from thence, remains sitting, \* like an *Indian Pagod*, all the rest of the Day, without speaking, eating, drinking, or dancing, whilst the Company, even her Husband himself, N<sup>o</sup>. 2. does all of them. He that holds the Sword is the Person that gives her in Marriage.

Print XX. The *Helbest*, a publick Diversion of the *Sultanas*, or Imperial Women (1), to whom the *Grand Seignior* grants the Liberty of walking in the Gardens of the *Seraglio* four or five times a Year, under the Guard of Black Eunuchs, after that the White ones have made every body retire 100 Paces from the Walls, and given Notice that the Coast is clear to the *Kislar Aga* (2), as the White Eunuch (3) is supposed to have done.

Print XXI. Represents a *Janizary* who pierces his Arm, as a Sign of his Love to a Girl who shows him her Face, which is a sufficient Declaration on her side of her Inclinations towards him. The Woman with a Bundle is a *Jewess Broker*, by whom he sends secret Messages.

Print XXII. The Inside of the *Greek Patriarchal Church* at *Constantinople*.

Print XXIII. The Plan of the same Church with the Patriarch upon his Throne.

Print XXIV. Antiquities of *Lampsaco*, viz. N<sup>o</sup>. (1) is a little Statue of the God *Priapus*, who was adored there. N<sup>o</sup>. (2) and (20) are Medals having on their Reverse the Figure of the same Deity. (3) Is a *Venus* of Brass found at *Chalcedon* (7) and (19) are pretended perpetual Lamps found amongst the Ruins of *Troy*. (8) A *Lacrymatorium*.

N. B. That only the two Maps A. B. are in this Vol. and as they as well as the Prints, relate to so many different Places, I thought fit to range them all together at the End of each Book, half in one and half in the other, for the Conveniency of the Reader.

\* That this way of sitting is now more used by the Greeks than the Armenians; and the Greek Marriage differs principally in this from an Armenian one, that the Bride is not conducted to Church like a blind Woman, as (11) who is so veiled, that she can hardly see through the Veil, which the first wear thin and like those of the Turkish Women in the Print XV. (4) Is a Greek Woman dress'd after the Fashion used at Constantinople. (5) A Greek Man of the same Place. (6) A Moldavian or Valachian Woman. (7) An Armenian Man. (8) A Woman of *Naxia* or *Santorini* and *Amorgos*. (9) A Bulgarian. (10) A Greek of the *Archipelago*.

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his Comfort, dying there; how he got out of the Jesuits Hands a Casket of Gold and Jewels, which had been secretly deposited by her in them; with design to go to Jerusalem; or (as they added) to say Masses for her Soul, in case of her being prevented from that Pilgrimage by Death. He invites me there by a Letter. Great Troubles and Divisions among the Armenians; occasioned by the Jesuits converting many of them to the Roman Catholick Faith. Complaints of the Anti-latins to the Kiaia of the Visier; these Complaints at first despis'd, and afterwards heard and redress'd. Of a French Priest turning Turk, throwing down a Box full of consecrated Hosts, and trampling on them in the middle of the Divan. Three French Captains of Horse, and two Marines, embrace also Mahometanism, and are circumcis'd at the Caimacan's. The Ceremony of Circumcision. Two Italian Franciscans abjure likewise the Christian Religion, and do the same in their Way to Persia. A French Minister, formerly of the same Order, sent a Wig-maker and his Wife into Turkey upon the same Errand, promising to follow them himself upon any Encouragement from the Turks. A Trip by Land to Nicomedia, and from thence into Count Tekely's Country near; an Account of the Place; his being dissatisfied with France, &c. A short Description of the Place. A Journey to Angora, and Remarks on this Place; on the austere Life of the Armenian Monks, the Bishop being Anti-catholick; the Greeks, &c. My Return by Sinope, Penderachy, and Medala found there.

Chap. XIII. p. 130. Of the People of Constantinople being dissatisfied with the Grand Seignior's long stay at Adrianople, and especially with the Muphty, they complain of it in a submissive manner, supplicating his Highness by the way of the Caimacan, to return to their City. Allen Firarly Bashaw cuts off the Head of a Capigi Bashaw sent by the Grand Seignior to demand his annual custom Ex-ample of the Resistance of the Creature or Subject to the Sovereign. The Turkish Government being only Cruel or Tyrannical within itself, or towards those who hold their Places from the Grand Seignior, or according to their Expressions, eat his Bread; their acknowledging themselves his Slaves; their delivering up their Heads on receiving his Orders. The manner of executing them; the other Sub-

jects, either Mahometans, Christians or Jews, free from this Passive Obedience to the Sovereign. Of the Alchoran, Predestination, Degrees of Beatitude being proportioned in Heaven to the Condition and Dignities of Men on Earth. The Controversies about Religion unusual among the Mahometans. My Conference, and Exposition of my Sentiments with one who exposed his to me, on this Topick. Of their Paradise. The Prohibition of Wine. The Circumcision. The manner of the Dervishes serving God in dancing or turning on their Tiptoes. The Manufactures for making Cloth at Constantinople come to nothing. The Complaints of the Constantinopolitans renewed and increased on Account of the Grand Seignior's continuing at Adrianople. They summon him by a Manifesto, to come and deliver up the Muphty to be punished, as an Infinger of the Law of God, and an ill Counsellor, &c. Their Complaints and Demands despis'd or unanswered; they raise an Army, create a Visier, a Muphty, and all the other Ministers of State and Officers; Chuse Firarly Assan Bashaw, who shews himself for Caimacan of Constantinople; March to Adrianople, having their Visier at their Head. Are join'd by the Sultan's Army, who, instead of fighting according to his Orders, conspire with them in the deposing of him. They proclaim unanimously Sultan Achmet Emperor; sacrifice the Muphty to the Publick Resentment, whom they behead with two of his Sons; the only Blood which is shed by the two Armies. The deposed Sultan being carried Prisoner in a covered Wagon, and his Harem or Women taken from him, and carry'd in some other Wagon. He is sent into the Great Seraglio, and they into the Eskey Sarai, or old Palace of Constantinople. The Ceremony of the new Sultan's Coronation in the Masquah Yur. His magnificent Entry. His being presented with several Circassian young Slaves by Turks waiting to get Places, or to remain in theirs. No Grand Seignior having Women before his Accession to the Throne, nor after his Deposition; never marrying nor taking any Mahometan Prince's Daughters, nor any Woman amongst his Subjects. The Mother to a Prince call'd Sultan Assiky. The Pastimes and Diversions of the Sultan's, or Grand Seignior's Women, amongst themselves. Of the Helbit, or Permission of walking in the Gardens, &c. under the Guard of Eunuchs. Of the Polygamy and Concubinage amongst the Turks; their way of living



living with Men; of their Divorces seldom put in Execution by the Mahometans. Their not fighting on account of Jealousy or Love; their Sentiments on the Italians, Spaniards and others who do it; and on the Liberty given to Women amongst us. Of the Turkish Gallantry. The Ottoman Princesses Marriage; their Authority over their Husbands, who are not allowed to consummate the Matrimony without shewing them an Order from the Grand Seignior for it. Signior Giustiniani, a new Venetian Baylo's Arrival, and his Complaints about the Precedency given to the Dutch Ambassador Mr. Colyear, over him by the Visier; what the States of Holland write upon. The Grand Seignior returns to Yop in great Pomp. Of the Armenian Patriarch Avidick, an Anti-Catholic, being conveyed away by the Jesuits Contrivance, according to the Suspicions of those of his Party. The Greek Patriarchs of Constantinople, Alexandria, Jerusalem and Antioch confirmed in their Dignities. Their meeting in the Patriarchal Church of Constantinople, and celebrating in it the Liturgy, all four at the same time, on the same Altar. The Ceremonies of all that, with an Account of the Church itself, and Pontifical Vestments. The Jurisdiction and Authority of these Patriarchs; the Manner of installing a Patriarch. The last Visier of the deposed Emperor, Ramy Bashaw, and first Interpreter Mavro Cordato, who had absconded, appear and are received into the favour of the new Sultan. Chap. XIV. p. 258. The Sultan invites himself to eat at the Janitzar-Aga's; receives Presents for the Honour he makes him, according to Custom, deposes him few Days after; banishes him, and sends for his Head afterwards; begins to grow jealous of those who had depos'd his Brother, and to sacrifice a Number to his fearful and cruel Suspicions. Sultan Multapha dies, is buried without Pomp; the Visier is depos'd, and sent to Lepanto; and Assan Bashaw, the Sultan's Brother-in-law, succeeds him. Assan Firarly Bashaw, who had the greatest Share, by his Counsels to the Male-Contents, in placing Sultan Achmet on the Throne, is made Beglerbey of Rumelia. The Reys Effendi, the Zavedgi Bashaw, the Topigi Bashaw, the Buyuk Imraout, depos'd; the Grand Seignior sends a Capigi Bashaw to Lepanto for the depos'd Visier's Head, and another to Synope for that of the Rey Effendi, who was banish'd there; takes the Imperial

Seal from his Brother-in-law, whom he sends Bashaw to Nicomedia, and gives it to Achmet Bashaw Calicos; the Rejoicings made by Mr. de Ferriol, on Account of the Birth of the Duke of Brittany; disturb'd by the Boltangi-Bashaw and Topigi-Bashaw; sent to binder firing Guns or Pattereroes. The Lamps for Illuminations extinguish'd. New Divisions amongst the Armenians, and Complaints of the Anti-Latins against their new Patriarch Sarry devoted to the Jesuits; they obtain'd from the Porte that Guards should seize those who would frequent the Latin Churches; many of these sent to the Bagnios, and condemn'd to the Gallies. The News of the famous Battle of Hochster, known to the Visier before any foreign Minister had any Advice of it, and communicated to the British Ambassador by his Order. Baron Szalontai's Prophecies encourag'd by some Success the Hungarians had. The King of Sweden's wonderful Success in Poland. A Polish Envoy from King Augustus; his Conduct in giving Wine to the Turks, blam'd by the Porte, &c. and a Fryar belonging to the Baylo of Venice turning Turk, &c. A Sultane's delivered of a Princess, and another of a Prince. Captain Bashaw made Visier, and Apraman Bashaw, a French Renegado, put in his Room. Count Tekely uneasy in seeing himself entirely neglected by France; and the Prince Ragotsky being only attended by that Crown, and proclaim'd Prince of Transylvania. Frequent Visits of the Jesuits to the former, and on what Account; Ali Bashaw Chiourlouly made Visier. A new Son born to the Grand Seignior; Illuminations and Rejoicings on that Occasion. The Grand Seignior in Danger of being depos'd, but preserv'd by the Vigilancy of the new Visier. Several of the Rebels taken, and put to Death. Count Tekely's pretended Conversion to Catholicism, publish'd in the Gazette. His Declaration or Protestation against it. His Death. Fire at the Arsenal; the Grand Seignior's coming there before the Captain Bashaw. His Arrival three Minutes after; his being seized and strangled by the Order and in Presence of his Highness. Ramy Bashaw made General Governor of Egypt. An Envoy of Prince Ragotsky to the Porte; my Acquaintance with him, and an Account of the aforesaid pretended Pope's Nephew. His being with the Prince Ragotsky; his having cheated a Walachian



Pedlar out of 400 Ducats, for a pretended Secret of making Gold, and finding Treasure buried under Ground. The Grand Seignior's giving his Niece in Marriage to the Visier Ali Bashaw. An Express of King Stanislaus, with a Letter to the Grand Seignior, notifying to his Highness his Election to the Crown of Poland, &c. The Muphti deposed, and succeeded by Zadiske Effendi. Greater Troubles and Divisions among the Armenians than before. Anti-Latins complain to the Porte against the Patriarch of Constantinople, and that of Jerusalem; call them both Franks, tax them with having bought their Patriarchate with the Pope's Money; accuse the Jesuits of having sent the Patriarch Avidic in a French Bark to the Inquisition of Palermo, &c. The Visier demands him of M. de Ferriol, who answers that he knows not what is become of him. Several Armenians seized in going to and coming from the Jesuits Church, and sent to the Bagnios. The Patriarch Sarry himself imprisoned therein. A Voyage into the Archipelago, as far as Santorini. I stop'd at Scio; found there the little Bacchus of the Print XXIV. and two Medals of the Chians like 11. two other of the Eritheans like 28 in the Print XII, &c. Remarks on the new Rocks or Islands sprung out of the Bottom of the Sea near Santorini, between the little and great Camenas, as represented at (a) in the Map (B), as also on Santorini it self, and Amorgos; Medals found in these Islands; on Naxia; a Storm between Andros and Salonichi; Medals found there; on Mount Athos, Enos, from whence I took a Trip by Land to Adrianople; and pass'd through the old Trajanopolis; of these Places, and Medals found there; a View of Adrianople, &c. of the Mosques, and other publick Buildings; some Medals of this Place; of Philipopolis, Athens, &c. From Adrianople I return to Constantinople; Observations on the Road, especially on Chiourlou; Medals of the Perinthians there, &c. Ramy Bashaw deprived of his Government of Egypt; Armenians persecuted by the Visier for turning Franks; the Patriarch Sarry, with six of them, condemn'd to Death, they redeem themselves from it, by turning Turks; Dher Gomidas, with two others, beheaded. The Circassians refusing to pay the usual Tribute of Slaves and Horses to the Tartar Han; he marches against them with a numerous Army; is defeated, and di-

nish'd to Rhodes at his Return. Several Mullas and others, who had a Hand in the Deposal of Sultan Mustapha, &c. strangled by Sultan Achmet's Orders on other Pretences. The Greek Patriarch dies; another elected and install'd in his room. The Captain Bashaw depos'd; Gianum Codgia succeeds him; a Capigi Bashaw sent to Scio to take the Head of a pretended Prince of the Ottoman Blood. Assan Firarly Bashaw invited to the Porte from his Government of Romelia, and strangled. Mr. Fabre, formerly a French Merchant at Constantinople, goes Ambassador from his most Christian Majesty to the Sophi of Persia; dies on the Road; his Place supply'd by Mr. Michel, Secretary of the Embassy at Constantinople.

Chap. XV. p. 290. Mr. de Ferriol indispos'd; his Distemper represented as Madness; an Attestation of it, sign'd by most part of the French Factory; carry'd to France by M. Brue; his being bound in his Room, recall'd, and Mr. Desuillers named to succeed him. The King of Sweden loses the Day at Pultowa; has a Horse killed under him; is wounded in his Foot; returns to the Engagement in a Litter, which is shatter'd in Pieces by a Cannon-Ball; with great Difficulty forced to retire; passes the Boristhenes with 1500 Men; and, after marching eight Days through the Desarts, crosses the Bog near Ozakow; stays there two Days; is supply'd with Refreshments by the Bashaw of that Place; writes from thence to the Grand Seignior, and the Visier; proceeds through other Desarts to Bender; receives by the way, at Palanka, a Present and Compliment from the Tartar Han; his Reception at Bender by the Seraskier, and Tartar Han; refusing to enter Bender, is presented with a Tent by the Seraskier, and encamps on the other side the Nyester; which he is at length prevail'd on to pass, and not to abstain from building a kind of Town in a Place, whereon was before a Village overflowed and destroyed by that River; he is persuaded to suffer his Wound to be dress'd, which had begun to gangrene, and how; receives fine Horses, and other Refreshments, from the Grand Seignior and Visier, with Answers to his Letters; sends Credentials to Mr. Neghebour, the Bearer of the said Letters, to stay his Envoy at Constantinople; Mr. Poniatowsky carries them, and obtains the Promise of a Convoy to reconduct his Majesty to his Domi-



*Dominions; 800 Swedes taken by a Party of Muscovites on the Frontiers of Walachia; Complaints made of it by Mr. Poniatowsky, as a Violation of the Treaty of Carlowitz; Endeavours used to bring the Porte to a Rapture with the Czar; great Prospect of it; the Vifler grown cold towards it; finds the Convoy ask'd by the King too numerous; shows more Kindness to the Czarian Minister than to the Swedish one; the Peace renew'd between the Porte and his Czarian Majesty; Mazeppa is demanded of the King of Sweden to be deliver'd up to the Czar, and deny'd; five Swedish Prisoners escape from the Czar's Ambassador to the Swedish Envoy; reclaim'd and deny'd, and afterwards deliver'd up to the first by the Vifler; with the King of Sweden's Complaints thereupon, both in a Letter and a Memorial to the Grand Seignior. His Highness sends a very obliging Letter, with a Present of Horses, to his Swedish Majesty, who receives them with gracious Thankfulness; the Vifler sends him another, which his Majesty refuses; this Vifler deposed, and Numma Bashaw Cupruli succeeds him; new Endeavours of the Swedes for a Rapture between the Porte and the Czar; they find the new Vifler as great an Observer, as a learned Interpreter of the Law, and by it more inclined to Peace than War; the Han very much for the latter, as well as the Generality of the Turks. Remarks on Heraclea, Lyfima-chia, Caridia, &c. with Medals struck for these Places and others; on Gallipoli, Lampfaci; Statue and Medals of the God Priapus, &c. and on Sestos, Abidos, Dardanum, Lemnos, Tenedos, the Ruins of Troy, &c. with Medals and Antiquities found in those Places.*

*Chap. XVI. p. 310. A Voyage to Barcelona. Being stopp'd at Gallipia in Africa, by contrary Winds; Medals found there; Remarks on that Place; on Barcelona, Mont-Juy, Saragozza, the Battle lost there by King Philip; on Terragona, Montserrat, &c. A Voyage to Italy: Landing at Genoa; proceeding from thence to Leghorn; Remarks on this Place. A second View of Florence and Rome, and from thence to Naples; Remarks on this City, and the Parts adjacent, Vesuvius, Puzzoli, Baia, Cuma, and from thence to Trapano. A View of this Place, and the Parts adjacent from thence to Malta. Divers Observations on this Island; Medals struck by its old Inhabi-*

*tants; its Fertility, Towns, Castles, Harbours; the Great Master; the Knights, &c. My Return into Turkey by Cephalonia, Zante, Modon, Coron, Canea; a View of them, and Medals got in the latter. A French Bark taken by an English Captain on its Way to Joppa with Portuguese Fryars, carrying Money and sacred Utenfils for their Churches in Rama, Jerusalem, &c. Another going to France with Messieurs Desallures and De Ferriol; giving an Account to their Court of a War declared by the Porte with the Czar, &c. A second Sight of the new Island near Santorini. Of a Part of Scio; Medals got there. Difference with the Turks. Of Psara, Tenedos, Mexamiota, Cizicum, and Medals of its ancient Inhabitants. Of Pallatia, and the Island of Marmora; Medals got there.*

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- N. V.** *ibid.* An Inscription to the Honour of Queen Christiana of Sweden in the Capitol.
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*Extract of a Memorial to the King of France, omitted in Page 408.*

THE Battle of *Hochstet* and the Loss of *Barcelona*, are looked upon as Miracles wrought by Heaven in favour of the *Austrian* Family; and not only by Strangers, but even your Majesty's good and faithful Subjects, who feel but too much the Effects of this unfortunate War, being overwhelmed with Miseries wish for Peace; which in the present Conjunction, seems not attainable without dismembering the *Spanish* Monarchy; the Question is, which is most for the Interest of the two Princes, that *Philip V.* should have *Spain* and the *Indies*; or leave that to the Arch-Duke, and keep *Naples* and *Sicily*? If the first be prefer'd, the same Inconveniency will remain which we now lie under by preferring the Will of *Charles II.* to the Treaty of Partition; and we shall be engaged to maintain ourselves in a Nation naturally an Enemy to *France*, and more so now than ever. Besides, if the Kingdoms of *Naples* and *Sicily* are left to the Arch-Duke, the *Spaniards* will always be contriving to join him, and King *Philip's* Life never in Safety. 'Tis certainly then the Interest of *France* and of *Philip V.* to keep *Naples* and *Sicily*, and give the *Milanese* to the Duke of *Lorrain*, in Exchange for his Country, to be annexed to *France*, to take away all Suspicion and Jealousy from the *Italian* Princes. If this be resolv'd on, there is the greatest probability, that *England* and *Holland* will consent to it, notwithstanding all the Oppositions of the Court of *Vienna*. Besides restoring the Electors of *Bavaria* and *Cologne* to their Dominions, *Flanders* might be given to the former for his Life, and afterwards to return to him who should be King of *Spain*; then as the *Dutch* pretend to keep *Spanish* *Guldenland*, his Majesty might demand *Luxemburg* and its Dependencies. Your Majesty now knows what you can expect from *Spain*; and whether it be for your Service to drain your Kingdom of every thing, for a Nation whose Hatred to *France* will not be worn out in ten Ages. It was always apprehended, that the two Monarchies joined together, might in ten Years Time of Peace, be in a Condition to divide the rest of the World between them; but the Divine Providence which has set Bounds to the Sea, has likewise set Bounds to Kingdoms, by the Diversity of the Languages, and Manners of different Nations; and the Accidents which have happened since the Beginning of this War are so extraordinary, that they seem to convince us of this Truth; so that if the whole *Spanish* Monarchy cannot be obtain'd for *Philip V.* it will at least be some Comfort to have a Part of it and a Peace; for nothing can be more for the Interest of *France*, than the dismembering of *Spain*. The two Nations did not before know each other, now they do. Tho' Princes, out of a Point of Honour, usually conceal their Desires of Peace, when their Affairs are not in good Order; yet Prudence sometimes requires them to use all means of insinuating them, to prevent greater Misfortunes; every body, even to the private Soldiers, look upon ours as proceeding from the Hand of God, it not seeming natural that Terror should so suddenly be spread among all the Troops in general, after they had been constantly invincible during your Majesty's Reign; tho' the Conduct of their Leaders, the great Extravagancies that now reign in Armies among the General Officers, and the little Discipline they make the Soldiers observe, may have been the essential Cause of it; there

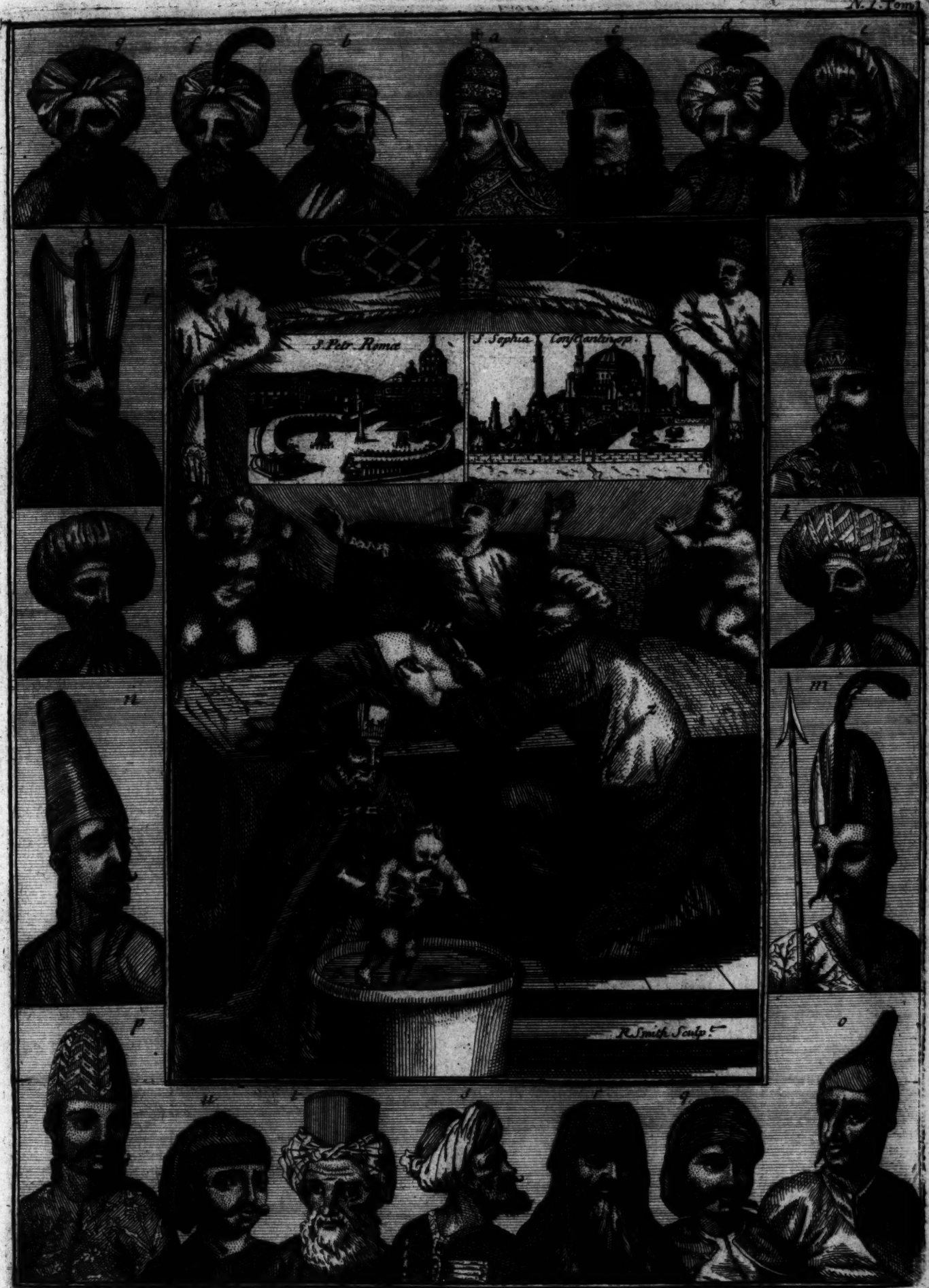


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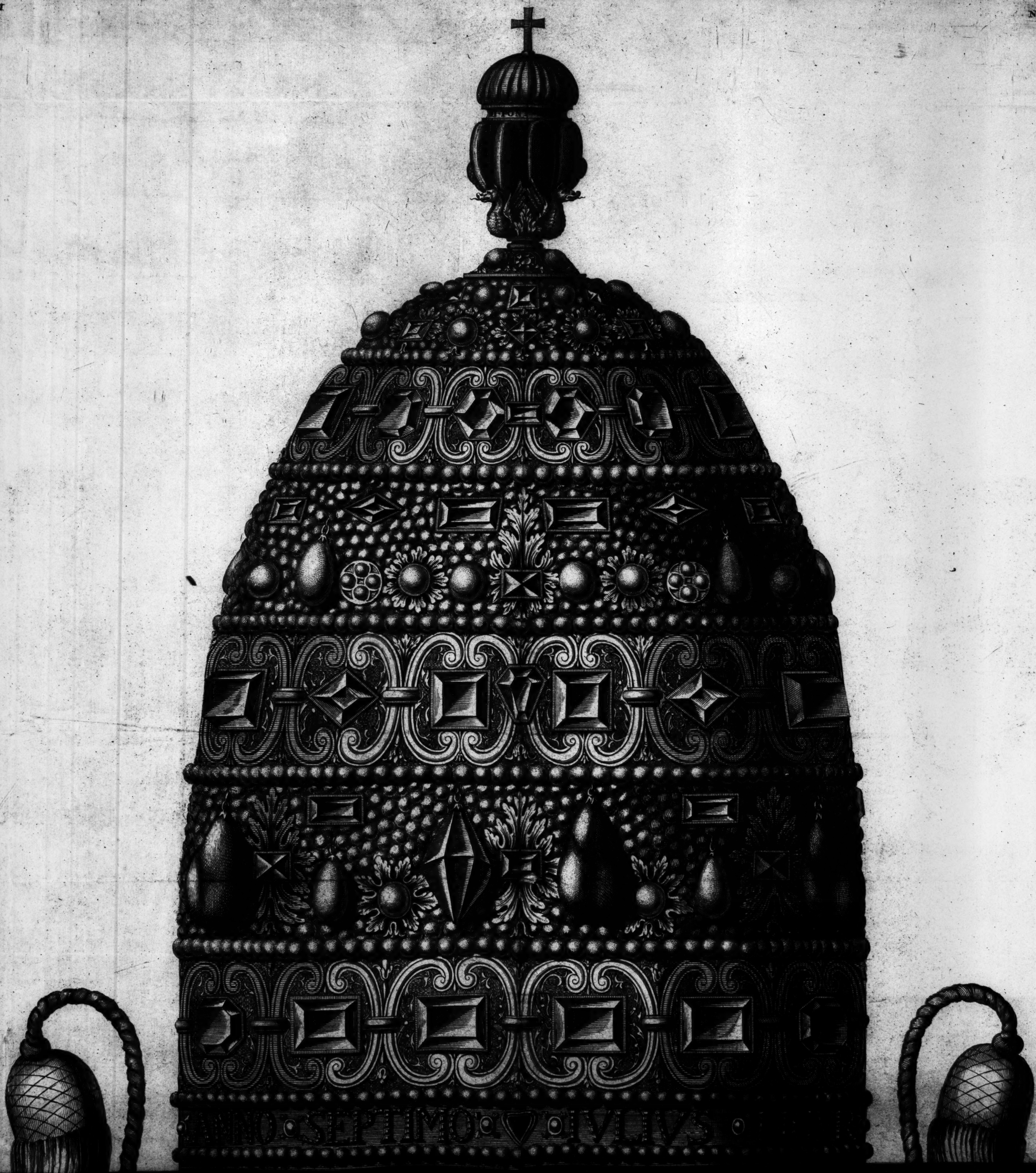
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TIARA PONTIFICIS ROMANI

*Fr. Bartoli delin. Romæ.*

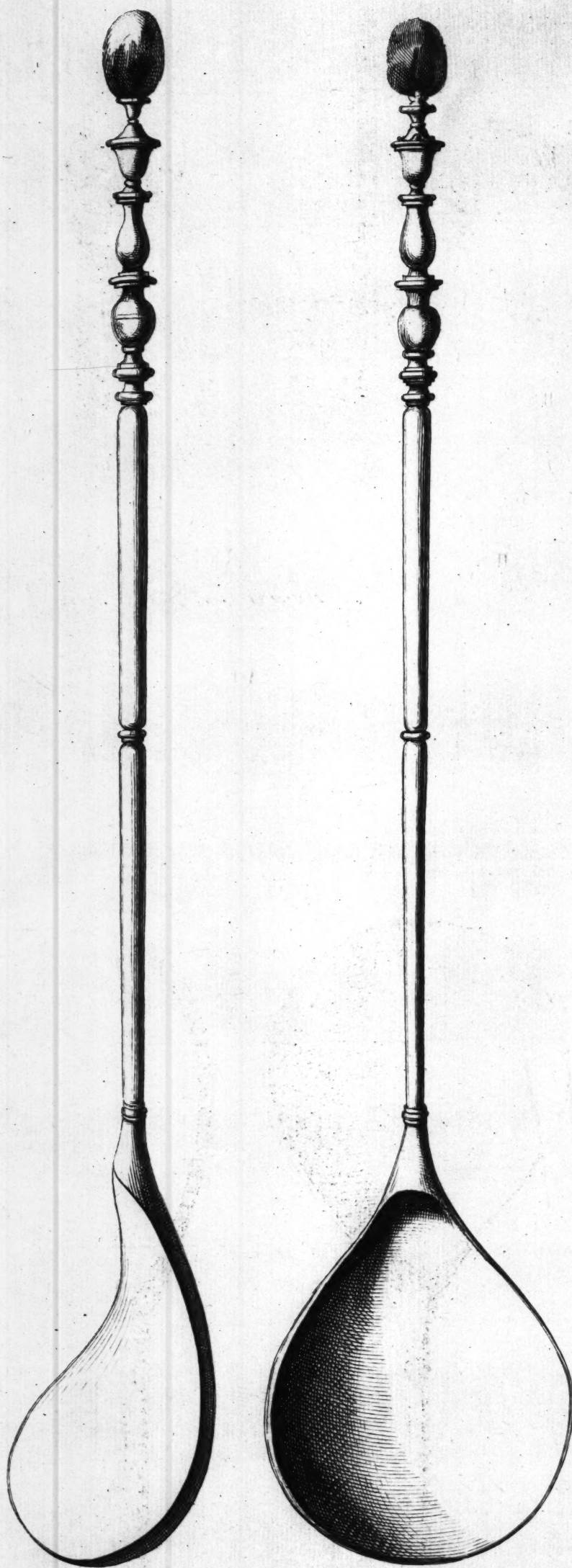
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*G. Vertue. Sculp.*



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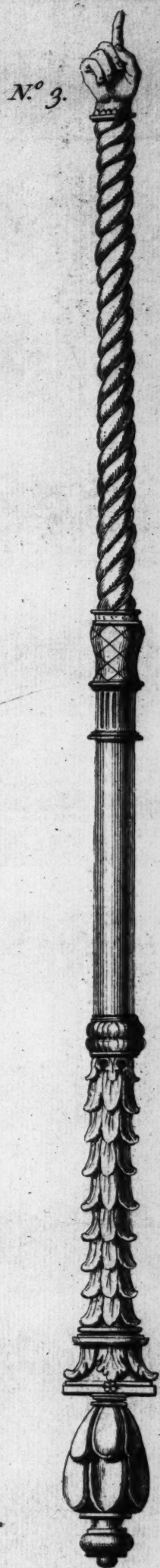
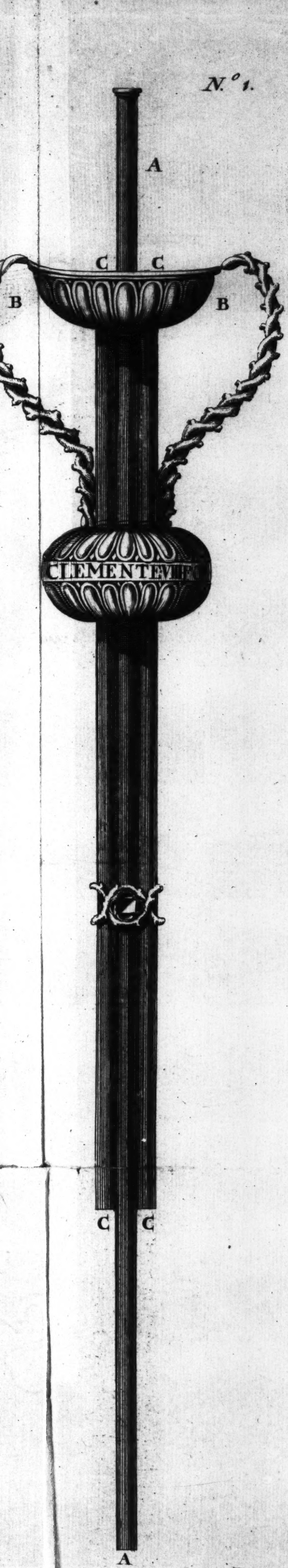
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*F. Bartoli delin Roma.*

*Ex Colle.*



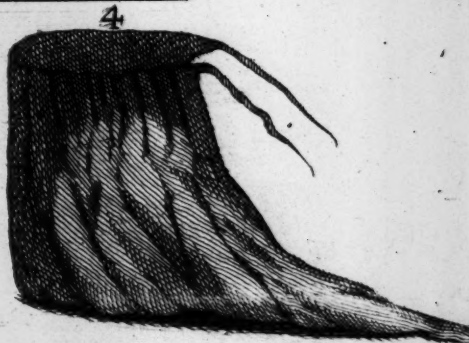
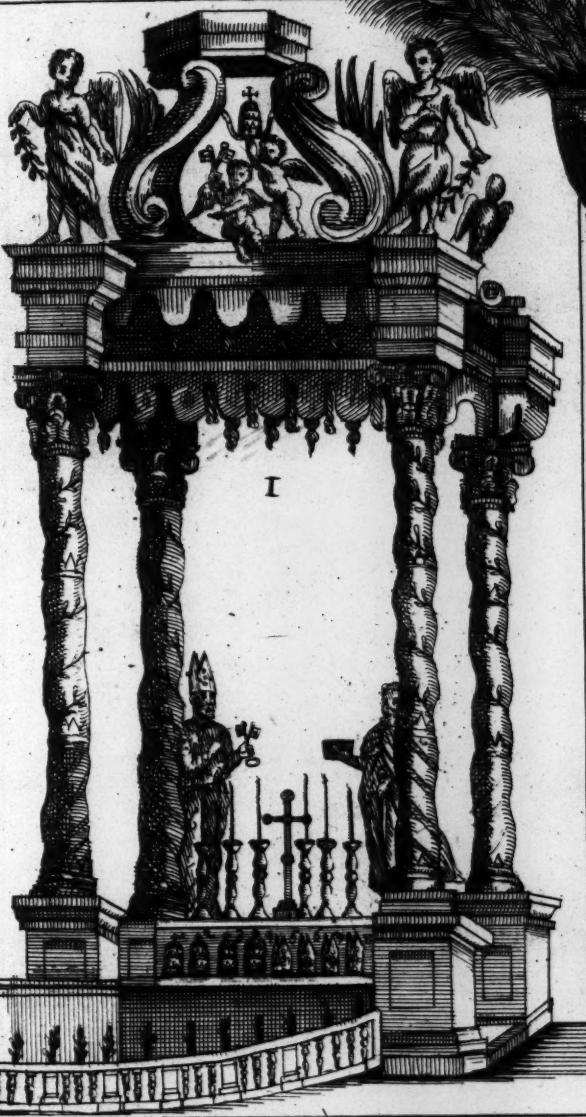
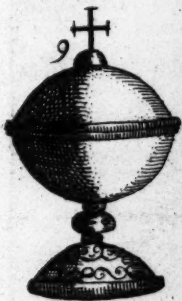
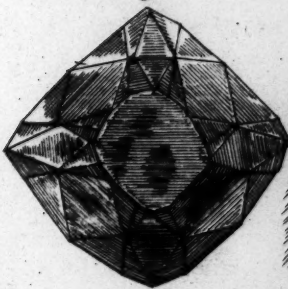




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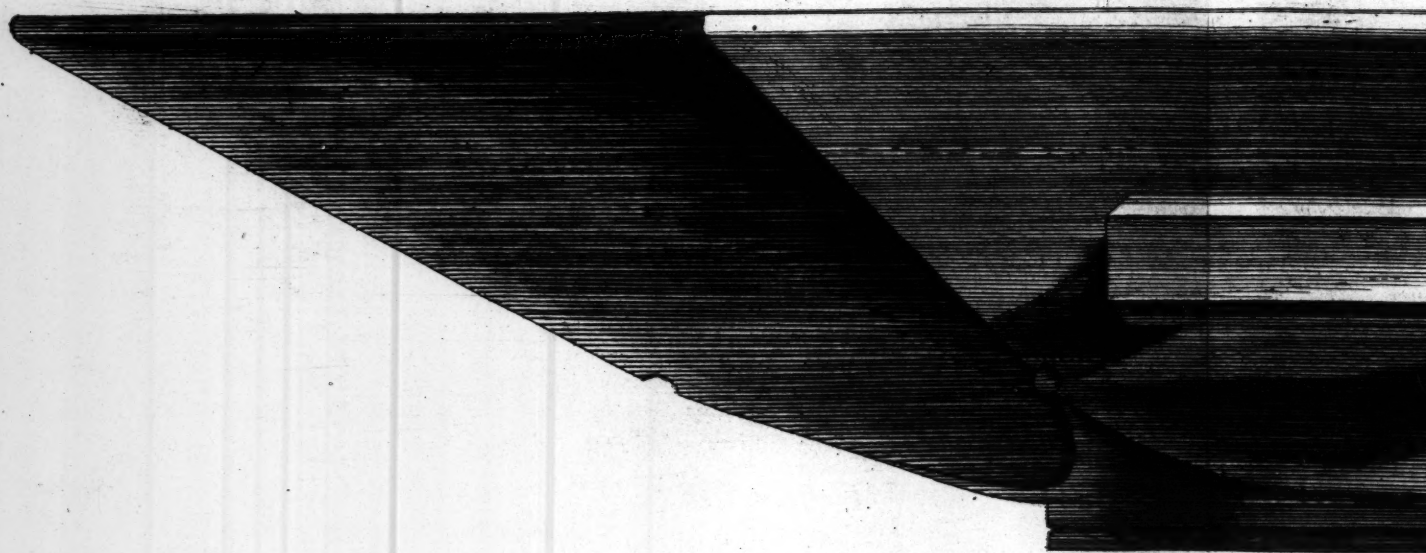
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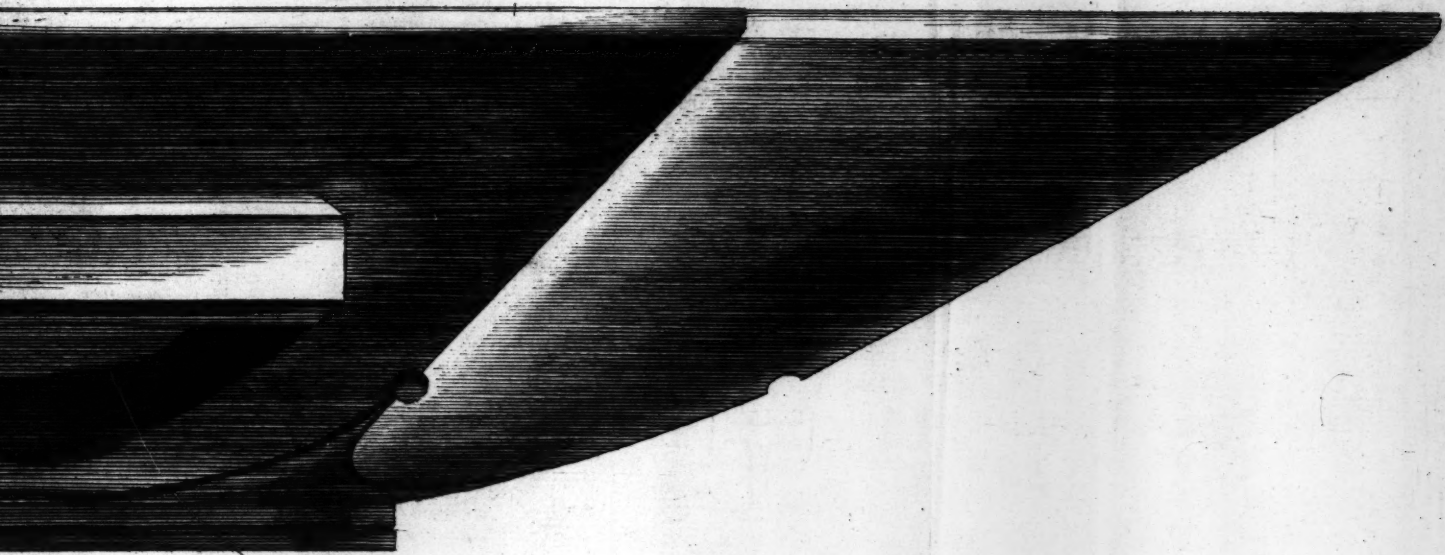
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Vas mirabile ex integro Smaragdo, Genoa in Sacratio Ecclesia  
ex Museo Iohannis T

Ios: Grifoni Florent del:





Ecclesiæ Cathedralis observatum; Prototypi, accuratissima mensura.  
Johannis Talman.

W. Hogarth Sculp.



*Vas ex integro G*



*Adolphus Gaab delineavit ad vivum*



ro Granato (Italice Granata, Anglice Garact) Venetijs in D. Marci Thesauro as



Imagines in ejusdem Vasis circumferentia incisæ .



*thesauro aservatum.*



*Geo. Vertue Sculp: Londini 1718.*





*Vasis manubrium argenteum antiqui pariter operis.*

*Vas antiquum  
mirae magnitudinis solido ex  
Hyacintho Granato Puniceo  
Coloris elaboratum, et incisum  
figuris pluribus, Venetij's spectabile  
in thesauro S. Marci.*

PROTOTYPI ACCURATA MENSURA.







ILLVSTRISSIMO ATQVE EXCELLENTISSIMO D<sup>NO</sup> PETRO ZENO D. MARCI PROCURATORI.

*Ingenium, inciarum (ut arbitror) maxime, exhibendum est Venetę fortitudinis contra Barbaros documentum, et porrecte in hospites gratie. Quod enim e Bysantino thesauro, expugnata Constantinopoli, in suum traduxerint Serenissime hujus Reipublicę Filij, var antiqui operis, solido et ornato Hyacintho e laborum, Herculei laboris indicium est immortalis. Quod autem cultoribus artium bonarum pateat inq̃uo ad menuram prototypi diligenter delineata, beneficentia in exteros Reg plane singularis eorum testimonium perenne debet, Baccellie Domine. Iuo siquidem beneficio perinde utentur pręventar ac posteri erudito cuncto Venetę gaze; ac libertas Christiani populi paratum semper experta est in hujus Incęptę Nationis robore, fide, magistate præsidium. Apertum mihi thesaurum pro habitu describendum indulgentissime cum permiseris, sciant universi, te privati hominę studio, et publicę literarum incrementis consuluisset. Tale, bonasque artes, ut facili, fore*

*Adesit, quas delineavit.*

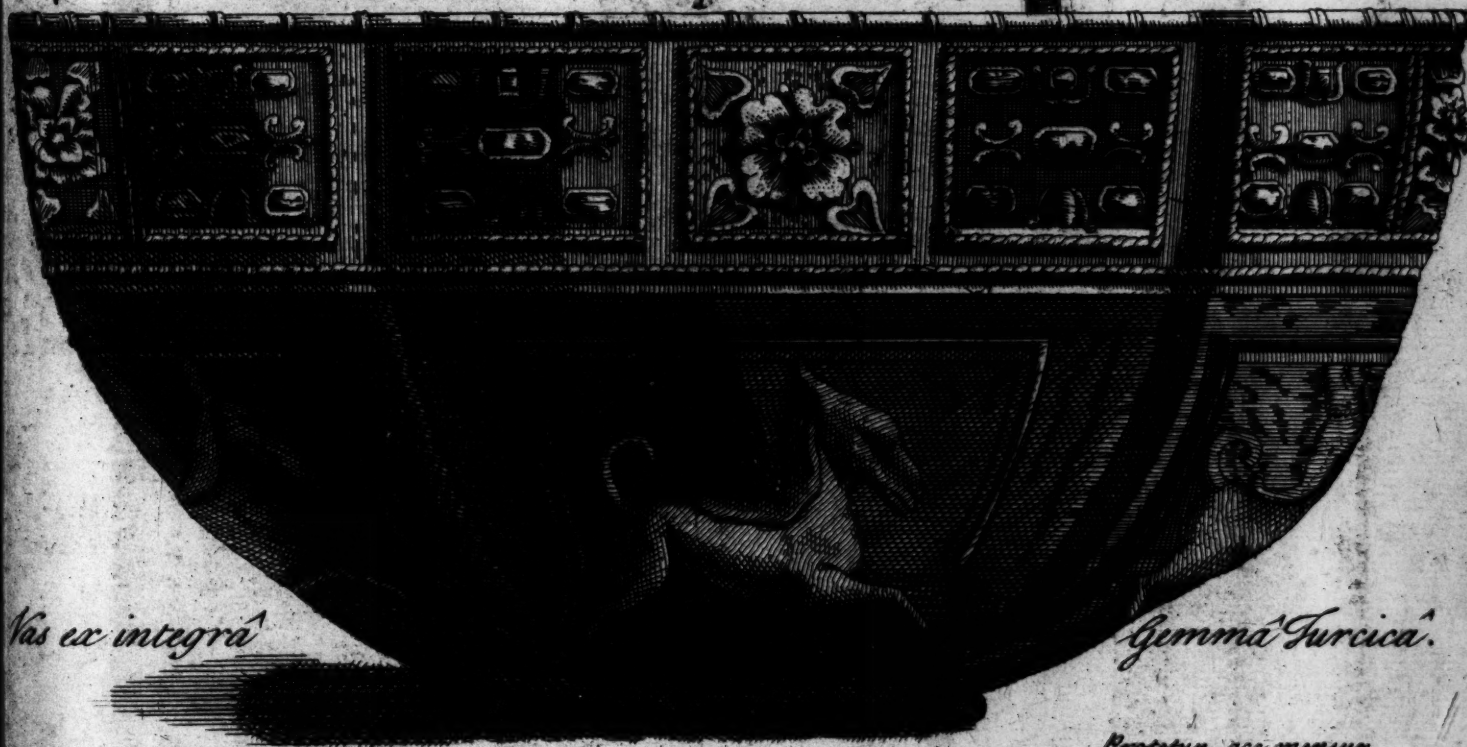
*Franciscus Aquila sculpit Romę 1716.*

*Ex Collectione BIBLIOTHECÆ TALIANÆ.*



T.I.

NNILA



Vas ex integrâ

Gemma Turcica.

Prototyp. acc. mensur.









*Ejusdem Vasis pars ima.*



ip

VIII · TU



a 1 2 3 4 5 6

Poll.

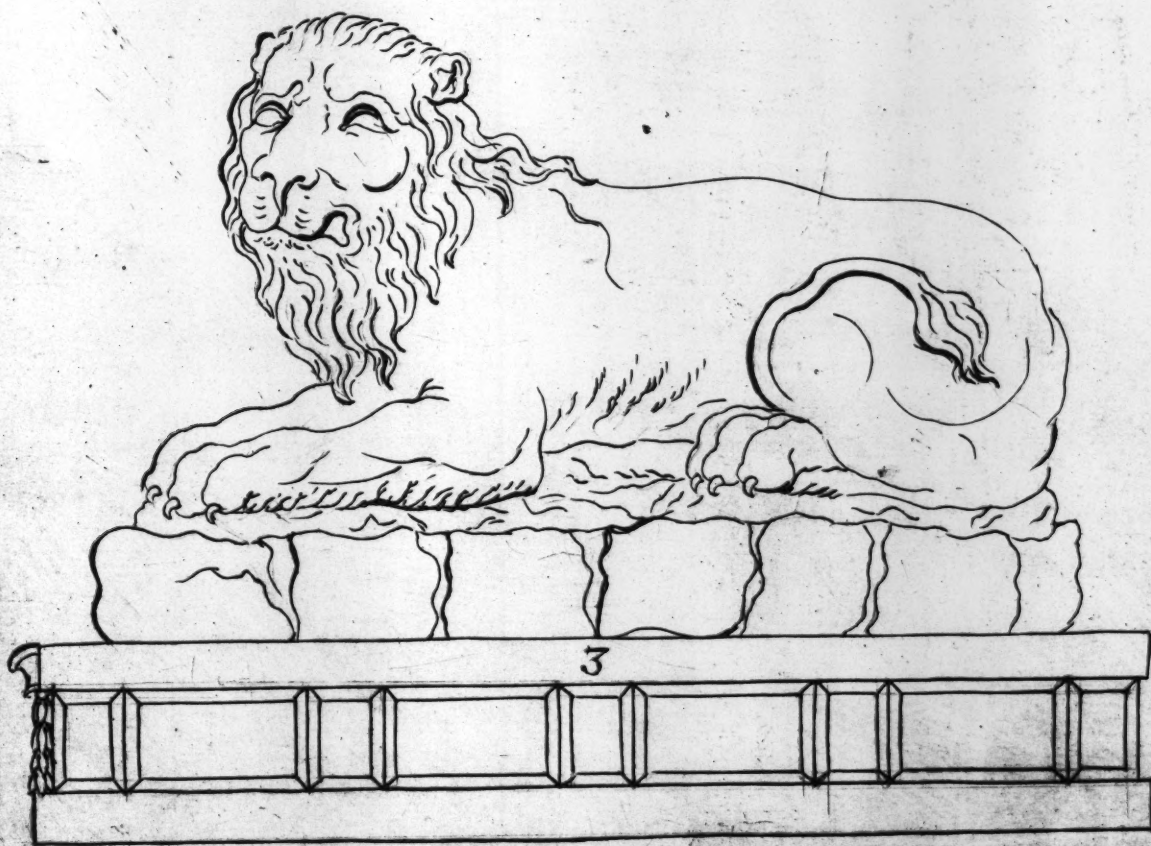






N. N. 1.2.3. ex collect: <sup>ne</sup>Johan: <sup>is</sup>Talman

10 Ped: Britan: <sup>ci</sup>





Ex Collectione Johannis Tabnan.



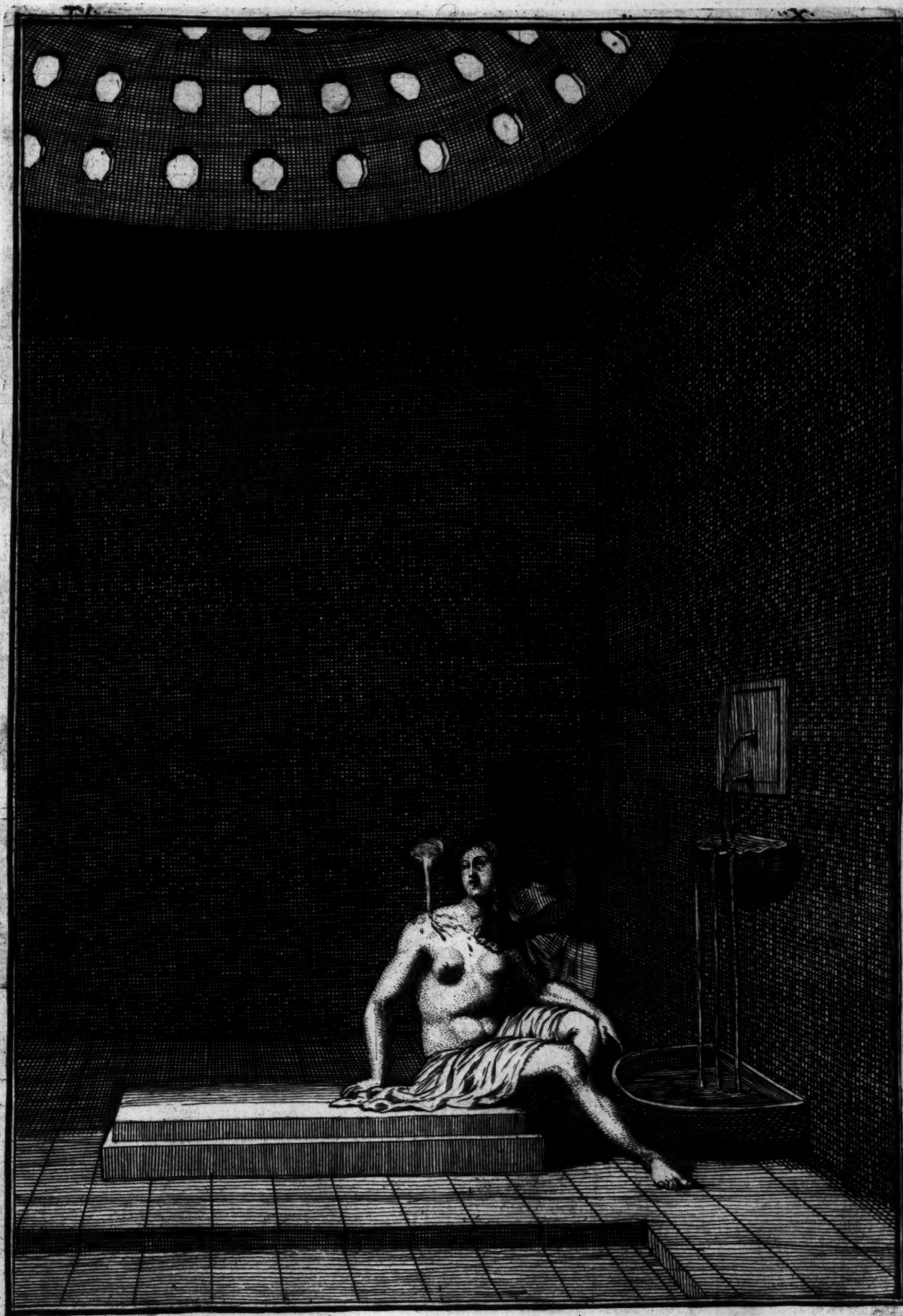




*Suava Patriarchalis Græca*

*Wm. Hogarth sculp.*







T.I.

*Wm Hogarth sculp.*

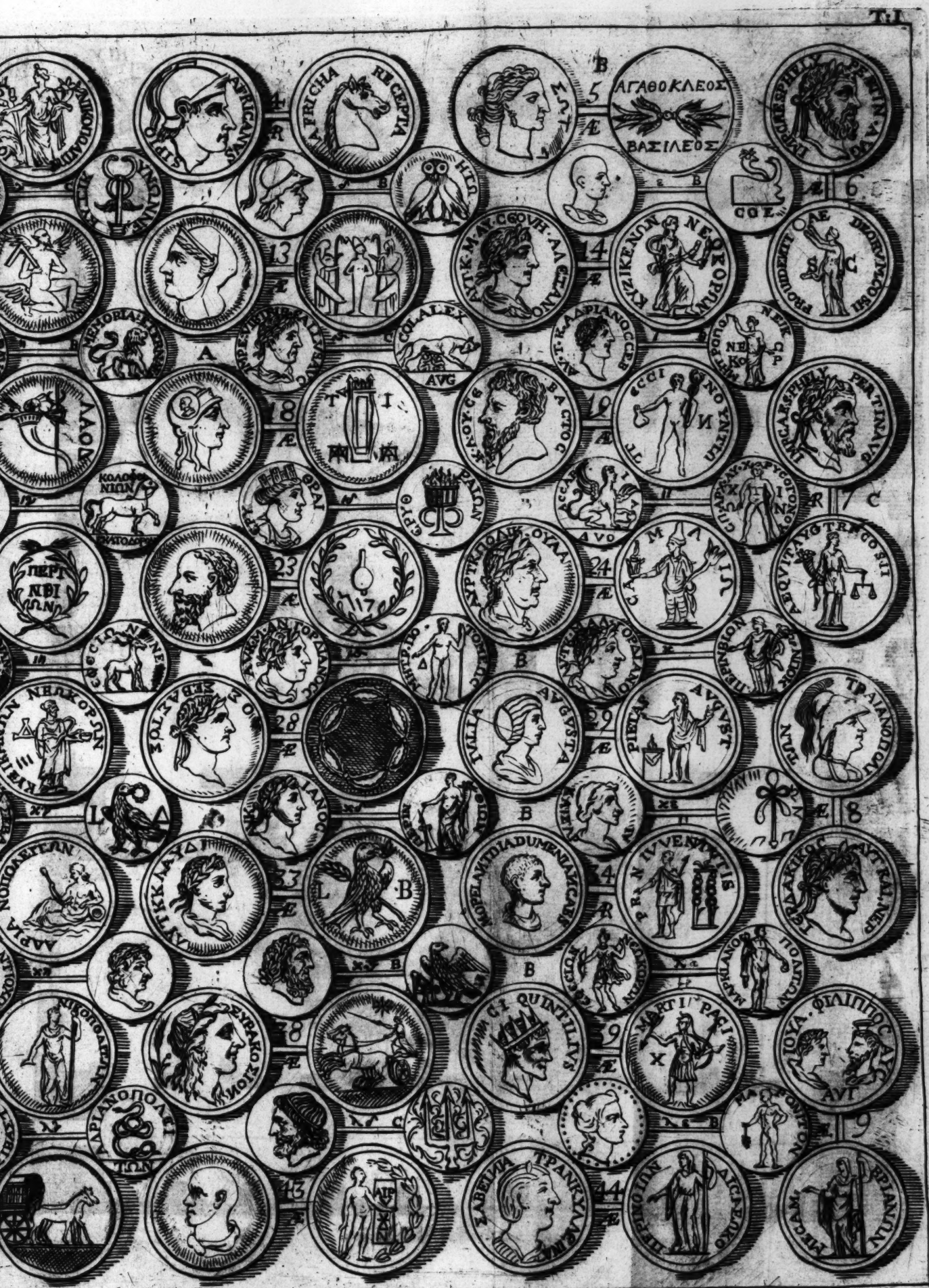




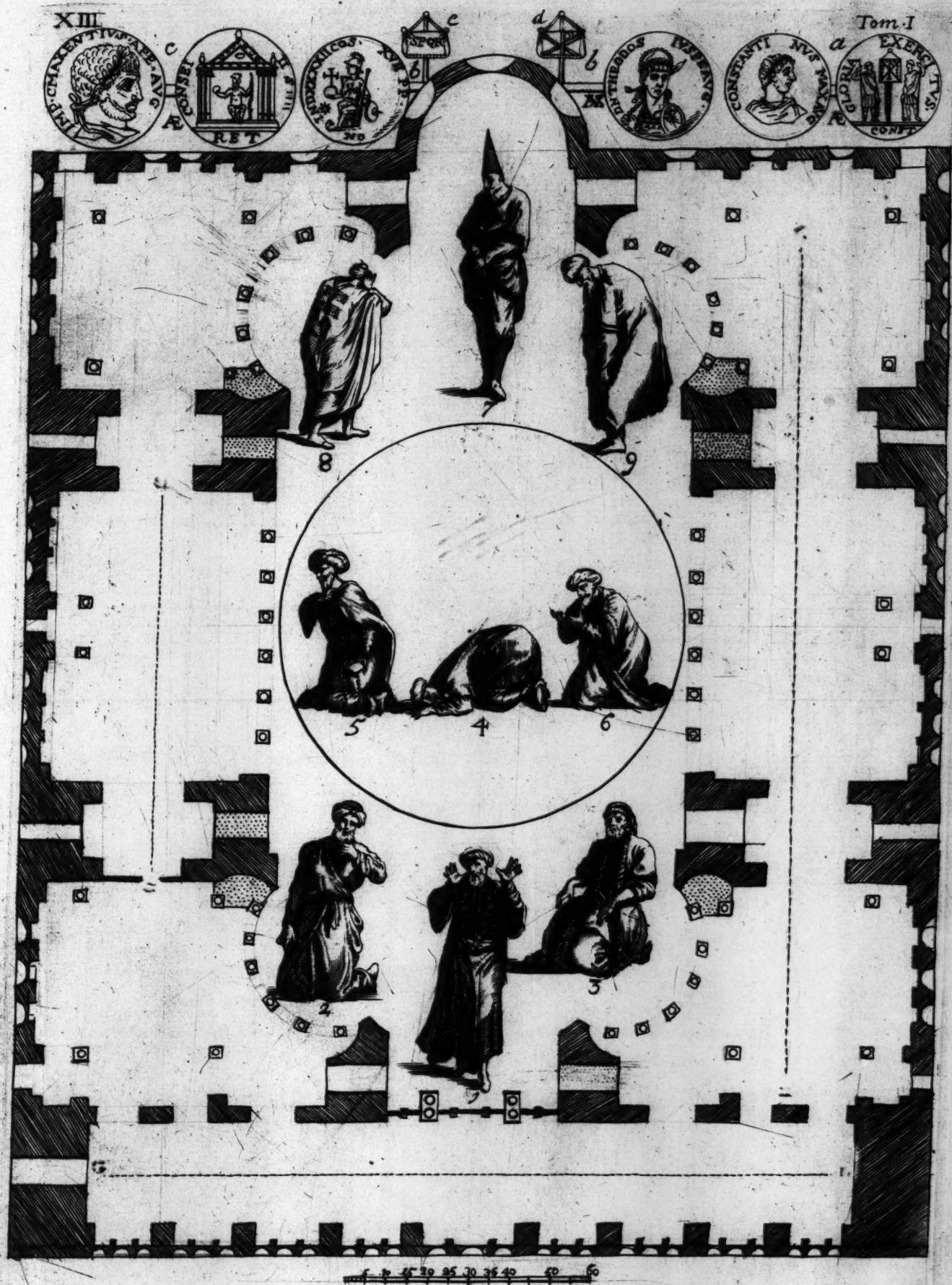






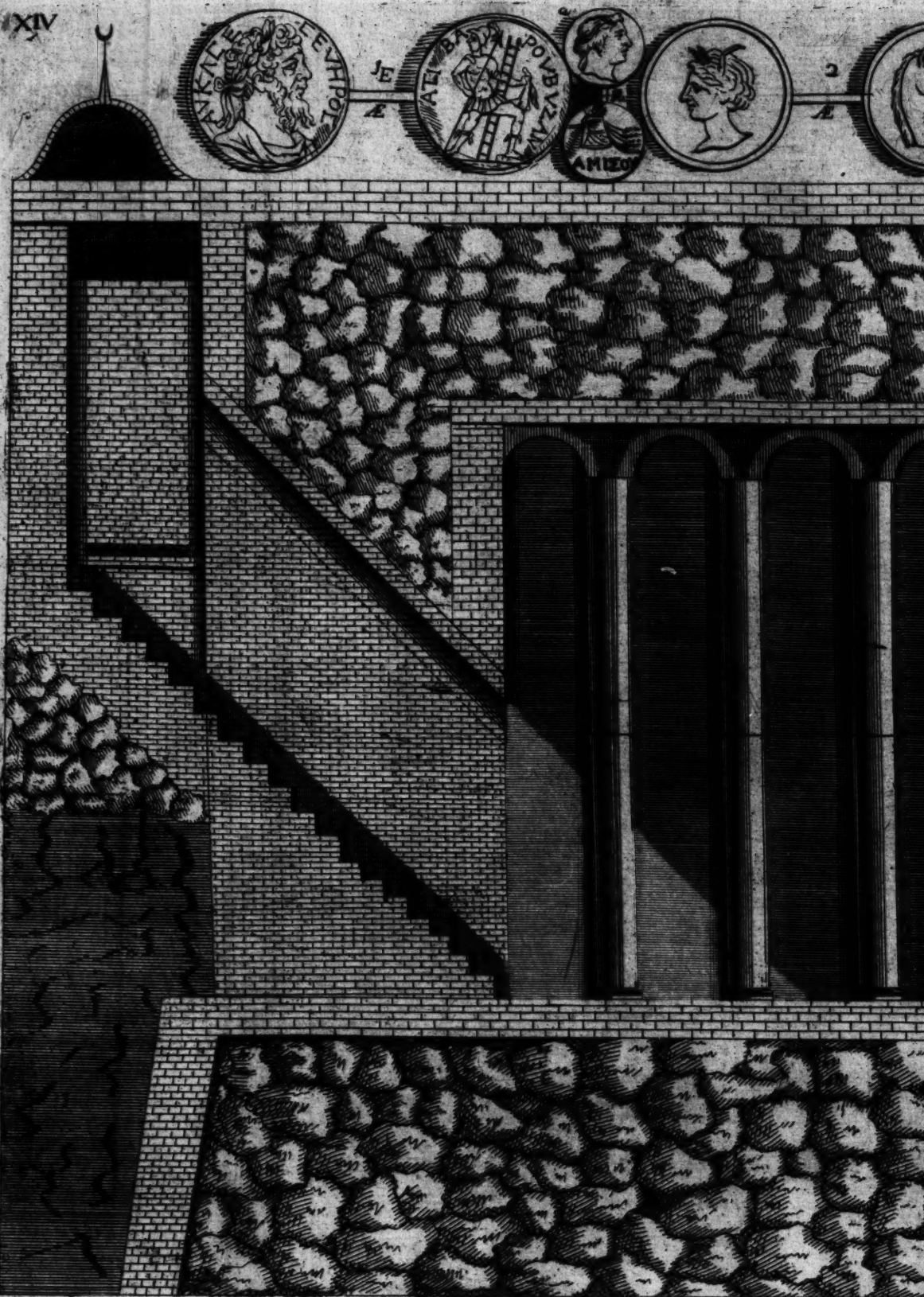




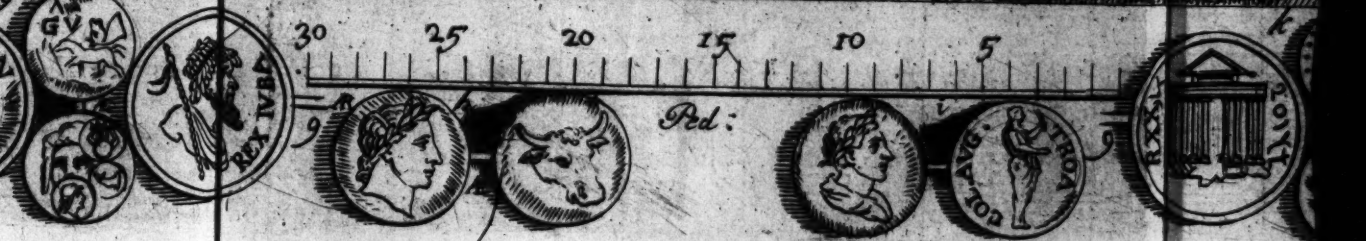




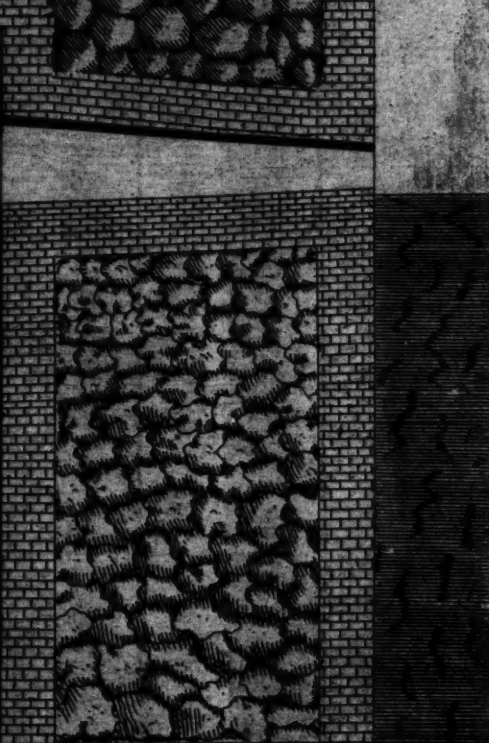
XIV











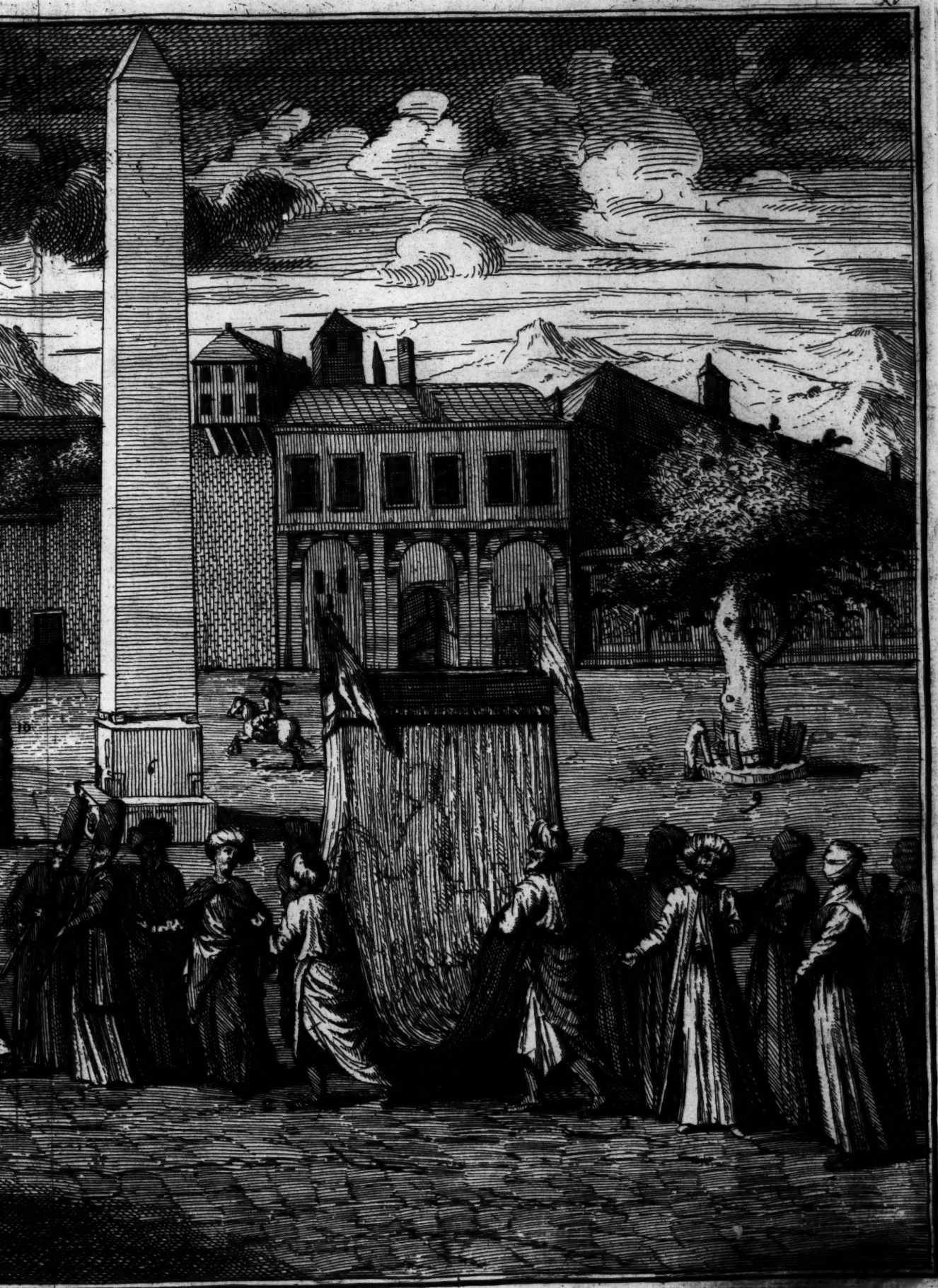


T. I.



W. H. H. J. J.







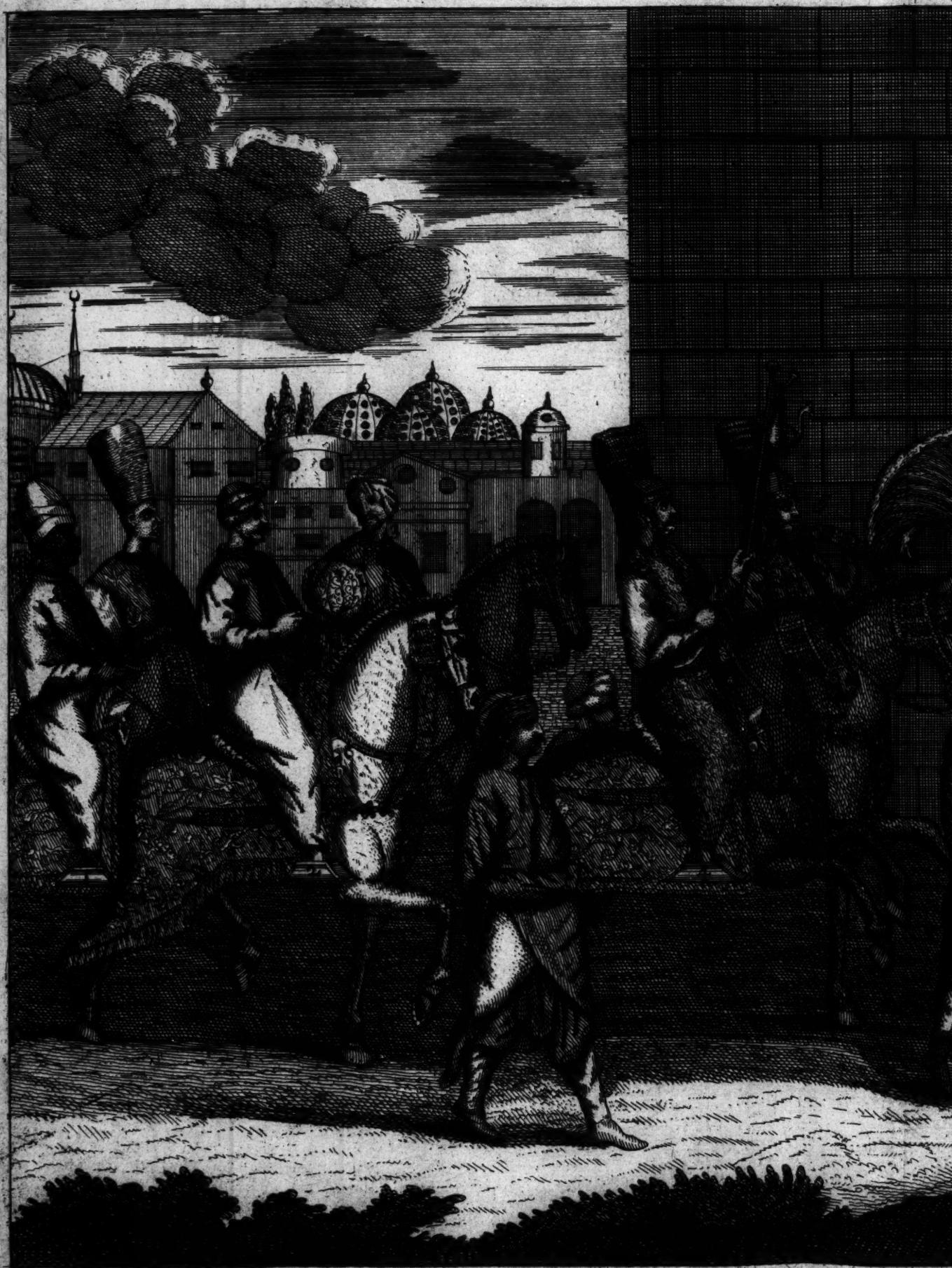
TI













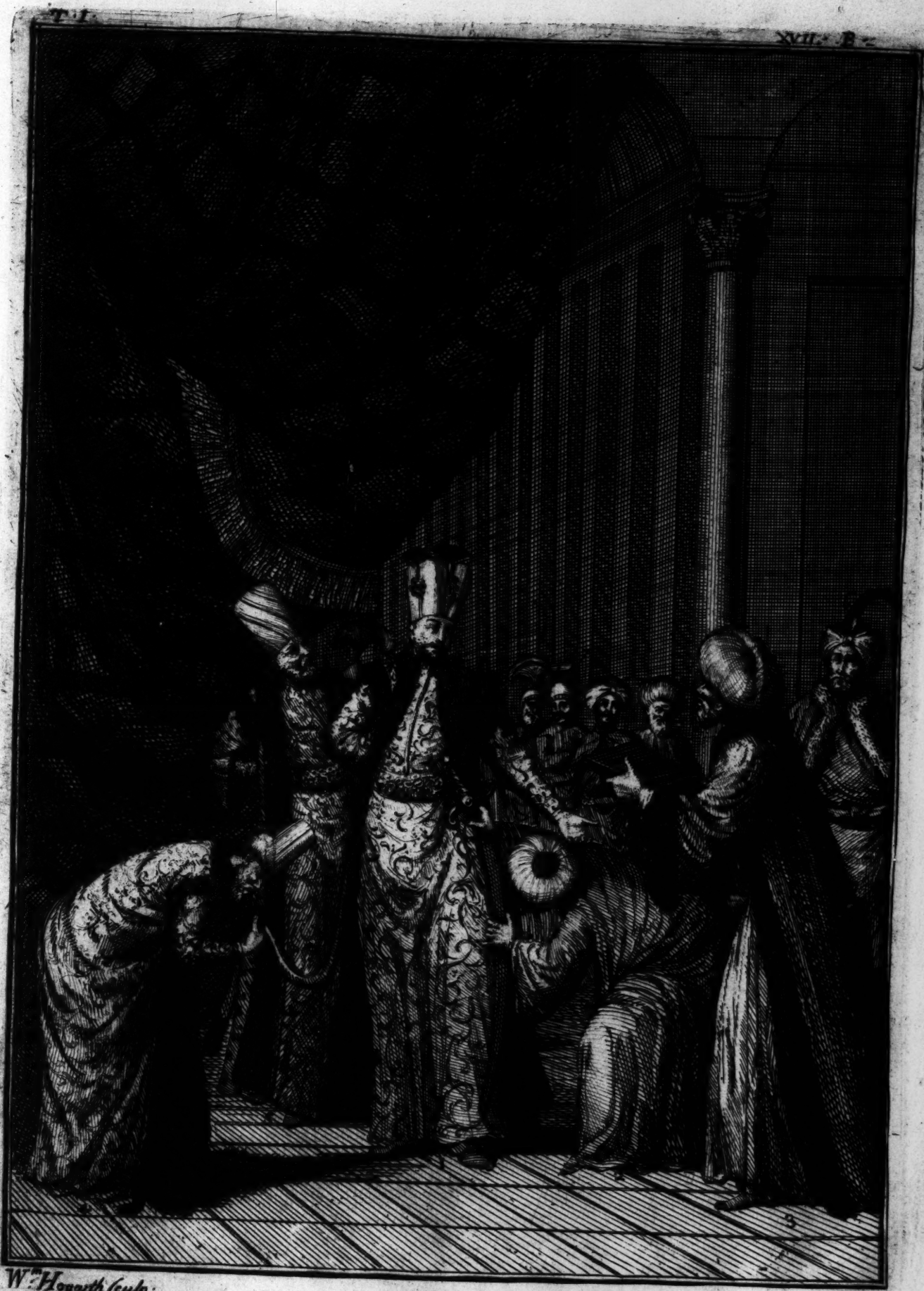




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W. Hogarth sculp.

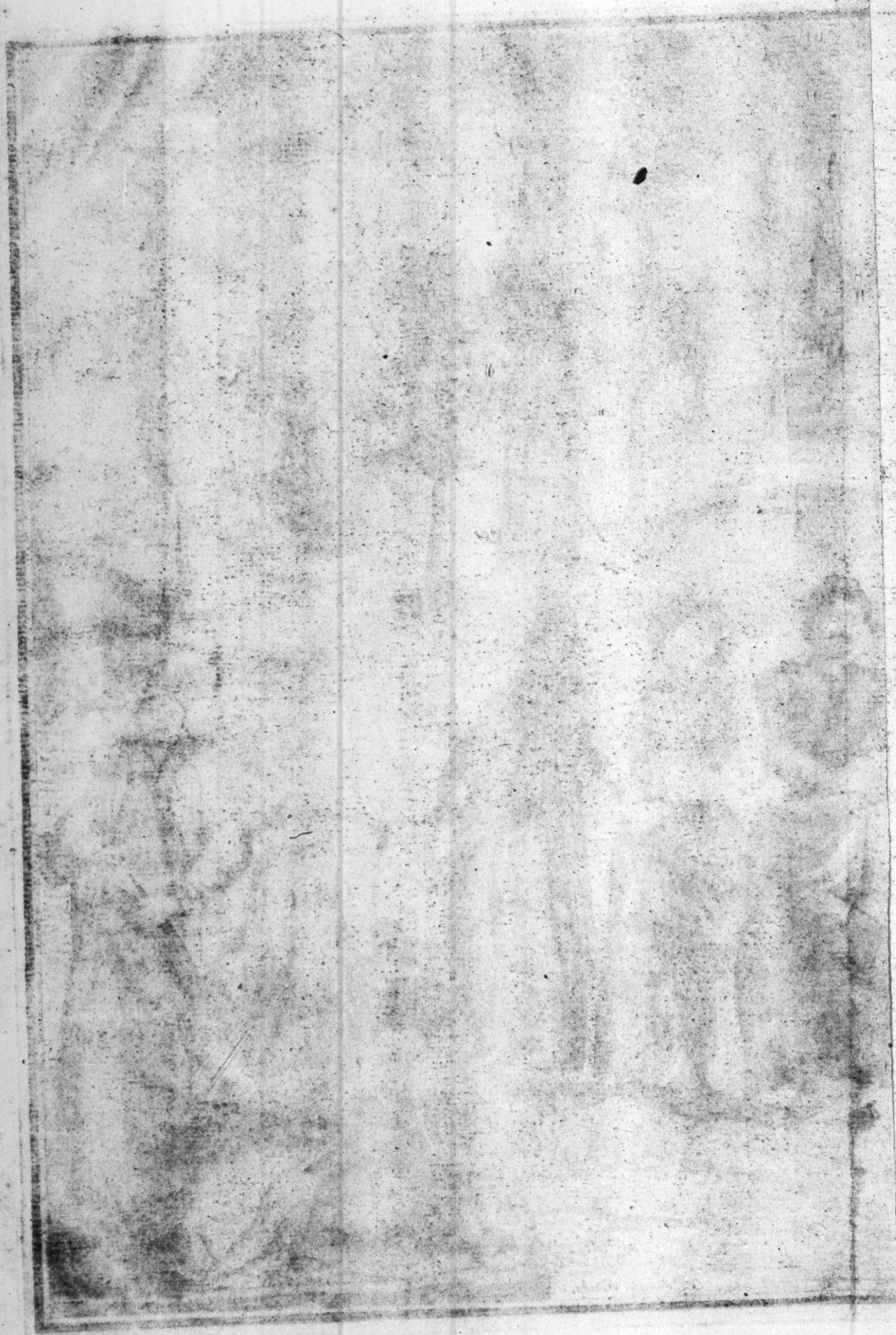




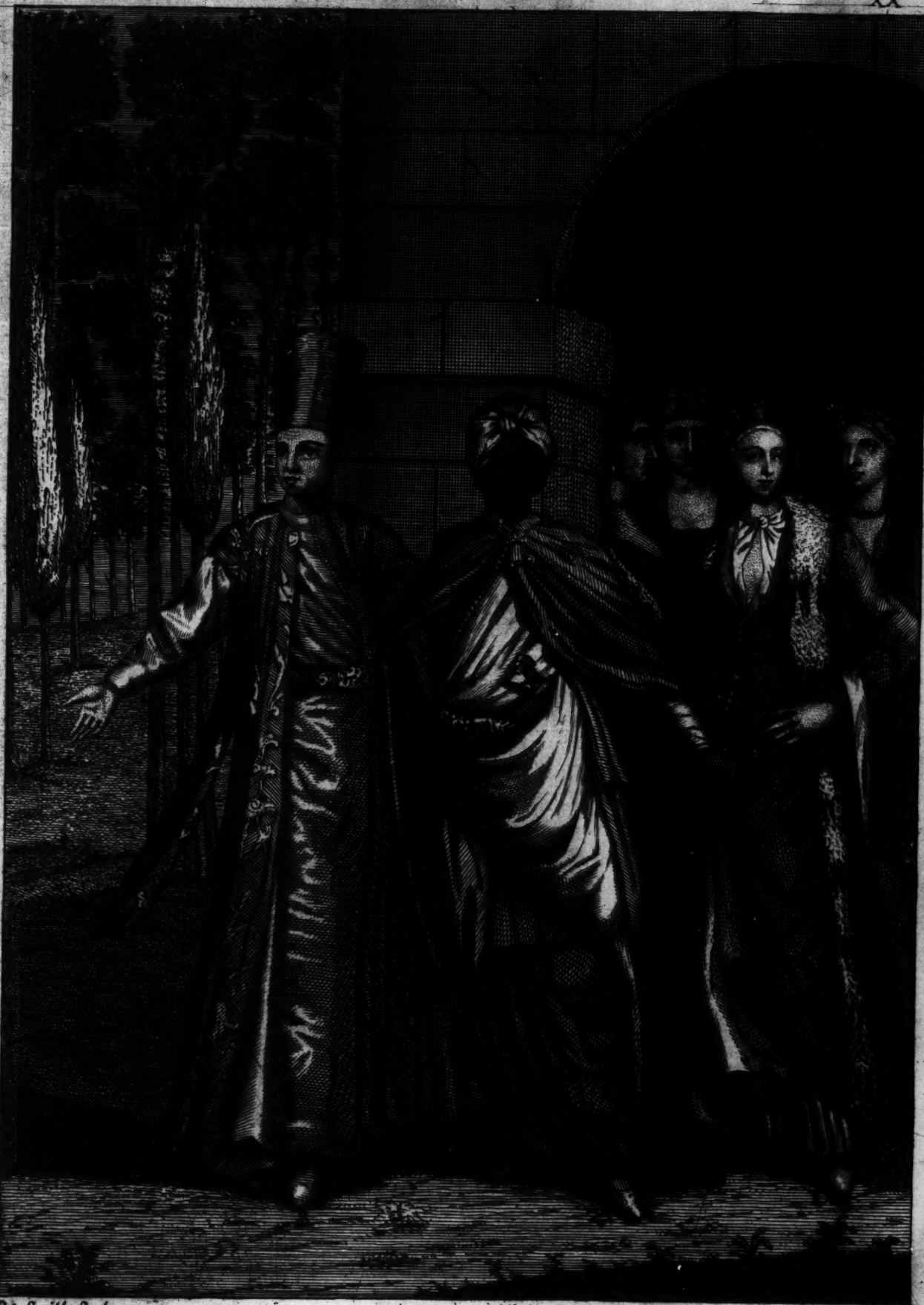












R. Smith Sculp



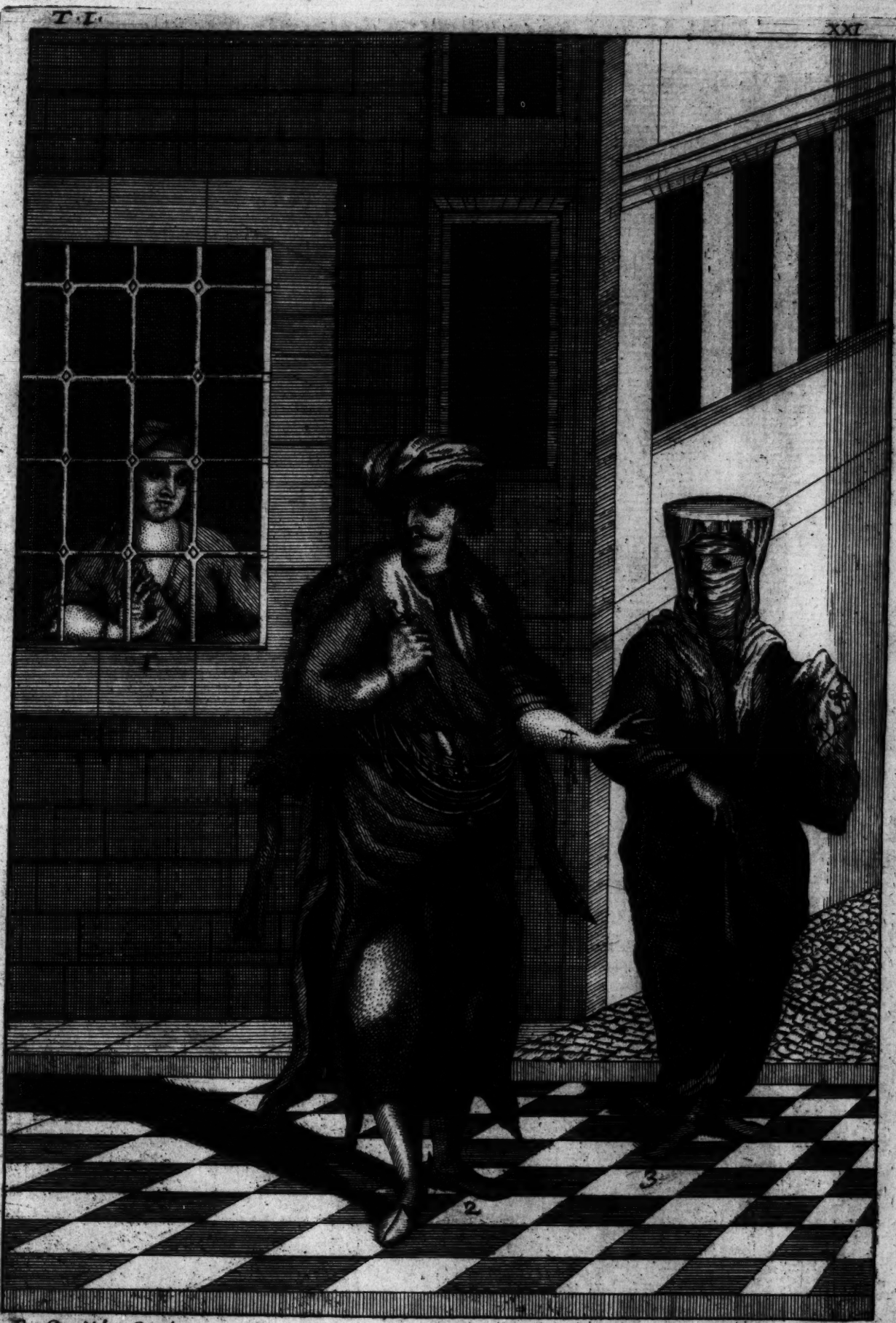
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17







R. Smith: Sculp.

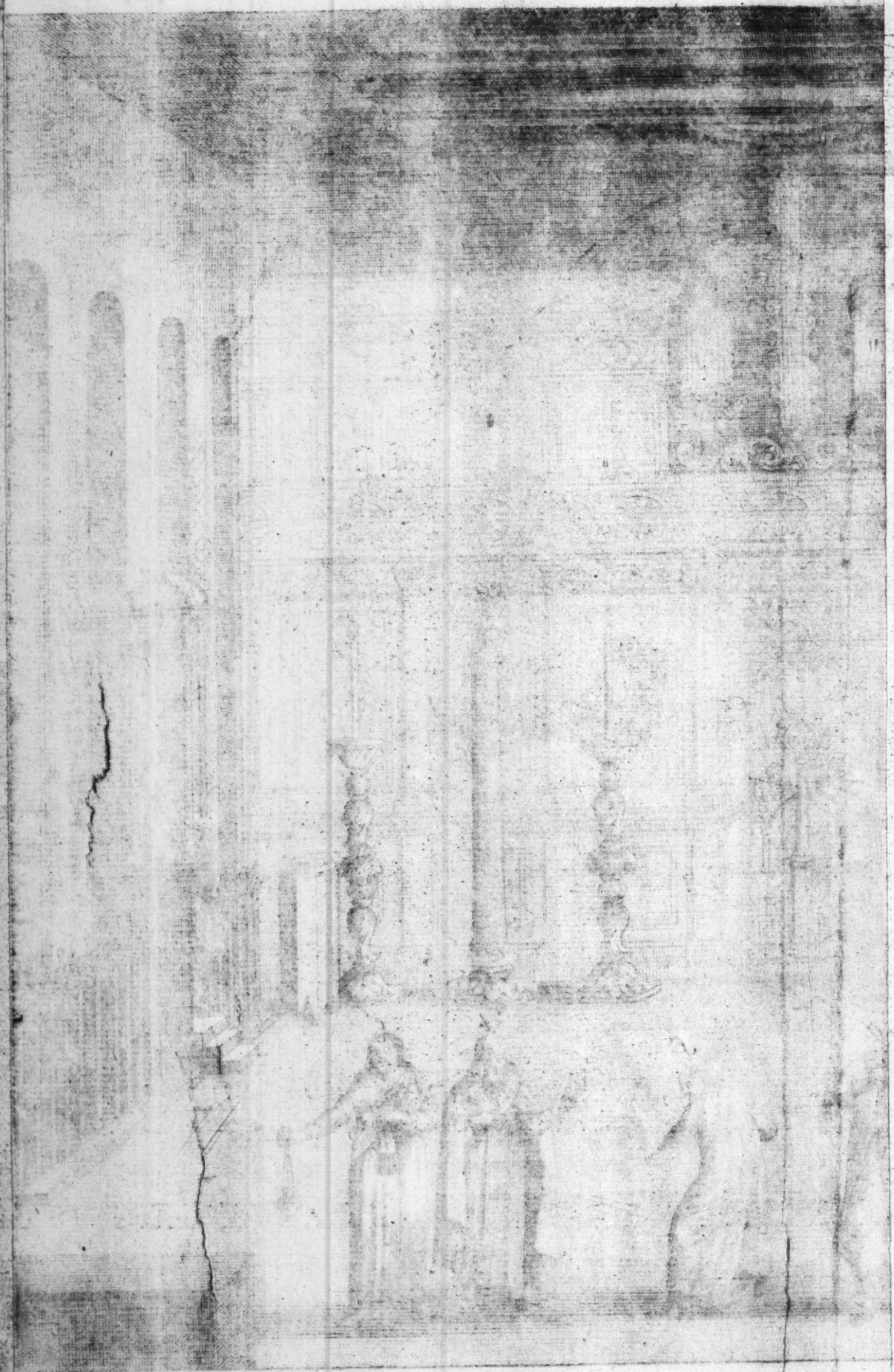








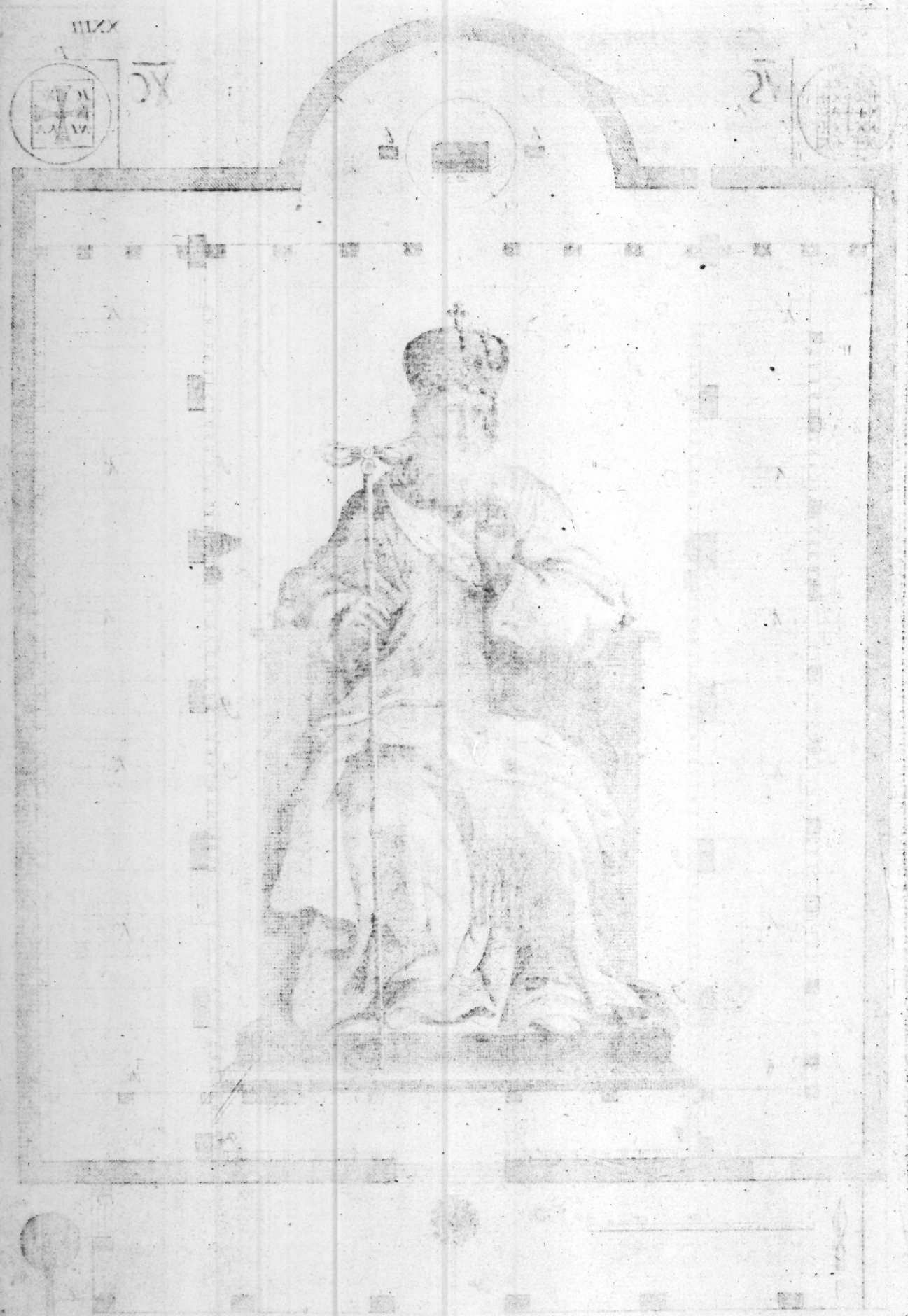








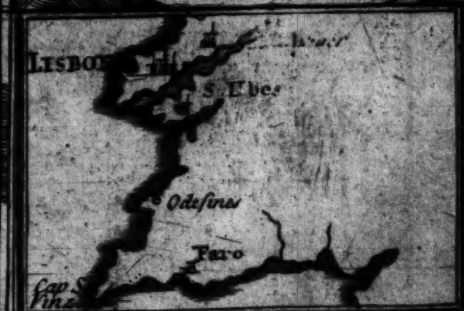
























NIGRUM



Nobilissimo Dno  
ROBERTO SUTTON Eq. Aur.  
Regi Mag. Brit. Consiliis &  
Adm. Tabul. humillime inferibil.  
A De la Motraye.



Carcar' Tacta' Lance horrea que a singulis respondit  
Carca German' que a singulis respondit



